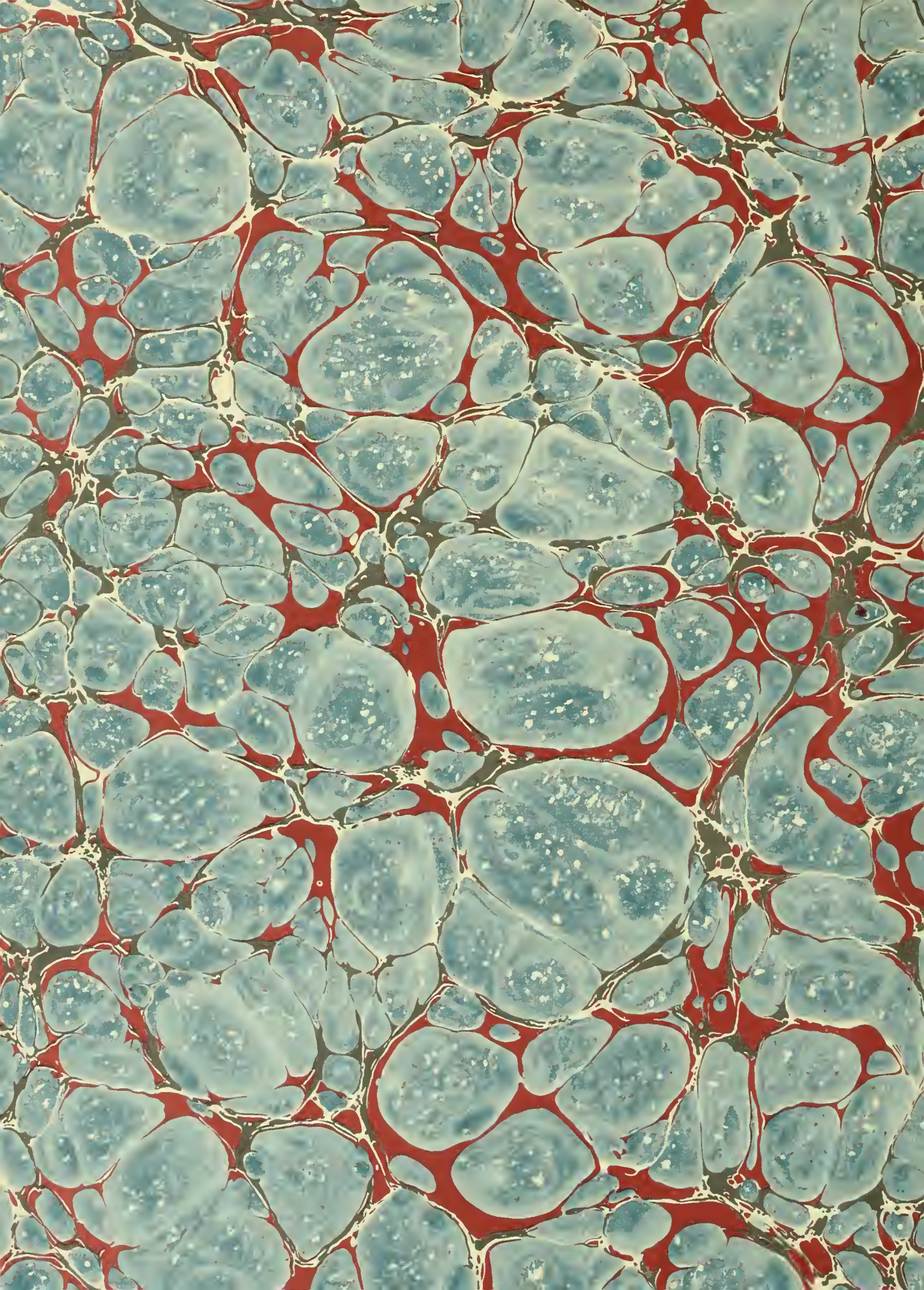

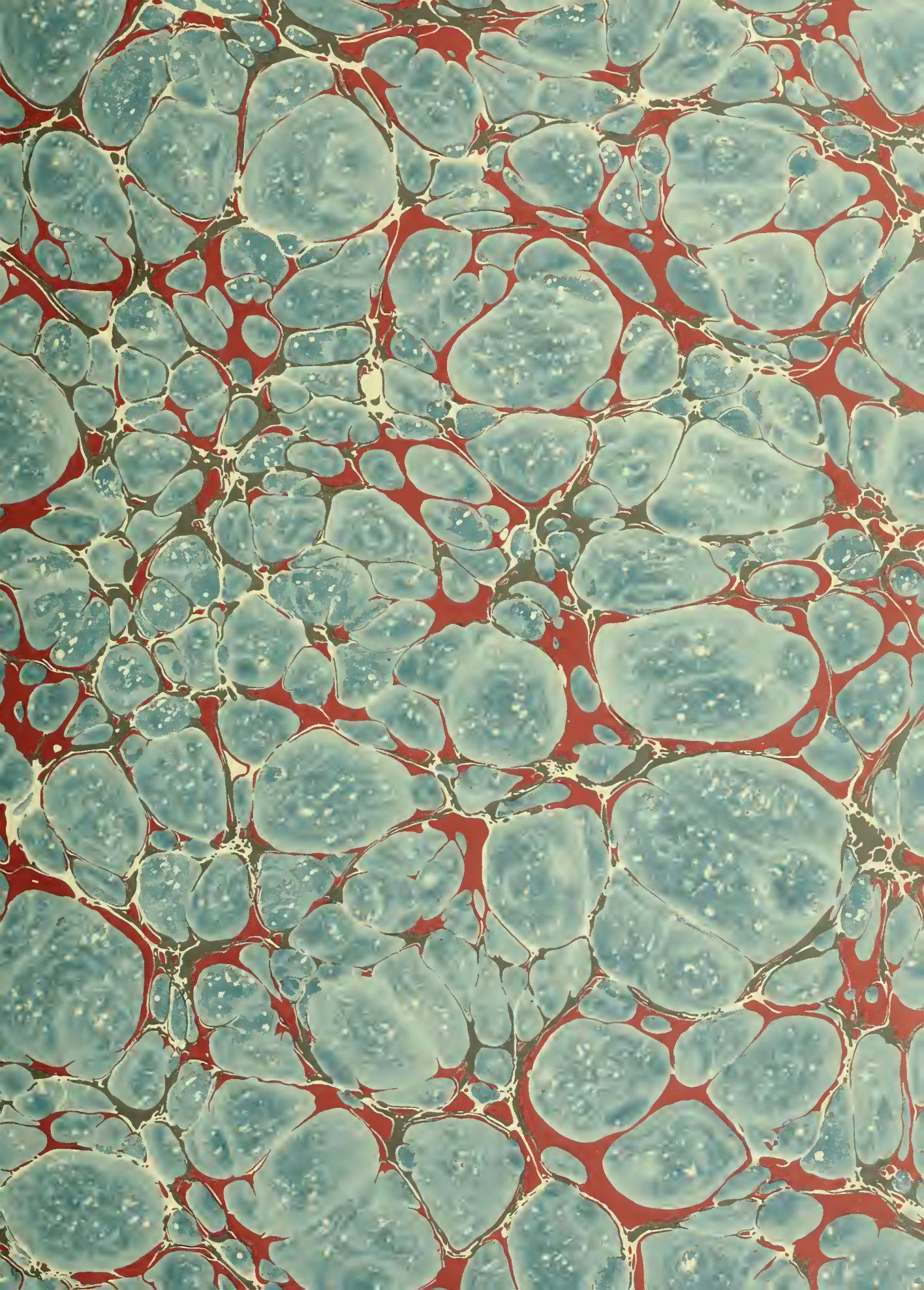

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THE

WORKS

OF

JACOB BEHMEN,

The Teutonic Theosopher.

VOLUME THE FOURTH.

CONTAINING,

I. SIGNATURA RERUM; the Signature of all Things.

II. Of the ELECTION of GRACE; or, Of GOD'S WILL towards Man, commonly called PREDESTINATION.

III. The Way to CHRIST.

IV. A DISCOURSE between a Soul hungry and thirsty after the Fountain of Life, the sweet Love of JESUS CHRIST; and a Soul enlightened.

V. Of the FOUR COMPLEXIONS.

VI. Of CHRIST'S TESTAMENTS, BAPTISM, and the SUPPER.

With FIGURES, illustrating his PRINCIPLES, left by the Reverend WILLIAM LAW, M. A.

LONDON,
Printed for G. ROBINSON, in Pater-noster Row.
MDCCLXXXI.

ADVERTISEMENT.

AS it ſeems but a Debt of Juſtice from the Editor of this *Fourth* Volume of the *Works* of JACOB BEHMEN, to account to the Readers for the Manner in which it now appears before them, he thinks proper here to premiſe a ſhort Narrative of his Proceeding in that Matter.

In the Copies of this Volume which firſt went abroad, the Treatiſes of *Repentance*, *Reſignation*, and *Regeneration*, being the three Firſt Books of *The Way to Chriſt*, and Part alſo of the Fourth Book [viz. on the *Superſenſual Life*]; as likewiſe the Treatiſe on the *Four Complexions*; That which is entituled *The Way from Darkneſs to True Illumination*; and the ſhort Tract called a *Compendium of Repentance, or the Key to Divine Myſteries*; were printed, not according to the original *Engliſh* Tranſlation, as were the reſt of the Author's Works republiſhed in this new Quarto Edition, but from a later and more modernized Edition of thoſe Pieces, printed with ſome others in a ſmall *Octavo* Volume for *T. Mills*, Bookſeller in *Briſtol*, under this general Title—"*The* WAY "*to* CHRIST diſcovered and deſcribed in the following Treatiſes. 1. Of *true* "*Repentance*. 2. Of *true Reſignation*. 3. Of *Regeneration*. 4. Of the *Super-* "*ſenſual Life*. By JACOB BEHMEN. To which are added ſome *other Pieces* "relative to the *ſame Subjects*; as alſo a Treatiſe on the *Four Complexions*, "written by the ſame Author."

In an Advertiſement prefixed to thoſe Copies of this *Fourth* Volume, the Editor had candidly apprized the Reader of the Liberty and Method he had thus taken, and given his Reaſon for having taken the ſame. The Style, he obſerves, in that late Edition of *The Way to Chriſt*, being better adapted to the Taſte, and more accommodated to the Apprehenſion of *modern* Readers (for whoſe *ſpiritual* Benefit, the Reviſer of it profeſſes chiefly to have intended it) than was that of the old Tranſlation, he was thereby induced to follow that Edition, rather than the old One, in the Copy of thoſe Treatiſes and Pieces, inſerted in the ſaid *Fourth* Volume; as hoping that they might be more acceptable, by being thus made more intelligible, to the ſincere and ſimple-minded Reader. For although that Edition varies in divers Places from its Original, the old *Engliſh* Verſion, and is therefore, the Reviſer of it acknowledges, to be received as a ſomewhat *liberal*, rather than ſtrictly *literal*, Tranſlation; yet he hopes alſo, that ſuch Variation will, on comparing this new Edition with that former, be found, on the whole, rather to *connect*, to *elucidate*, or to *enforce*, than to *injure*, the general Senſe, Scope, or Simplicity of the Author.

With the ſame View to the Benefit and Satisfaction of the well-diſpoſed, candid, and ſimple-hearted Reader, which is the only Reader who is duly quali-

fied to receive either Benefit or Satisfaction from such Writings as these, the Editor of this *Fourth* Volume had adopted into the Collection contained in those Copies of it which were first sold, a Translation of, or rather a Paraphrase and Enlargement on, the greater part of *Jacob Behmen's* Treatise on the *Super-sensual Life*, which was written by the truly Venerable Mr. *William Law*, and found, in the original Manuscript of that able Writer, among the Papers of the deceased Editor of the former Volumes of this Work, who was known to have been a very intimate Friend of Mr. *Law*. This paraphrastical Translation, or Enlargement, he had inserted in its proper Place in this Volume, and marked in a Note at the Bottom of One of the Pages, both where it commenced, and where it ended. These Liberties thus taken with the original Text of the Author, the Editor thought necessary, in Justice to Him, to the Reader, and to the Truth, to acknowledge, as he did, in the Advertisement prefixed, as is before mentioned, to those first Copies; wherein he also expresses his Hope, that the End designed by those Innovations, which was the *spiritual* Profit and Pleasure of the Readers, would so far justify him to them in what he had done, as rather to entitle him to expect their Thanks, than force him to need their Pardon.

But now to come to the more immediate Purpose of this present Address to the Reader:—Since the first Publication of this *Fourth* Volume so compiled, it hath been suggested, that the Liberty taken, in the Instances mentioned, with the Writings of so peculiarly distinguished, so highly illuminated, and so divinely gifted a Teacher, as *Jacob Behmen*, was such a Deviation from the Fidelity due to his genuine *Text*, which ought to be equally preserved throughout this Edition, as was not to be justified to Truth by the Apology made for it, how specious and plausible soever that Apology might appear in itself, or satisfactory to the Apologist, or to the Reader. A Fidelity, which the very Title Page of every Volume, declaring the Contents to be the *Works* of *Jacob Behmen*, especially calls for, and indeed implies; and which, if due to any Author, is surely due to so extraordinary an Original as He was. On this Consideration it was judged fit and right, in Justice to Truth and to the Author, that his several Treatises and Pieces before-named should be reprinted according to the *old* English Translation of them, and inserted in their proper Place, in this Volume, in all the Copies thereof remaining unsold; which are much the greater Part of the whole Edition. This is now accordingly done: The original Text is preserved through all the reprinted Tracts, and this Volume thereby made at the least as close and faithful to the deep Sense of the Author, as delivered to us in the Old and First English Version of his Books, as the others that have preceded it.

But further; as this Volume, when thus re-composed, was found not to be of the largest Size, and as the Pieces to be removed, in order to make Way for the Insertion of these now reprinted after the *old* Translation, were already printed as a Part of it, it was thought that they might still be an acceptable Addition to the Book, and Present to the Reader; especially that Portion thereof which was found written by Mr. *Law*. They are, therefore, given in at the End of the Volume, without increasing the Expence of it to the Purchaser; who is by that

means furniſhed with an Opportunity, as of ſeeing an Elucidation of a deeply inſtructive, and, therefore, highly valuable Part of this profound Theoſopher's Writings, by ſo maſterly and authoritative an Illuſtrator as Mr. *Law*, whoſe Performance it thus appears to have been; ſo likewiſe of comparing the new and modernized Edition of *The Way to Chriſt*, with the old One, through thoſe Contents of That Book, which were reprinted after the original Tranſlation, for the preſent Compilation of this Volume. And if, on the Compariſon, he ſhall approve that new Edition (printed for *T. Mills* of *Briſtol*, as is before noticed, in ſmall *Octavo* Size) as more adapted to common Apprehenſion, and general Utility, which was the profeſſed View and Hope of the Reviſer thereof, in reviſing, altering, and ſomewhat poliſhing it, than is the old One, which was then out of Print, he may read and uſe it to his own Satisfaction and Edification; and perhaps be thence induced to recommend it, as ſet forth in that ſmaller and more convenient Form, to the Peruſal and Attention of others, for whoſe ſpiritual Welfare he may be, in the Workings of Chriſtian Love, ſollicitous.

For the Book of *The Way to Chriſt* is, as one of the moſt plain and open to common Apprehenſion, ſo alſo one of the moſt practical and generally uſeful, of all the Writings of this divinely inſtructed Author. Who had an Opportunity of being himſelf a Witneſs of its Succeſs among thoſe ſimple and ſincere Souls for whoſe Good he deſigned it; as it was printed and publiſhed in his own Time, and in his own Country. He ſpeaks of it, with apparent Satisfaction, in ſome of his other Pieces, as a Book that had found much Acceptance there; and ſignifies that there were many living Inſtances of its powerful and ſalutary Efficacy, in the Hand of God, on the Heart of Man. Moreover, in one of his Epiſtles that are printed, wherein he recommends to the Friend whom he addreſſes, his *little Book of Repentance*, as he calls it, he gives the following moſt weighty Teſtimony of its ſolid Truth and Worth. "If you would enter," ſaith he, "into the Practice of this Book, then you would ſoon experience its "Profit: For it is generated out of an anxious Twig, through Fire; and it "was, and is my own very Proceſs or Way, whereby I have attained the "*Pearl* of the divine Knowledge."

It remains only to add here, that, as ſome of the *Figures* left by Mr. *Law*, (although not invented or delineated by him,) and deſigned to illuſtrate the deep *Principles* of this wonderful Writer, were annexed to the former Volumes, ſome alſo are annexed to this. But no Deſcriptions farther explanatory of theſe, (as of thoſe publiſhed in the *Second* and *Third* Volumes) beſides what is expreſſed on the *Plates* themſelves, having been found by the Editor, none are given.

Mat. xi. 25, 26.

At that Time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them unto Babes.

Even ſo, Father; for ſo it ſeemed good in thy Sight.

1 Cor. i. 26, 27, 28, 29.

For ye ſee your Calling, Brethren, how that not many wiſe Men after the Fleſh, not many Mighty, not many Noble are called.

But God hath choſen the fooliſh Things of the World to confound the Wiſe: And God hath choſen the weak Things of the World to confound the Things which are Mighty.

And baſe Things of the World, and Things which are deſpiſed, hath God choſen, yea, and Things which are not, to bring to nought Things that are.

That no Fleſh ſhould glory in his Preſence.

SIGNATURA RERUM;

THE

SIGNATURE of all THINGS.

Shewing the Sign and Signification of

The ſeveral Forms and Shapes in the Creation;

AND WHAT THE

BEGINNING, RUIN, AND CURE OF EVERY THING IS.

IT PROCEEDS OUT OF

Eternity into Time, and again out of Time into Eternity,

AND COMPRIZES ALL MYSTERIES.

By JACOB BEHMEN, the Teutonic Theoſopher.

PREFACE

TO THE

READER.

THIS Book is a true myſtical Mirror of the higheſt Wiſdom. The beſt Treaſure that a Man can attain unto in this World is true Knowledge; even *the Knowledge of himſelf:* For *Man* is the great Myſtery of God, the *microcoſm*, or the complete Abridgment of the whole Univerſe: He is the *Mirandum Dei opus*, God's Maſterpiece, a living Emblem and Hieroglyphic of Eternity and Time; and therefore to know whence he is, and what his temporal and eternal Being and Well-being are, muſt needs be that ONE neceſſary Thing, to which all our chief Study ſhould aim, and in compariſon of which all the Wealth of this World is but Droſs, and a Loſs to us.

Hence *Solomon*, the wiſeſt of the Kings of *Iſrael*, ſays; *Happy is the Man that findeth Wiſdom, and the Man that getteth Underſtanding; for the Merchandiſe of it is better than the Merchandiſe of Silver, and the Gain thereof than fine Gold; ſhe is more precious than Rubies, and all Things that can be deſired are not to be compared unto her.*

This is that Wiſdom which dwells in nothing, and yet poſſeſſes all Things, and the humble reſigned Soul is its Play-fellow; this is the Divine Alloquy, the Inſpiration of the Almighty, the Breath of God, the holy Unction, which ſanctifies the Soul to be the Temple of the Holy Ghoſt, which inſtructs it aright in all Things, and ſearches τὰ βάθη τοῦ Θεοῦ [a], the Depths of God.

[a] 1 Cor. ii. 10.

This is the precious Pearl, whoſe Beauty is more glorious, and whoſe Virtue more ſovereign than the Sun: It is a never-failing Comfort in all Afflictions, a Balſam for all Sores, a *Panacea* for all Diſeaſes, a ſure Antidote againſt all Poiſon, and Death itſelf; it is that joyful and aſſured Companion and Guide, which never forſakes a Man, but convoys him through this Valley of Miſery and Death into the bleſſed Paradiſe of perfect Bliſs.

If you aſk, What is the Way to attain to this Wiſdom? Behold! Chriſt, who is the Way, the Truth, and the Life, tells you plainly in theſe Words; [b] *If any Man will come after me, let him deny himſelf, and take up his Croſs daily and follow me*; or as he ſays elſewhere, *Unleſs you be born again, you cannot ſee the Kingdom of Heaven:* or as St. Paul ſays, [c] *If any Man ſeemeth to be wiſe in this World, let him become a Fool that he may be wiſe.*

[b] Luke ix. 23.

[c] 1 Cor. iii. 13

Herein lies that ſimple child-like Way to the higheſt Wiſdom, which no ſharp Reaſon or worldly Learning can reach unto; nay it is Fooliſhneſs to reaſon, and therefore ſo few go the Way to find it: The proud Sophiſters and Wiſelings of this World have always trampled it under Foot with Scorn and Contempt, and have called it Enthuſiaſm, Madneſs, Melancholy, Whimſy, Fancy, &c. but Wiſdom is juſtified of her Children.

Indeed every one is not fit for, or capable of the Knowledge of the Eternal and Temporal Nature in its myſterious Operation, neither is the proud covetous World worthy to receive a clear Manifeſtation of it; and therefore the only wiſe God (who giveth Wiſdom to every one that aſketh it aright of him) has locked up the Jewel in his bleſſed Treaſury, which none can open but thoſe that have the Key; which is this, *viz. Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you:* The Father will give the Spirit to them that aſk him for it.

This is the true Theoſophic School wherein this Author learned the firſt Rudiments and Principles of Wiſdom, and to which we muſt go if we would underſtand his deep Writings: For we muſt know that the Sons of *Hermes*, who have commenced in the High School of true Magic and Theoſophy, have always ſpoken their hidden Wiſdom in a Myſtery; and have ſo couched it under Shadows and Figures, Parables and Similies, that none can underſtand their obſcure, yet clear Writings, but thoſe who have had Admittance into the ſame School, and have taſted of the Feaſt of *Pentecoſt*.

And this does not ſeem at all ſtrange to the Children of Divine Mercury; for the Myſteries of Philoſophy, Divinity, and Theoſophy, muſt not be profaned, and laid open to the View of the outward Aſtral Reaſon, which turns all to its ſelfiſh Pride, Covetouſneſs, Envy, Wrath, and cunning Hypocriſy; and therefore a parabolical or magical Phraſe or Dialect is the beſt and plaineſt Habit and Dreſs that Myſteries can have to travel in up and down this wicked World: And thus Parables have a double and different Reſpect and Uſe; for as they conceal and hide Secrets from the rude and vulgar Sort, who are not able or patient to bear any Thing but what ſuits with their common Conceits and Opinions, ſo likewiſe they ſweetly lead the Mind of the true Searcher into the Depths of Wiſdom's Council. They are as the cloudy Pillar of Moſes; they have a dark Part, and they have a light Part; they are dark to the Egyptians, the Phariſaical Sons of Sophiſtry, but light to the true Iſrael, the Children of the Myſtery.

And therefore whoever will be nurtured and trained up by *Sophia*, and learn to underſtand and ſpeak the Language of Wiſdom, muſt be born again of and in the Word of Wiſdom, Chriſt Jeſus, the Immortal Seed: The Divine Eſſence which God breathed into his Paradiſical Soul muſt be revived, and he muſt become one again with that which he was in God before he was a Creature, and then his Eternal Spirit may enter into that which is within the Veil, and ſee not only the literal, but the moral, allegorical, and anagogical Meaning of the Wiſe, and their dark Sayings: He then will be fit to enter, not only into *Solomon*'s Porch, the outer Court of Natural Philoſophy, Senſe and Reaſon, but likewiſe into the inward Court of holy and ſpiritual Exerciſes, in divine Underſtanding and Knowledge; and ſo he may ſtep into the moſt inward and holieſt

Place of Theoſophical Myſteries, into which none are admitted to come, but thoſe who have received the high and holy *Unction*.

I will now endeavour briefly to hint to the Reader what this Book contains, though in it the Spirit of Wiſdom cannot be delineated with Pen and Ink, no more than a Sound can be painted, or the Wind graſped in the Hollow of the Hand: But know, that in it he deciphers and repreſents in a lively Manner the *Signature of all Things*, and gives you the Contents of Eternity and Time, and glances at all Myſteries.

Herein the Author ſets forth fundamentally the Birth, Sympathy, and Antipathy of all Beings; how all Beings originally ariſe out of one Eternal Myſtery, and how that ſame Myſtery begets itſelf in itſelf from Eternity to Eternity; and likewiſe how all things, which take their Original out of this Eternal Myſtery, may be changed into Evil, and again out of Evil into Good; with a clear and manifeſt Demonſtration how Man has turned himſelf out of the Good into the Evil, and how his Tranſmutation is again out of the Evil into the Good: Moreover, herein is declared the outward Cure of the Body; how the outward Life may be freed from Sickneſs by its Likeneſs or Aſſimulate, and be again introduced into its firſt Eſſence; where alſo, by way of Parable and Similitude, the *Philoſopher's Stone* is with great Life deſcribed for the Temporal Cure; and along with it the Holy *Corner Stone, Chriſt* alone, for the Everlaſting Cure, Regeneration, and perfect Reſtitution of all the true, faithful, eternal Souls. In a Word, his Intent is to let you know the inward Power and Property by the outward Sign; for Nature has given Marks and Notes to every Thing, whereby it may be known; and this is *the Language of Nature*, which ſignifies for what every Thing is good and profitable: And herein lies the Myſtery, or central Science of the high Philoſophical Work in the true Spagiric Art, which conſummates the Cure, not only for the Body, but for the Soul.

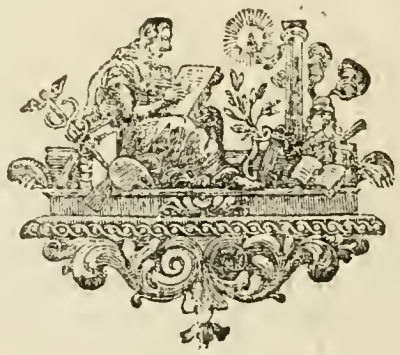
But let the Reader know, that the ſharp Speculation of his own Reaſon will never pry into the Depth of this Book, but rather bring him into a Maze of doubtful Notions, wherein he will bewilder himſelf, and think the Author's Phraſe tedious and ſtrange; and therefore the Underſtanding lies only in the Manifeſtation of that Spirit, which in the *Day of Pentecoſt* gave forth the true Senſe and Meaning of all Languages in one: Now if that Spirit rules and dwells in you, then you may underſtand this Author in the deepeſt Ground, according to your creaturely Conſtellation, both in the Eternal and Temporal Nature; but if not, theſe Things will be but as a Relation of Trifles and Chimeras to you. And therefore if you be of a *Saturnine* Property, dull and dark, ſhut up in the Houſe of *Luna*, ſoar not too high with your Cenſure and Scorn, or with a critical Speculation of your outward Reaſon, leſt you fall indeed into the deep Abyſs of Darkneſs; but wait patiently, till the divine *Sol* ſhall ſhine again in your dark and ſelfiſh *Saturn*, and give you ſome Beams and Glimpſes of his Eternal Light, and then your angry *Mars* will be changed into pure Love-zeal, and your prating, phariſaical, and hypocritical *Mercury* into a meek, mild, and Chriſtian Speaking of God's Works and Wonders in the Diſpenſation of his Wiſdom; and your doubtful, unſettled *Jupiter* will be turned into a Plerophory, or moſt full Aſſurance of true Joy and ſaving Comfort in your Religion; your earthly

Venus into heavenly Love, and your eclipſed mutable *Luna* into the pure, perfect, and cryſtalline Streams of Light, Life, and Glory.

But the proud Scorner that will take no Warning is of *Lucifer*'s Regiment, who ſaw the Myſtery of God's Kingdom to ſtand in Meekneſs, Simplicity, and deep Humility, and therefore out of his Pride would aſpire to be above the divine Love, and Harmony of Obedience to God's Will, and ſo fell into the Abyſs of the dark World, into the outmoſt Darkneſs of the firſt Principle, which we call Hell, where he and his Legions are Captives; from which the Almighty God of Love deliver us.

I will end with the Words of the Author at the Concluſion of the Book, where he ſays thus; " I have faithfully, with all true Admonition, repreſented " to the Reader what the Lord of all Beings has given me; he may behold " himſelf in this [d] Looking-glaſs within and without, and ſo he ſhall find what " and who he is: Every Reader, be he good or bad, will find his Profit and " Benefit therein: It is a very clear Gate of the Great Myſtery of all Beings: " By Gloſſes, Commentaries, Curioſity and Self-wit, none ſhall be able to reach " or apprehend it in his own Ground; but it may very well meet and embrace " the true *Seeker*, and create him much Profit and Joy; yea be helpful to " him in all natural Things, provided he applies himſelf to it aright, and ſeeks " in the Fear of God, ſeeing it is now a Time of ſeeking; for a Lily bloſſoms " upon the Mountains and Valleys in all the Ends of the Earth: *He that* " *ſeeketh findeth.*" And ſo I commend the Reader to the Grace and Love of Jeſus Chriſt, in whom are hidden all the Treaſures of Wiſdom and Knowledge.

[d] Mirror.



THE

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SIGNATURA RERUM;

THE

SIGNATURE of all THINGS.

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How that all whatever is ſpoken of God without the Knowledge of the Signature is dumb and without Underſtanding; and that in the Mind of Man the Signature lies very exactly compoſed according to the [d] *Eſſence of all Eſſences.*

[d] Being of all Beings.

1. ALL whatever is ſpoken, written, or taught of God, without the Knowledge of the Signature is dumb and void of Underſtanding; for it proceeds only from an hiſtorical Conjecture, from the Mouth of another, wherein the Spirit without Knowledge is dumb; but if the Spirit opens to him the *Signature*, then he underſtands the Speech of another; and further he underſtands how the Spirit has manifeſted and revealed itſelf (out of the Eſſence through the Principle) in the Sound with the Voice. For though I ſee one to ſpeak, teach, preach, and write of God, and though I hear and read the ſame, yet this is not ſufficient for me to underſtand him; but if his Sound and Spirit out of his Signature and Similitude enter into my own Similitude, and imprint his Similitude into mine, then I may underſtand him really and fundamentally, be it either ſpoken or written, if he has the Hammer that can ſtrike my Bell.

2. By this we know, that all human Properties proceed from one; that they all have but one only Root and Mother; otherwiſe one Man could not underſtand another in the Sound, for with the Sound or Speech the Form notes and imprints itſelf into the Similitude of another; a like Tone or Sound catches and moves another, and in the Sound the Spirit imprints its own Similitude, which it has conceived in the Eſſence, and brought to Form in the Principle.

3. So that in the Word may be underſtood in what the Spirit has conceived [e], either in Good or Evil; and with this Signature he enters into another Man's Form, and awakens alſo in the other ſuch a Form in the Signature; ſo that both Forms mutually aſſimulate together in one Form, and then there is one Comprehenſion, one Will, one Spirit, and alſo one Underſtanding.

[e] *Or*, formed itſelf; *or* originally put forth itſelf.

4. And then ſecondly we underſtand, that the Signature or Form is no Spirit, but the Receptacle, Container, or Cabinet of the Spirit, wherein it lies; for the Signature ſtands in the Eſſence, and is as a Lute that lies ſtill, and is indeed a dumb Thing that is neither heard or underſtood; but if it be played upon, then its Form is underſtood, in what Form and Tune it ſtands, and according to what Note it is ſet. Thus likewiſe the Signature of Nature in its Form is a dumb Eſſence; it is as a prepared Inſtrument of Muſick, upon which the Will's Spirit plays; what Strings he touches, they ſound according to their Property.

5. In the human Mind the Signature lies moſt artificially compoſed, according to the Eſſence of all Eſſences; and Man wants nothing but the wiſe Maſter that can ſtrike his Inſtrument, which is the true Spirit of the high Might of Eternity; if that be quickened in Man, that it ſtirs and acts in the Center of the Mind, then it plays on the Inſtrument of the human Form, and even then the Form is [f] uttered with the Sound in the Word: As his Inſtrument was ſet in the Time of his [g] Incarnation, ſo it ſounds, and ſo is his Knowledge; the inward manifeſts itſelf in the Sound of the Word, for that is the Mind's natural Knowledge of itſelf.

[f] Proceeds from the mouth.
[g] *Or*, Conception.

6. Man has indeed all the Forms of all the three Worlds lying in him; for he is a complete Image of God, or of the Being of all Beings; only the Order is placed in him at his Incarnation; for there are three Work-maſters in him which prepare his Form [or Signature,] *viz.* the three-fold Fiat, according to the three Worlds; and they are in Conteſt about the Form, and the Form is figured according to the Conteſt; which of the Maſters holds the predominant Rule, and obtains it in the Eſſence, according to that his Inſtrument is tuned, and the other lie hid, and come behind with their Sound, as it plainly ſhews itſelf.

7. So ſoon as Man is born into this World, his Spirit plays upon his Inſtrument, ſo that his innate genuine Form [or Signature] in Good or Evil is ſeen by his Words and Converſation; for as his Inſtrument ſounds, accordingly the Senſes and Thoughts proceed from the Eſſence of the Mind, and ſo the external Spirit of the Will is carried in its Behaviour, as is to be ſeen both in Men and Beaſts; that there is a great Difference in the Procreation, that one Brother and Siſter does not as the other.

8. Further we are to know, that though one Fiat thus keeps the upper Hand, and figures the Form according to itſelf, that yet the other two give their Sound, if their Inſtrument be but played upon; as it is ſeen that many a Man, and alſo many a Beaſt, though it is very much inclined either to Good or Evil, yet it is moved either to Evil or Good by a contrary Tune, and often lets its inbred Signature [or Figure] fall, when the contrary Tune is played upon his hidden Lute or Form: As we ſee that an evil Man is often moved by a good Man to repent of, and ceaſe from his Iniquity, when the good Man touches and ſtrikes his hidden Inſtrument with his meek and loving Spirit.

9. And thus alſo it happens to the good Man, that when the wicked Man ſtrikes his hidden Inſtrument with the Spirit of his Wrath, that then the Form of Anger is ſtirred up alſo in the good Man, and the one is ſet againſt the other, that ſo one might be the Cure and Healer of the other. For as the vital Signature, that is, as the Form of Life is figured in the Time of the Fiat at the Conception, even ſo is its natural Spirit; for it takes its Riſe out of the Eſſence of all the three Principles, and ſuch a Will it acts and manifeſts out of its Property.

10. But now the Will may be broken; for when a ſtronger comes, and raiſes his inward Signature with his introduced Sound and Will's-Spirit, then its upper Dominion loſes the Power, Right, and Authority; which we ſee in the powerful Influence of the Sun, how that by its Strength it qualifies a bitter and ſour fruit, turning it into a Sweetneſs and Pleaſantneſs; in like Manner how a good Man corrupts among evil Company, and alſo how that a good Herb cannot ſufficiently ſhew its real genuine Virtue in a bad

Soil; for in the good Man the hidden evil Inſtrument is awakened, and in the Herb a contrary Eſſence is received from the Earth; ſo that often the Good is changed into an Evil, and the Evil into a Good.

11. And now obſerve, as it ſtands in the Power and Predominance of the Quality, ſo it is ſigned and marked externally in its outward Form, Signature, or Figure; Man in his Speech, Will, and Behaviour, alſo with the Form of the Members which he has, and muſt uſe to that Signature, his inward Form is noted in the [h] Form of his Face; and thus alſo is a Beaſt, an Herb, and the Trees; every Thing as it is inwardly [in its innate Virtue and Quality] ſo it is outwardly ſigned; and though it falls out, that often a Thing is changed from Evil into Good, and from Good into Evil, yet it has its external Character, that the Good or Evil [that is, the Change] may be known.

[h] His Look, *or* Phyſiognomy.

12. For Man is known herein by his daily Practice, alſo by his Courſe and Diſcourſe; for the Upper Inſtrument, which is moſt ſtrongly drawn, is always played upon: Thus alſo it is with a Beaſt that is wild, but when it is over-awed and tamed, and brought to another Property, it does not eaſily ſhew its firſt innate Form, unleſs it be ſtirred up, and then it breaks forth, and appears above all other Forms.

13. Thus it is likewiſe with the Herbs of the Earth; if an Herb be tranſplanted out of a bad Soil into a good, then it ſoon gets a ſtronger Body, and a more pleaſant Smell and Power, and ſhews the inward Eſſence externally; and there is nothing that is created or born in Nature, but it alſo manifeſts its internal Form externally, for the internal continually labours or works itſelf forth to Manifeſtation: As we know it in the Power and Form of this World, how the one only Eſſence has manifeſted itſelf with the external Birth in the Deſire of the Similitude, how it has manifeſted itſelf in ſo many Forms and Shapes, which we ſee and know in the Stars and Elements, likewiſe in the living Creatures, and alſo in the Trees and Herbs.

14. Therefore the greateſt Underſtanding lies in the Signature, wherein Man (*viz.* the Image of the greateſt Virtue) may not only learn to know himſelf, but therein alſo he may learn to know the Eſſence of all Eſſences; for [i] by the external Form of all Creatures, by their Inſtigation, Inclination and Deſire, alſo by their Sound, Voice and Speech which they utter, the hidden Spirit is known; for Nature has given to every Thing its Language according to its Eſſence and Form, for out of the Eſſence the Language or Sound ariſes, and the Fiat of that Eſſence forms the Quality of the Eſſence in the Voice or Virtue which it ſends forth, to the Animals in the Sound, and to the [k] Eſſentials in Smell, Virtue, and Form.

[i] In.

[k] Vegetables.

15. Every Thing has its Mouth to Manifeſtation; and this is the Language of Nature, whence every Thing ſpeaks out of its Property, and continually manifeſts, declares, and ſets forth itſelf for what it is good or profitable; for each Thing manifeſts its Mother, which thus gives the Eſſence and the Will to the Form.

The Second Chapter.

Of the Oppoſition and Combat in the Eſſence of all Eſſences, whereby the Ground of the Antipathy and Sympathy in Nature may be ſeen, and alſo the Corruption and Cure of each Thing.

1. SEEING then there are ſo many and divers Forms, that the one always produces and affords out of its Property a Will different in one from another, we herein underſtand the Contrariety and Combat in the Being of all Beings, how that one does oppoſe, poiſon, and kill another, that is, overcome its Eſſence, and the Spirit of the Eſſence, and introduces it into another Form, whence Sickneſs and Pains ariſe, when one Eſſence deſtroys another.

2. And then we underſtand herein the Cure, how the one heals another, and brings it to Health; and if this were not, there were no Nature, but an eternal Stillneſs, and no Will; for the contrary Will makes the Motion, and the Original of the Seeking, that the oppoſite Sound ſeeks the Reſt, and yet in the Seeking it only elevates and more enkindles itſelf.

3. And we are to underſtand how the Cure of each Thing conſiſts in the Aſſimulate; for in the Aſſimulate ariſes the Satisfaction of the Will, *viz.* its higheſt Joy; for each Thing deſires a Will of its Likeneſs, and by the contrary Will it is [1] diſcomfited; but if it obtains a Will of its Likeneſs, it rejoices in the Aſſimulate, and therein falls into Reſt, and the Enmity is turned into Joy.

[1] Made ſick.

4. For the Eternal Nature has produced nothing in its Deſire, except a Likeneſs out of itſelf; and if there were not an everlaſting Mixing, there would be an eternal Peace in Nature, but ſo Nature would not be revealed and made manifeſt, in the Combat it becomes manifeſt; ſo that each Thing elevates itſelf, and would get out of the Combat into the ſtill Reſt, and ſo it runs to and fro, and thereby only awakens and ſtirs up the Combat.

5. And we find clearly in the Light of Nature, that there is no better Help and Remedy for this Oppoſition, and that it has no higher Cure than the Liberty, that is, the Light of Nature, which is the Deſire of the Spirit.

6. And then we find, that the Eſſence cannot be better remedied than with the Aſſimulate; for the Eſſence is a Being, and its Deſire is after Being: Now every Taſte deſires only its like, and if it obtains it, then its Hunger is ſatisfied, appeaſed and eaſed, and it ceaſes to hunger, and rejoices in itſelf, whereby the Sickneſs falls into a Reſt in itſelf; for the Hunger of the Contrariety ceaſes to work.

7. Seeing now that Man's Life conſiſts in three Principles, *viz.* in a three-fold Eſſence, and has alſo a three-fold Spirit out of the Property of each Eſſence, *viz.* firſt, according to the eternal Nature, according to the Fire's Property; and ſecondly, according to the Property of the eternal Light and divine Eſſentiality; and thirdly, according to the Property of the outward World: Thereupon we are to conſider the Property of this three-fold Spirit, and alſo of this three-fold Eſſence and Will; how each Spirit with its Eſſence introduces itſelf into Strife and Sickneſs, and what its Cure and Remedy is.

8. We underſtand, that without Nature there is an eternal *Stillneſs* and *Reſt*, *viz.* the *Nothing*; and then we underſtand that an eternal Will ariſes in the Nothing, to introduce the Nothing into Something, that the Will might find, feel, and behold itſelf.

9. For in the Nothing the Will would not be manifeſt to itſelf, wherefore we know that the Will ſeeks itſelf, and finds itſelf in itſelf, and its ſeeking is a Deſire, and its finding is the Eſſence of the Deſire, wherein the Will finds itſelf.

10. It finds nothing except only the Property of the Hunger, which is itſelf, which it draws into itſelf, that is, draws itſelf into itſelf, and finds itſelf in itſelf; and its Attraction into itſelf makes an Overſhadowing or Darkneſs in it, which is not in the Liberty, *viz.* in the Nothing; for the Will of the Liberty overſhadows itſelf with the Eſſence of the Deſire, for the Deſire makes Eſſence and not the Will.

11. Now that the Will muſt be in Darkneſs is its Contrariety, and it conceives in itſelf another Will to go out from the Darkneſs again into the Liberty, *viz.* into the Nothing, and yet it cannot reach the Liberty from without itſelf, for the Deſire goes outwards, and cauſes Source and Darkneſs; therefore the Will (underſtand the re-conceived Will) muſt enter inwards, and yet there is no Separation.

12. For in itſelf before the Deſire is the Liberty, *viz.* the Nothing, and the Will may not be a Nothing, for it deſires to manifeſt in the Nothing; and yet no Manifeſtation can be effected, except only through the Eſſence of the Deſire; and the more the re-conceived Will deſires Manifeſtation, the more ſtrongly and eagerly the Deſire draws into itſelf, and makes in itſelf three Forms, *viz.* the Deſire, which is aſtringent, and makes Hardneſs, for it is an Encloſing, when Coldneſs ariſes, and the Attraction cauſes [m] Compunction, and ſtirring in the Hardneſs, an Enmity againſt the attracted Hardneſs; the Attraction is the ſecond Form, and a Cauſe of Motion and Life, and ſtirs itſelf in the Aſtringency and Hardneſs, which the Hardneſs, *viz.* the [n] Encloſing, cannot endure, and therefore it attracts more eagerly to hold the Compunction, and yet the Compunction is thereby only the ſtronger.

[m] *Or,* Sting.

[n] Contraction, *or* Conſtringency.

13. Thus the Compunction willeth upwards, and whirls croſſways, and yet cannot effect it, for the Hardneſs, *viz.* the Deſire ſtays and detains it, and therefore it ſtands like a Triangle, and tranſverted Orb, which (ſeeing it cannot remove from the Place) becomes wheeling, whence ariſes the Mixture in the Deſire, *viz.* the Eſſence, or Multiplicity of the Deſire; for the Turning makes a continual Confuſion and Contrition, whence the Anguiſh, *viz.* the Pain, the third Form (or Sting of Senſe) ariſes.

14. But ſeeing the Deſire, *viz.* the Aſtringency becomes only the more ſtrong thereby, (for from the Stirring ariſes the Wrath and Nature, *viz.* the Motion,) the firſt Will to the Deſire is made wholly auſtere and a Hunger, for it is in a hard compunctive dry Eſſence, and alſo cannot get rid and quit of it, for itſelf makes the Eſſence, and likewiſe poſſeſſes it, [o] for thus it finds itſelf now out of Nothing in the Something, and the Something is yet its contrary Will, for it is an Unquietneſs, and the Free-will is a Stillneſs.

[o] Love and Anger, Father and Son.

15. This is now the Original of Enmity, that Nature oppoſes the Free-will, and a Thing is at Enmity in itſelf; and here we underſtand the Center of Nature with three Forms, in the Original, *viz.* in the firſt Principle, it is *Spirit*; in the ſecond it is *Love*, and in the third Principle *Eſſence*; and theſe three Forms are called in the third Principle *Sulphur*, *Mercury*, and *Sal*.

16. Underſtand it thus; *Sul* is in the firſt Principle the Free-will, or the Lubet in the Nothing to Something, it is in the Liberty without Nature; *Phur* is the Deſire of the free Lubet, and makes in itſelf, in the *Phur*, *viz.* in the Deſire, an Eſſence, and this Eſſence is auſtere by reaſon of the Attraction, and introduces itſelf into three Forms (as is above mentioned) and ſo forward into the fourth Form, *viz.* into the Fire; in the *Phur* the Original of the eternal and alſo external Nature is underſtood, for the Hardneſs is a Mother of the Sharpneſs of all Eſſences, and a Preſerver of all Eſſences; out of the *Sul*, *viz.* out of the Lubet of the Liberty, the dark Anguiſh becomes a ſhining Light; and in the third Principle, *viz.* in the outward Kingdom, *Sul* is the Oil of Nature, wherein the Life burns, and every Thing grows.

17. But now the *Phur*, *viz.* the Desire, is not divided from *Sul*; it is one Word, one Original also, and one Essence, but it severs itself into two Properties, *viz.* into Joy and Sorrow, Light and Darkness; for it makes two Worlds, *viz.* a dark fire-World in the Austereness, and a light fire-World in the Lubet of the Liberty; for the Lubet of the Liberty is the only Cause that the Fire shines, for the original Fire is dark and black, for in the shining of the Fire, in the Original the Deity is understood, and in the dark Fire, *viz.* in the Anguish-source, the Original of Nature is understood, and herein we do further understand the Cure.

18. The Source is the Cure of the free Lubet, *viz.* of the still Eternity; for the Stillness finds itself alive therein, it brings itself through the Anguish-source into Life, *viz.* into the Kingdom of Joy, namely that the Nothing is become an eternal Life, and has found itself, which cannot be in the Stillness.

19. Secondly, We find, that the *Sul*, *viz.* the Lubet of the Liberty, is the Curer of the Desire, *viz.* of the anxious Nature; for the Lustre of the Liberty does again (from the enkindled Fire out of Nature) shine in the dark Anguish, and fills or satiates the Anguish with the Liberty, whereby the Wrath extinguishes, and the *Turning Orb* stands still, and instead of the Turning a Sound is caused in the Essence.

20. This is now the Form of the Spiritual Life, and of the Essential Life; *Sul* is the Original of the Joyful Life, and *Phur* is the Original of the Essential Life; the Lubet is before and without Nature, which is the true *Sul*; and the Spirit is made manifest in Nature, *viz.* through the Source, and that in a two-fold Form, *viz.* according to the Lubet of the Liberty in a Source of Joy, and according to the anxious Desire's Lubet; according to the Astringency, compunctive, bitter, and envious from the Compunction, and according to the Anguish of the Wheel wholly murderous and hateful; and each Property dwells in itself, and yet they are in one another; herein God's Love and Anger are understood, they dwell in each other, and the one apprehends not the other, and yet the one is the Curer of the other; understand through *Imagination*, for the *Eternal* is *Magical*.

21. The second Form in Nature, in Eternity is the *Orb* with the compunctive bitter Essences: for there arises the Essence, understand with the Perturbation; for the Nothing is still without Motion, but the Perturbation makes the Nothing active: but in the third Principle, *viz.* in the Dominion in the Essence, and Source of the outward World, the Form is called Mercury, which is opposite, odious, and poisonful, and the Cause of Life and stirring, also the Cause of the Senses: Where one P Glance may conceive itself in the Infinity, and then also immerse itself into it, where out of one only the abyssal, unsearchable, and infinite Multiplicity may arise.

P Thought *or* Sparkle of the Will.

22. This Form is the Unquietness, and yet the Seeker of Rest; and with its seeking it causes Unquietness, it makes itself its own Enemy; its Cure is twofold, for its Desire is also twofold, *viz.* according to the Lubet of the Liberty, according to the Stillness and Meekness; and then also in the Hunger according to the rising of Unquietness, and the finding of itself; the Root desires only Joy with the first Will, and yet it cannot obtain it, except through the opposite Source, for no Joy can arisein the still Nothing; it must arise only through Motion and Elevation that the Nothing finds itself.

23. Now that which is found desires to enter again into the Will of the still Nothing, that it may have Peace and Rest therein; and the Nothing is its Cure; and the Wrath and Poison is the Remedy of the Seeker and Finder, that is their Life which they find, an Example whereof we have in the poisonous Gall, whence in the Life arises Joy and Sorrow, wherein we also understand a two-fold Will, *viz.* one to the wrathful Fire and anxious painful Life to the Original of Nature, and one to the Light-life, *viz.* to the Joy of Nature; this takes its Original out of the Eternal Nothing.

24. The firſt Will's Cure is the Lubet of the Liberty, if it obtains that, then it makes triumphant Joy in itſelf; and the Wrath in the hungry Deſire is the Curer and Helper of the other Will, *viz.* the Will of Nature; and herein God's Love and Anger are underſtood, and alſo how Evil and Good are in the Center [q] of each Life, and how no Joy could ariſe without Sorrow, and how one is the Curer of the other.

[q] In.

25. And here we underſtand the third Will, (which takes its Original out of both theſe, *viz.* out of ſuch an Eſſence, *viz.* out of the Mother) *viz.* the Spirit, which has both theſe Properties in it, and is a Son of the Properties and alſo a Lord of the ſame; for in him conſiſts the Power, he may awaken which he pleaſes; the Properties lie in the Eſſence, and are as a well-conſtituted Life, or as an Inſtrument with many [r] Strings, which ſtand ſtill; and the Spirit, *viz.* the Egreſs is the real Life, he may play upon the Inſtrument as he pleaſes, in Evil or Good, according to Love or Anger; and as he plays, and as the Inſtrument ſounds, ſo is it received of its Contra-tenor, *viz.* of the Aſſimulate.

[r] *Or,* Voices.

26. If the Tune of Love be played, *viz.* the Liberty's Deſire, then is the Sound received of the ſame Liberty and Love-Lubet; for it is its pleaſing Reliſh, and agreeable to its Will's Deſire; one ſimilar Lubet takes another.

27. And thus likewiſe is it to be underſtood of the Enmity and contrary Will; if the Inſtrument be ſtruck according to the Deſire to Nature, *viz.* in the Wrath, Anger, and bitter Falſhood, then the ſame contrary Sound and wrathful Deſire receives it; for it is of its Property, and a Satiating of its Hunger, wherein we underſtand the Deſire of the light, and alſo of the dark World; a two-fold Source and Property.

28. The Deſire of the Liberty is meek, eaſy, and pleaſant, and it is called [s] Good; and the Deſire to Nature makes itſelf in itſelf dark, dry, hungry, and wrathful, which is called God's Anger, and the dark World, *viz.* the firſt Principle; and the light World is the ſecond Principle.

[s] *Or,* God.

29. And we are to underſtand, that it is no divided Eſſence, but one holds the other hidden or cloſed up in it, and the one is the Beginning and Cauſe of the other, alſo its Healing and Cure; that which is awaked and ſtirred up, that gets Dominion, and manifeſts itſelf externally with its Character, and makes a Form and Signature according to its Will in the External after itſelf. A Similitude whereof we ſee in an enraged Man or Beaſt; though the outward Man and Beaſt are not in the inward World, yet the outward Nature has even the ſame Forms; for [t] it ariſes originally from the [u] inward, and ſtands upon the inward Root.

[t] Nature.
[u] World.

30. The third Form is the Anxiouſneſs, which ariſes in Nature from the firſt and ſecond Form, and is the Upholder or Preſerver of the firſt and ſecond; it is in itſelf the ſharp Fiat; and the ſecond Form has the *Verbum*, *viz.* the Property to the Word, and it conſiſts in three Properties, and makes out of herſelf with the three the fourth, *viz.* the Fire; in the external Birth, *viz.* in the third Principle, it is called *Sal*, or Salt, according to its Matter; but in its Spirit it has many Forms; for it is the Fire-Root, the great Anguiſh, it ariſes betwixt and out of the Aſtringency and Bitterneſs in the auſtere Attraction; it is the Eſſentiality of that which is attracted, *viz.* the Corporality, or Comprehenſibility; from *Sulphur* it is of a brimſtone Nature, and from *Mercury* a Blaze or Flaſh; it is in itſelf painful, *viz.* a Sharpneſs of dying, and that from the ſharp Attraction of the Aſtringency: It has a two-fold Fire, one cold, another hot; the cold ariſes from the Aſtringency, from the ſharp Attraction, and is a dark black Fire; and the hot ariſes from the driving forth the [x] Compunction in the Anguiſh in the Deſire after the Liberty, and the Liberty is its Enkindler, and the raging Compunction is the Cold's Fire's [y] Awakener.

[x] *Or,* Sting of Inſtigation.
[y] Raiſer, Enkindler, *or* Enflamer.

31. Theſe three Forms are in one another as one, and yet they are but one; but they ſever themſelves through the Original into many Forms, and yet they have but one Mother,

viz. the desiring Will to Manifestation, which is called the Father of Nature, and of the Being of all Beings.

32. Now we are to consider the Hunger of the Anxiety, or the Salt-Spirit, and then also its satiating or fulfilling: The Anguish has in it two Wills, from the Original of the first Will out of the Liberty to the Manifestation of itself; *viz.* the first Will is to Nature, and the other reconceived Will is the Son of the first, which goes out of the Manifestation again into itself into the Liberty; for it is become an eternal Life in Nature, and yet possesses not Nature essentially, but dwells in itself, and penetrates Nature as a transparent Shining, and the first Will goes [z] outwards, for it is the Desire of Manifestation; it seeks itself out of itself, and yet amasses the Desire in itself; it desires to educe the internal out of itself.

[z] *Or,* Out of itself.

33. Thus it has two Properties; with the Seeking in itself it makes the Center of Nature: For it is like a Poison, a Will of dreadful Aspiring, like a Lightening and Thunder-clap; for this Desire desires only Anguish, and to be horrible, to find itself in itself, out of the Nothing in the Something; and the second Form proceeds forth as a Flagrat, or produces Sound out of itself; for it is not the Desire of the first Will to continue in the horrible Death, but only thus to educe itself out of the Nothing, and to find itself.

34. And we understand by the Center in itself, with the aspiring Wrathfulness, with the wrathful Will to Nature, the dark World, and with the Egress out of itself to Manifestation, the outward World; and with the second Will out of the first, which enters again into the Liberty, we understand the light World, or the Kingdom of Joy, or the true Deity.

35. The Desire of the dark World is after the Manifestation, *viz.* after the outward World, to attract and draw the same Essentiality into it, and thereby to satisfy its wrathful Hunger; and the Desire of the outward World is after the Essence or Life, which arises from the Pain and Anguish.

36. Its Desire in itself is the Wonder of Eternity, a Mystery, or Mirror, or what is comprehended of the first Will to Nature.

37. The outward World's Desire is *Sulphur*, *Mercury*, and *Sal*; for such an Essence it is in itself, *viz.* a Hunger after itself, and is also its own Satisfying; for *Sul* desires *Phur*, and *Phur* desires *Mercury*, and both these desire *Sal*; for *Sal* is their Son, which they hatch in their Desire, and afterwards becomes their Habitation, and also Food.

38. Each Desire desires only the Essentiality of Salt according to its Property; for Salt is diverse; one Part is Sharpness of cold, and one Part Sharpness of Heat; also one Part Brimstone; and one Part Salniter from *Mercury*.

39. These Properties are in one another as one, but they sever themselves, each dwelling in itself; for they are of a different Essence, and when one enters into another, then there is Enmity, and a Flagrat. A Similitude whereof we may apprehend in Thunder and Lightening, which comes to pass when the great *Anguish*, *viz.* the Mother of all Salts, understand the third Form of Nature, impresses itself; which comes to pass from the Aspect of the Sun, which stirs up the hot Fire's Form, so that it is penetrative, as the Property of the Fire is; and when it reaches the Salniter, then it enkindles itself; and the Salniter is in itself the great Flagrat in *Mercury*, *viz.* the Flash, or Compunction, which enters into the Coldness, so also into the cold Sharpness of the Salt-spirit; this Coldness is exceedingly dismayed at the Flash of the Fire, and in a trice wraps or folds up itself in itself, whence arises the Thunder-clap (or the tempestuous Flash, which gives a Stroke in the Flagrat) and the Flagrat goes downwards, for it is heavy by reason of the Coldness, and the sal-nitrous Spirit is light by reason of the Fire, which [Spirit] carries the Thunder or Sound side-ways, as is to be heard in Tempests and Thunder; presently thereupon comes the Wind or Spirit out of all the four Forms one against an-

other, for they are all four enkindled in the penetrating Flagrat; whereupon follows Hail and Rain; the Hail folds itſelf together in the Coldneſs, in the Property of the cold Salt-ſpirit; for the Wrath attracts to itſelf, and turns the Water to Ice, and the Water ariſes from the Meekneſs, *viz.* from the Deſire of the Light, for it is the Eſſentiality of the Meekneſs; this the cold Salt-ſpirit congeals into Drops, and diſtills it upon the Earth, for before the Congelation it is only as a Miſt, or Steam, or as a Vapour, or Damp.

40. Thus we ſee this Ground very exactly and properly in Thunder and Lightening; for the Flaſh, or Lightening, or etherial Blaze, goes always before, for it is the enkindled Salniter; thereupon follows the Stroke in the Flagrat of the Coldneſs; as you ſee, as ſoon as the Stroke is given the aſtringent Chamber is opened, and a cool Wind follows, and oftentimes Whirling and Wheeling; for the Forms of Nature are awakened, and are as a turning Wheel, and ſo they carry their Spirit the Wind.

The Third Chapter.

Of the grand Myſtery of all Beings.

1. COURTEOUS Reader, obſerve the Meaning right; we underſtand not by this Deſcription a Beginning of the Deity, but we ſhew you the Manifeſtation of the Deity through Nature; for God is without Beginning, and has an eternal Beginning, and an eternal End, which he is himſelf, and the Nature of the inward World is in the like Eſſence from Eternity.

2. We give you to underſtand this of the Divine Eſſence; without Nature God is a [a] *Myſtery*, underſtand in the Nothing, for without Nature is the Nothing, which is an Eye of Eternity, an abyſſal Eye, that ſtands or ſees in the Nothing, for it is the Abyſs; and this ſame *Eye* is a Will, underſtand a Longing after Manifeſtation, to find the Nothing; but now there is nothing before the Will, where it might find ſomething, where it might have a Place to reſt, therefore it enters into itſelf, and finds itſelf through Nature.

[a] Myſterium.

3. And we underſtand in the Myſtery without Nature in the firſt Will two Forms; one to Nature, to the Manifeſtation of the Wonder-Eye; and the ſecond Form is produced out of the firſt, which is a Deſire after Virtue and Power, and is the firſt Will's Son, its Deſire of Joyfulneſs. And underſtand us thus; the Deſire is egreſſive, and that which proceeds is the Spirit of the Will and Deſire, for it is a Moving, and the Deſire makes a [b] Form in the Spirit, *viz.* Formings of the Infinity of the Myſtery.

[b] Similitude, Likeneſs, *or* Signature.

4. And this Form [or Likeneſs] is the eternal Wiſdom of the Deity; and we underſtand herein the Trinity of the only Deity, whoſe Ground we muſt not know, how the firſt Will ariſes in the Abyſs from Eternity, which is called Father; only we know the eternal Birth, and diſtinguiſh the Deity, *viz.* what purely and merely concerns the Deity, or the Good, from Nature, and ſhew you the *Arcanum* of the greateſt ſecret Myſtery; namely, how the Abyſs, or the Deity, manifeſts itſelf with this eternal Generation; for God is a Spirit, and as ſubtle as a Thought or Will, and Nature is his corporeal Eſſence, underſtand the Eternal Nature; and the outward Nature of this viſi-

[c] Palpable.

ble [c] comprehenſible World is a Manifeſtation or external Birth of the inward Spirit and Eſſence in Evil and Good, that is a Repreſentation, Reſemblance, and typical Similitude of the dark Fire and light World.

5. And as we have ſhewn you concerning the Original of Thunder and Lightening with the tempeſtuous Stroke; ſo likewiſe the inward Nature of the inward World is, and ſtands in the Generation: For the outward Birth takes its Original from the inward; the inward Birth is unapprehenſible to the Creature, but the outward is apprehenſible to it; yet each Property apprehends its Mother from whence it is brought forth.

[d] *Or* apprehends, *or* conceives.

6. As the Soul comprehends the inward eternal Nature, and the Spirit of the Soul, *viz.* the precious Image according to God, [d] comprehends the Birth of the angelical Light-World, and the ſydereal and elemental Spirit comprehends the Birth and Property of the Stars and Elements; every Eye ſees into its Mother from whence it was brought forth.

7. Therefore we will ſet down the Generation of all Eſſences out of all Mothers and Beginnings, how one Generation proceeds from another, and how one is the Cauſe of another, and this we will do from the Eyeſight of all the three Mothers.

8. Let none account it impoſſible, ſeeing Man is a Likeneſs according to and in God, an Image of the Being of all Beings; and yet it ſtands not in the Power of the Creature, but in the Might of God; for the Sight and Science of all Eſſences conſiſt alone in the cleareſt Light.

9. We have made mention before how the external Birth, *viz.* the Eſſence of this World conſiſts in three Things, *viz.* in *Sulphur*, *Mercury*, and *Sal:* Now we muſt ſet down and declare what it is, ſeeing that all Things ariſe from one Original, and then how its inward Separation is effected, that out of one Beginning many Beginnings are produced; this is now to be underſtood, as is before-mentioned, concerning the Center of all Eſſences.

[e] *Or* ſtands.

10. For *Sulphur* in the eternal Beginning conſiſts in two Forms, and ſo alſo in the outward Beginning of this World: *viz.* in the internal the firſt Form, *viz.* the *Sul* [e] conſiſts in the eternal Liberty; it is the Lubet of the eternal Abyſs, *viz.* a Will or an Original to the Deſire; and the other Original is the Deſire, which is the firſt Motion, *viz.* an Hunger to the Something; and in this ſame Hunger is the eternal Beginning to the [f] pregnant Nature, and it is called *Sulphur*, *viz.* a Conception of the Liberty, *viz.* of the Good, and a Conception or Comprehenſion of the Deſire, *viz.* of the auſtere Attraction in the Deſire.

[f] *Or* to the Nature of the Pregnatrix.

11. *Sul* in the Internal is God, and *Phur* is the Nature; for it makes a Spirit of the Nature of Brimſtone, as is to be ſeen externally in the Property of Brimſtone; for its Subſtance is a dry conſtringent Matter, and is of a painful anxious fiery Property, forcing itſelf forth; it attracts eagerly and hardly into itſelf, and parches up as a dry Hunger, and its painful Property does eagerly and anxiouſly force itſelf forth: The Cauſe and Original is this, becauſe it ſtands in two Beginnings, *viz.* in the Property of the Deſire, which is an Attraction; and in the Property of the Light or Liberty, which is driving forth, or preſſing to the Manifeſtation through the Deſire of Nature.

12. The Deſire, *viz.* the Attraction makes Hardneſs, and is the Cauſe of the Fire, and the Lubet is a Cauſe of the Luſtre or Light of the Fire: *Sul* is Light, and *Phur* makes Fire, yet it cannot be reduced alone in *Sulphur* to Fire and Light, but in *Mercury*, and at laſt in *Sal*, which is the real Body, but not of the Brimſtone, but of the Eſſence and Water: And ſo underſtand, that in the firſt Deſire, which ariſes in the Lubet of the Liberty, all Things are, and are made ſubſtantial and eſſential, from whence the Creation of this World is proceeded; and we find herein the Property of the Earth, ſo likewiſe of all Metals and Stones, and alſo of the [g] *Aſtrum*, and the Original of the Elements,

[g] Stars.

all out of one only Mother, which is the Lubet and the Desire, from whence all Things proceeded and still proceed.

13. For *Mercury* is generated in *Sulphur:* It is the severing, *viz.* of Light and Darkness from one another, the breaking Wheel, and Cause of the various Division or Multiplicity: it separates the dark Essentiality from the Essentiality of the Light, *viz.* the Metals from the gross, astringent, dark, stony, and earthly Property; for the Property of the Desire gives and makes dark Essence, and the Property of the free Lubet makes light Essence, *viz.* Metals, and all of the same Kind and Resemblance.

14. *Mercury* has in the Beginning [h] of his Birth three Properties, *viz.* the *Trembling* in the Austereness, and *Anguish* from the hard impressing of the astringent hard Desire, and the *Expulsion* of the Multiplicity, *viz.* the essential Life; for the Desire attracts very hard to itself, and the Attraction makes the Motion, or Sting of Trembling, [or horrible Compunction,] and that which is impressed is the Anguish; but if the Liberty be therein comprehended, it refuses it, and there arises the Original of Enmity, and the Severing, that one Form separates from another, and a twofold Will arises.

[h] In.

15. For the Lubet of the Liberty does again set its Desire into the Stillness, *viz.* into the Nothing, and forces again out of the Darkness of the Desire's Austereness into itself, *viz.* into the Liberty, without the Wrath of the Enmity; and so it has only sharpened itself in the austere Impression in *Mercury*, that it is a moving feeling Life, and that its Liberty is sharpened so that it becomes a Lustre, which is, and causes a Kingdom of Joy in the Liberty; and so understand us, that the Spirit's Dominion, *viz.* the Spirit and the [i] Essence do thus separate.

[i] *Or* Substance.

16. The Essence remains in the Impression, and becomes material; that is not God, but Gold, or any other Metal, according to the Property of the first Conception in the *Sulphur*, or Stone, or Earth, out of the Desire's own peculiar Property, all according to the first [k] Sude or Seething in *Mercury*; for no Metal can be generated without Salniter, which is the Flagrat in *Mercury*; which also becomes material in the astringent Impression, and divides itself in the Separation, one Part into Brimstone, another into Salniter, and a third into a salt Sharpness; whereas yet there cannot be any corporeal Essence in all these, but only the Spirit of the Essence; the Essence proceeds wholly out of the Death thro' Mortification, which is effected in the great Anguish of the Impressure, where there is a dying Source, which is the mercurial Life, where the salnitral Flagrat arises as an opening, displaying Flash: For the Liberty, *viz.* the Property of the eternal Lubet, does there [l] separate itself, and yet the attracted Essence out of the Lubet of the Liberty continues all along in the Comprehension of the Attraction in the astringent austere dark Anguish: Now if the Wrath enters so vehemently into itself as to raise up the salnitral Flagrat, then it apprehends the Essentiality of the free Lubet in itself, from whence arises the Flagrat; for the Wrath there apprehends the Meekness, which is even as if Water were poured into Fire, which gives a Flagrat; and then the Wrath of the great Anguish dies, and with the Flagrat the Joy ascends, and the Flagrat is out of *Mercury*, or out of the Anguish of Death, and becomes also material, but by reason of the Liberty it changes itself into white, which is *Salniter:* Now if the Fire, *viz.* the horrible anxious Sharpness, does again come into it, then the Salniter is dismayed, and gives a [m] Repulse; for the first Property [which was] before the Death is again enkindled with the brimstone Spirit; a sufficient Resemblance of which you have in Gunpowder, which is the Matter of these Properties.

[k] Boiling.

[l] *Or* separates itself in itself.

[m] Report, Clash.

17. Further, we are to know the Dying with the Enkindling of the Fire, all which is done in the Flagrat; for it is a Flagrat to Death, and to Life; one Part immerses itself into the Property of Death, *viz.* into the Wrath of the austere Desire; and the other Part, which is from the Lubet or Love-Essentiality, arises up in the Kingdom of Joy: But seeing there happens also a Mortifying in the free Materia (though it is no Mortify-

ing, but a Redeeming from the Wrath, for the Materia of the Liberty will be free from the Wrath) thereupon this Materia [n] falls downwards, which is Water; and it is not of the Property of the Wrath, but the Wrath holds it captive in itſelf; but they are ſeparated from one another in the Eſſence and Source; the Wrath's Eſſence gives Earth and Stones, and the Eſſence of the Liberty is Water, which ariſes with the Enkindling of the Fire through the Mortification out of the Meekneſs of the Light.

[n] Sinks.

18. But ſeeing this Water does alſo ſeparate itſelf in the ſalnitral Flagrat, and before the Salniter was all mutually enwrapt together, thereupon it obtains diſierent Properties in the Separation, and there is a Diverſity of Water; and this various Diverſity of Properties gives in each Property alſo a bodily or corporeal Eſſence, all according to the firſt Separation of *Mercury* in *Sulphur*, for in the Mortification in the ſalnitral Flagrat two Things are effected and come forth, *viz.* a Life, and a Body of the Life; underſtand an eſſential, and a lifeleſs ſenſeleſs Body, whoſe Materia is mortified in the Flagrat: Thus there is a Diverſity of Water, and a Diverſity of the Life, and a Diverſity of the [o] Body, or of the Materia; as each Body is, ſo is alſo its eſſential Spirit.

[o] Corpus.

19. Now we muſt conſider this from the firſt Original; as, 1. from the Lubet of the Liberty; and 2. from the Deſire to Nature, or the Manifeſtation of the Abyſs.

20. Firſt, in the ſalnitral Flagrat there is produced through the anxious Mortification a ſulphureous Water from the Anguiſh, which affords a Brimſtone, as we plainly ſee, and all whatever is of the like Sort and Reſemblance.

21. Secondly, There is generated from the aſtringent, auſtere, attractive Property, which draws in to itſelf, a ſalt Water; its Materia is Salt; if it be again impreſſed through the Fire or Heat, then it turns into Salt; and all whatever is ſharp and attractive, be it either in Herbs or Trees, proceeds from thence; for there is as much Diverſity of Brimſtone and Salt, as there is Variety of Taſte and Fire to be found in all Creatures, Herbs, and Trees; alſo all whatever lives and grows has Brimſtone and Salt; for the ſaltiſh Property attracts, and preſerves the [p] Body; and the Brimſtone has in it the Oil or Light, wherein the free Lubet to Manifeſtation conſiſts, whence the Growth ariſes.

[p] Corpus.

22. Thirdly, there is brought forth through the ſalnitral Flagrat out of the Property of the bitter compunctive Attraction, in the firſt Impreſſion in the Spirit, an earthly Property of Water; its Materia is Earth; for the ſame ariſes from the dark Eſſentiality, where the Darkneſs impreſſes itſelf in the firſt Deſire, wherein the Darkneſs ariſes, as is before mentioned: Thus it begets out of its Property in the Impreſſion a Miſt, ſmoaky Steam, or Vapour, which the Flagrat in the Salniter apprehends, and its Eſſence is diſmayed or dies, and falls downwards; this is the Materia of the Earth, though the Earth is not of one only Sort, but has in it all whatever became corporeal in the Flagrat, all which ſprings through the Death of the Earth, according as it was wrapt and driven together in the Creation into a Lump, as we plainly ſee.

23. Further, We are to conſider of the higheſt *Arcanum*, *viz.* of the heavenly Eſſentiality, and then of the precious Stones and Metals, from whence they all take their Riſe and Original; ſeeing that all Things come out of one Mother, which is the Lubet and Deſire of Eternity to its own Manifeſtation.

24. Now concerning the incorruptible Eſſence of Corporality, the ſame ariſes alſo in the firſt Deſire to Nature, yet in the Impreſſion of the free Lubet, and goes all along through all the Forms even into the higheſt Sharpneſs, where it retires again into itſelf, as a Life out of the Fire: The eternal Fire is magical, and a Spirit, and dies not; the Liberty is its Enkindler, but the eternal Nature is its Sharpneſs; this ſame Eſſence loſes the Wrath's Property in the Light; it is in the ſame Fire as a Dying, yet there is no Dying, but an Entrance into another Source, *viz.* out of a painful Deſire into a Love-Deſire; it yields alſo Spirit and Eſſence from the Fire-Spirit, and the Eſſence of Meekneſs from the Light.

25. For that which dies to the Fire, or ſinks through Death, that is divine Eſſence; and it is effected likewiſe through the ſalnitral Flagrat of the divine Joyfulneſs, where the Property trembles in the Joy of Meekneſs, and immerſes itſelf through the Death of the Fire, which is called God's Anger, and quenches it, ſo that God dwells in a meek Light; and the firſt Property to the Enkindling of the Light is Fire, and Wrath of the eternal Nature, and [q] makes the dark World.

[q] Gives, *or* affords.

26. The Properties of the firſt Mother in the Lubet and Deſire do alſo divide themſelves in the ſalnitral Flagrat of Joyfulneſs into diſtinct Parts, as is to be ſeen in this outward World; it yields alſo Water, but of a very ſovereign Eſſence, and it reſembles only a Spirit of a pleaſant lovely Deſire: This is the Water, of which Chriſt told us that he would *give us to drink*, and *whoſoever ſhould drink the ſame, it ſhould ſpring up in him to a Fountain of eternal Life.*

27. It retains alſo in the Flagrat of the Diſcloſure the fiery Property which is called *Heaven*, in which the Wonders of the divine Kingdom of Joy are known and manifeſt; and in the watry Property [it retains] the pleaſant Spring, or Paradiſe; for in the fiery [Property] the eternal Element ariſes, and it is the real Eſſence of the divine Corporality, wherein conſiſts all whatever may be known in God, as is ſufficiently and in Order cleared at large in our other Writings of *the Divine Revelation*, treating of the *Divine Wiſdom*, and of the *Divine eternal abyſſal Birth:* And now we will turn us to the Eſſence of the outward World, *viz.* to the Manifeſtation of the eternal, *viz.* to Metals, Herbs, and Trees; ſo alſo to Men and Beaſts.

28. We ſee that the Metals have another Manner of Body than the living Creatures, or are otherwiſe than the Earth and Stones are: Now Reaſon aſks, How is the Original of every Thing, ſeeing that in the Beginning all aroſe out of one Mother, and yet the Eternity has no temporal Beginning? Here we muſt again conſider the Mother of the firſt Pregnatrix, where, and how one Eſſence ſeparates itſelf from another, *viz.* the inchoative from the eternal, Time from Eternity, and yet they ſtand mutually in each other, but are ſevered into two Principles, *viz.* into the Kingdom of God, and of this World; and yet all is God's: But ſeeing Chriſt calls the Devil *a Prince of this World*, and we alſo are able to declare how far, and in what he is a Prince, and that this World is not his [r] own, but he is the pooreſt Creature in this World, and alſo not at all in this World; now therefore look upon the firſt Ground, upon the Mother which has thus generated all Creatures.

[r] *Or* Propriety.

29. So alſo as to the Earth, Stones, and all Metals, the Earth's Property, conſiſts in a ſpiritual *Sulphur*, *Mercury*, and *Sal*, and all whatever has had Beginning is ariſen in and out of her Impreſſion, and inchoatively thereupon it came forth with the firſt Form of the Mother, *viz.* with the aſtringent Attraction, through the Fiat into a creatural Being, and affords a Diverſity of Eſſence and Spirit, according to the firſt Property of the Separation.

30. As firſt, The high Spirits, which were created out of the free Lubet in the Deſire, in the Fire's Property, *viz.* out of the Center of all Eſſences, had in them the Properties of both the eternal Worlds; but thoſe which after their Corporizing [or being made creaturely] remained with their Deſire in the Property of the free Lubet, and introduced their Will out of the Fire into the Light, they became Angels; and the other, which introduced their Deſire again into the Centre (*viz.* into the auſtere Properties) became Devils, *viz.* Out-caſts from the free Lubet out of the Light, as is mentioned in other Writings.

31. Therefore the Devils have neither the Kingdom of God, nor the Kingdom of this World in Poſſeſſion; for in the Beginning of the Creation this World was created out of both the inward Properties, whereupon the Devil has now only the Wrath's Part in Poſſeſſion, the other profits him nothing; and thus he is in the World, and alſo not

in the World, for he has but one Part thereof in Poſſeſſion, from the other he is caſt out.

32. After the Creation of the higheſt Spirits, God created this viſible World with the Stars and Elements as an external Birth out of the Mother of all Eſſences; all which proceeded out of the eternal Beginning, and took a temporal Beginning: For here we are to conſider, that the eternal Pregnatrix moved itſelf, and enkindled its own Form, [or Similitude,] where then the one became corporeal in the other; but afterwards God created the Earth, which we are thus to conſider of.

33. The firſt Deſire to Nature impreſſes itſelf, and introduces itſelf with the Impreſſion into three Forms, *viz.* into *Sulphur*, *Mercury*, and *Sal*, and in the Impreſſion all become riſing and moving, which is not in the ſtill Nothing, and ſo forces itſelf into the higheſt Anguiſh, even [s] to the ſalnitral Flagrat, where then is the Original of the Fire: Thus the Source whirls in itſelf, as a Boiling of Water upon the Fire: for the auſtere Deſire is attractive, and the fiery is expulſive, which is a *Sulphur*; and the aſtringent Attraction is a wrathful Sting, [or Compunction,] *viz.* a Contrition; and yet it is held by the Auſtereneſs, that it cannot move away, whereupon it is painful, and cauſes Pain, as if it were ſeething, which yet is only Spirit without Eſſence, which comes to paſs in *Mercury*, and is *Mercury*'s own Form.

[s] *Or* until.

34. And there is the Separation of two Wills, *viz.* one remains, and is the very anxious Eſſence, ſeeing it originally ariſes from the Deſire; the other, which ariſes out of the Lubet of the Liberty, retires back again into itſelf into the Liberty, and yet there is no parting or dividing from one another, but thus it goes one with another all along through the Enkindling of the Fire through the ſalnitral Flagrat, where with the Enkindling of the Fire the Death is effected in the Wrath of the Fire, where the Source dies, and yet there is no Death, but a Likeneſs of Death; and yet the real, eternal, and temporal Death is in that Manner, even where the Liberty apprehends itſelf in itſelf, and the Death or Flagrat falls down into the Liberty as impotent, and freely reſigns itſelf; and the Spirit, *viz.* the Source (underſtand the very ſharp, fiery, anxious Source) becomes material, and retains only an eſſential Working, like to an impotent Deſire; and in the Enkindling of the Fire in the ſalnitral Flagrat each Property ſeparates itſelf in itſelf, and the whole Materia is particularized, *viz.* to Metals, Stones, and Earth.

[t] *Or* the higheſt *or* chiefeſt of the Metals.

35. The higheſt [t] Metal, as Gold, ariſes from the Liberty, which is compriſed all along in the Flagrat in the aſtringent Impreſſion; and it is not free from the Materia of the Reſt, for all is compriſed or wrapt up together; but ſeeing the Liberty with the *Sul*, or Light's Property, is compriſed or comprehended therein alſo, thereupon *Sul* is expulſive to the Manifeſtation of itſelf, as it is the Property of the Liberty ſo to be: Hence it comes that Metals grow, and not the groſs hard Stones, which are too hard compriſed in the Impreſſion out of the wrathful Eſſentiality, and have too little *Sul* in them.

36. But concerning the precious Stones, with their radiant Luſtre and great Virtue, the ſame have their Original in the Flaſh of the Fire, where Life and Death ſeparate; as when one Part by reaſon of the dark Eſſentiality deſcends, and the other by reaſon of the Liberty aſcends, and yet all is brought into Eſſence in the Flagrat; ſo that the ſame Flaſh or Glance becomes alſo material in the Flagrat; and therefore they are hard, and of a blinking Glance, like an Eye; for ſo alſo is the Original of the Eye or Sight in the [u] Womb, when the Life enkindles; all according to the Right of Eternity.

[u] Body.

37. And therefore they are of ſo great Power, Efficacy, and Virtue, in that they are ſo nigh to the Deity, and bear the incorporated Names of the divine Power in them; as alſo Gold is nigh to the divine Eſſentiality, or heavenly Corporality: If Man could open [or diſcloſe] the dead Body, and reduce it to a [x] flying moving Spirit, which only can be effected through the divine Motion, then it ſhould be ſeen what it could be, which no Reaſon believes or underſtands without divine Sight [or Viſion.]

[x] Liquid.

38. Further, we are alſo to conſider of the other Metals and Minerals, which in like Manner do thus take their Original; but in the ſalnitral Flagrat each Property is ſeparated; as we ſee that the Property of the Fire and Light is different, and all from the firſt Impreſſion; where before the Impreſſion the Lubet and Deſire of the Liberty ſtand mutually in each other, as a *Chaos*, a Complexion of great Wonders, where all Colours, Powers, and Virtues are contained in this only *CHAOS*, or Wonder-Eye; which *CHAOS* is God himſelf, *viz.* the Being of all Beings, who thus manifeſts himſelf in particular Beings with the Eyes of Eternity; each Materia is an Eſſence according to the Spirit from whence it was generated; and if it be enkindled in the Fire, it yields likewiſe ſuch a Light as the Spirit is in the Eſſence.

39. And thus alſo we are to conſider of the Metals; what Kind of Spirit each of them has, ſuch a Glance and Luſtre it yields, and alſo ſuch a [y] Body it has. [y] Corpus.

40. As the Mind acts and moves the Thoughts and Senſes from the higheſt to the loweſt, and comprehends and commands by the Thoughts from the higheſt to the loweſt; ſo the Eternal Mind has manifeſted itſelf from the higheſt Majeſty, even to the loweſt, [meaneſt, or outermoſt Thing,] *viz.* to the greateſt Darkneſs; and this World, with the Sun, Stars, and Elements, and with every creaturely Being, is nothing elſe but a Manifeſtation of the Eternity of the Eternal Will and Mind; and as it was in the Beginning, ſo it ſtill ſtands in its [z] Seething and Vegetation, and ſo it ſtill puts forward to Light and Darkneſs, to Evil and Good. And all Things conſiſt in theſe firſt three Forms, *viz.* in *Sulphur*, *Mercury*, and *Sal*, as one Degree in Order after another; for ſo likewiſe are the Quires of the Spirits, as alſo of the Stars, Trees, Herbs, and of all Kinds whatever which have been, and are; ſo alſo are the inward heavenly Quires with their Diſtinction.

[z] Boyling, growing, and Waxing.

The Fourth Chapter.

Of the Birth of the Stars, and four Elements in the metalline and creaturely Property.

1. As it is before mentioned, all Things proceed out of one only Mother, and ſeparate themſelves into two Eſſences, according to the Right of Eternity, *viz.* into a Mortal and an Immortal, into Life and Death, into Spirit and Body; the Spirit is the Life, and the Body is the Death, *viz.* a Houſe of the Spirit: As the holy Trinity ſtands in the Birth, ſo alſo is the external Birth: There is likewiſe Eſſence and Spirit in Heaven; a Figure of which we ſee in this outward World, where there are four Elements, and yet there is but one only Element, which ſeparates itſelf into four Properties, *viz.* into Fire, Air, Water, and Earth, as is above mentioned.

2. For ſo we are to conſider of the Creation of this World, that the whole Eſſence of Eternity has moved itſelf in the [a] Place of this World, and the whole Form was enkindled and ſtirred, and that in the Deſire to Manifeſtation; and there the Generation divided itſelf in the Flagrat of the enkindled Fire into four Parts, *viz.* into Fire, Water, and Earth, and the Air is its moving [b] egreſſive Spirit; as is to be conſidered in *Sulphur*, which conſiſts in theſe four Things.

[a] Loco.

[b] Outgoing, Breathing.

3. In like Manner alſo the *Aſtrum* is thus generated out of the firſt Mother; and all put together is only one Body, and it all takes its Riſe from the inward Spirit; as a Hand or Foot grows forth from the inward Center, and has already its Form in the Center, *viz.* in the firſt Operation, and ſo only grows into a Form as the Spirit is.

4. The firſt Mother of all Things, *viz.* the Lubet with the Deſire, does eſpecially introduce itſelf into ſeven Forms, and yet continues ſtedfaſt in three only, but manifeſts itſelf in [c] ſeven Forms.

[c] *Or* in a ſeven-fold Form.

5. The firſt Form is aſtringent, *viz.* an auſtere Attraction, which is a Cauſe of Coldneſs and Salt, and all Corporality.

[d] *Or* Sting.
[e] Stirring up, *or* Moving.

6. The ſecond Form is the [d] Compunction, *viz.* the Drawing or Motion, and cauſes the Feeling, alſo Pricking, Aking, Tormenting; the [e] Affection of Bitterneſs, Enmity and Friendlineſs, Joy and Sorrow.

7. The third Form is the great Anguiſh in the Impreſſion, which cauſes two Wills, *viz.* one to the Fire, where the Will of the free Lubet falls down to the Wrath in the Fire, and again goes into itſelf, and makes a Luſtre in the Fire's Sharpneſs.

8. Now the fourth Form is the Fire itſelf, *viz.* the firſt Principle in the Life, with which the dark and light World do ſeparate; alſo in this Flagrat all material Separations are effected, and the Corporality and Multiplication begin according to the Property of the firſt Eternal Mind, *viz.* according to the Eſſentiality a mortal [*Ens*,] and according to the free Source a living [*Ens.*]

9. The fifth Form is now the ſecond Deſire, which is effected after the Separation, and that according to two Properties; *viz.* one according to the Lubet of the Liberty out of the Light, which is the higheſt Love-Deſire; and the other according to the Fire's Lubet, which leads its Life of its Eſſence in the Love in the Light, from whence the Joyfulneſs, and every true Life ariſes.

10. The Love gives Eſſence; for it is expreſſive, and yielding, *viz.* itſelf; for God gives himſelf to every Eſſence; and the Fire is receptive; for it needs Eſſence in its wrathful Hunger, elſe it extinguiſhes; and then the Luſtre of the Light would go out, and the Deſire of Love would ceaſe, for the Fire makes the Light deſiring, *viz.* of the Joyfulneſs; for if the Fire dies, the Light waxes dark, and Love turns into Anguiſh, as may be conceived of in the Devils.

11. The ſixth Form ariſes from the turning Wheel before the Fire, where the Multiplication of the Eſſence ariſes out of the Property of *Mercurius* in the ſalnitral Flagrat; with the Enkindling of the Fire one Form is introduced into another; and if now the Love-Deſire penetrates all the Forms, then all the Forms grow very deſirous the one after the other, for the dear lovely Child *Venus* is in all.

12. Here begin the Taſte, Smell, Hearing, Seeing, Feeling, and Speaking; for the Light opens another Principle of another Source, and fills all; and here ſprings up the Life in Death, *viz.* the Love in the Anger, and the Light ſhines in the Darkneſs; here the Bridegroom embraces his Bride, and God himſelf reſiſts his Anger, *viz.* the Wrath of Nature; and in this Form all Speeches, Underſtanding, and Senſes ariſe, and the true real Life of all Creatures; ſo alſo the Life in the Vegetables, *viz.* Trees and Herbs, in each Thing according to its Property.

13. The ſeventh Form ariſes from all the other, and is the Body, Manſion-houſe, or Food of the other, and it is thus effected; when the other Forms taſte each other in their mutual Penetration in the Love-Deſire, then in each Form there is an Hunger or Deſire after the Love, *viz.* after the Light; now each Hunger or Deſire is reaching forth after the Thing it deſires, and eagerly attracts the Property of the Thing deſired; and thus out of two one Eſſence is made, *viz.* out of the Hunger, and that which the Hunger deſires; for this Hunger does not ſtand in Death, it does not any more encloſe itſelf up in Death, unleſs it be too great, and the Imagination in the Hunger be too great, and

the Hunger cannot obtain that ſame Thing, then it choaks; as many Times a Child is ſo choaked or ſmothered in the Mother's Womb, if this Form be enkindled in another Form to eat of ſome external Thing, whereupon the Mother grows ſo ardent in longing, and if ſhe cannot get it, the Child alſo cannot get it; now it choaks in the Hunger, or elſe a Member is ſpoiled, from whence the Hunger aroſe.

14. The firſt Hunger in the Center before the Fire is a ſpiritual Hunger, which makes the dark World; and the Hunger of the free Lubet makes the light World; both which are only Spirit, till they paſs both together through the Enkindling of the Fire, where then they are mortified to the Spirit, and are a Likeneſs of the firſt Spirit, *viz.* a Manifeſtation of the incomprehenſible Spirit, which is called God in Love and Anger, in a two-fold Source: Thus each ſtands undivided in itſelf, *viz.* God in the Time, and the Time in God, and the one is not the other, but they come from one eternal Original; thus the temporal Spirit's Hunger gives a temporal Body, and the eternal Spirit's Hunger affords an eternal Body, and are both mutually in each other, and yet are [f] diſtinct.

[f] The one is not the other.

15. The ſeven Forms make them a Body according to their Hunger out of their own Property; therefore all whatever the Spirit has in all Properties lies in the Body.

16. Further we are to know, that there is a Separation made in the Creation of this World; for this is to be ſeen in the Sun and Stars; ſo likewiſe in all Creatures; alſo in Metals, Stones, and Earths; for this ſame is the Manifeſtation of God.

17. We ſee in the Firmament ſeven Planets, and in the Earth ſeven Metals which are fixed, and alſo ſeven Planets only which are fixed in their Property; the reſt are Minerals, and ſo of the Stars: And as the planetary Orb has its predominant Stamp or Influence, ſo is alſo the Birth of each Thing.

18. As the Deity, *viz.* the divine Light, is the Center of all Life; ſo alſo in the Manifeſtation of God, *viz.* in the Figure, the Sun is the Center of all Life; in the higheſt Life the higheſt Things have taken their Beginning, and ſo forward ſucceſſively one from another to the loweſt: In every external Thing there are two Properties; one [g] from Time, the other from Eternity; the firſt Property of Time is manifeſt; and the other is hidden, yet it ſets forth a Likeneſs after itſelf in each Thing.

[g] *Or* out of.

19. Whatever has its Beginning out of the Lubet of the Liberty ſtands with the Root in an heavenly Property, and with the Body in an earthly; but the Eternal ſtands in Time, and manifeſts itſelf with Time.

20. *Sulphur* is on one Part in the Internal heavenly, and as to the Body earthly, yet puts forth an heavenly Likeneſs according to the Eternal out of itſelf, which is fixed and ſtedfaſt; as is to be ſeen in Gold, and is much more to be underſtood in the human Body, if it were not corrupted in the Deſire in *Mercury*; for the ſpiritual or heavenly Man conſiſts in *Sulphur*, and in *Mercury* the corporeal, *viz.* the Similitude of the divine [Man;] ſo alſo the metalline Property in *Sulphur* is the nobleſt, moſt excellent, and higheſt, for it is the higheſt Spirit.

21. Underſtand it thus: In the heavenly Being there is alſo a Property of a [h] Seething, when the Liberty is apprehended and enkindled in the higheſt Deſire, wherein the Joyfulneſs ariſes; this is effected in the heavenly *Sulphur*, where it is made eſſential in the heavenly *Mercury*, *viz.* in the eternal Word, which is a ſpiritual Eſſence.

[h] Boiling, *or* Decoction.

22. But if the ſame Spirituality longs to manifeſt itſelf in a Similitude, both according to the Property of the Spirit, and the Eſſentiality too, according to the Trinity of the Deity, according to the mortal and immortal Eſſence, then that Image is repreſented [i] in the Stars and Elements; and laſtly it is ſet forth in Man, who is a lively Image of the whole Eſſence according to the divine and outward World; alſo the inward and outward Worlds are repreſented with the Metals in a mortal Image, as a Reſemblance and Similitude of the living heavenly Eſſentiality.

[i] With.

23. The Beginning is in *Sulphur*; for *Sul* is the Lubet of the Light, or the Liberty, which longs to Manifeſtation, and it cannot otherwiſe be effected but through Fire: In *Phur* ariſes the Deſire, *viz.* an auſtere Attraction, which makes the dark earthly Property, and the Auſtereneſs of the Spirit, *viz.* the fiery Eſſence: In this Auſtereneſs ariſes *Saturn*, which is the Thing impreſſed; and *Mercury* is the Deſire of the Hunger, and the Rager, Raver, and Breaker; and *Mars* is the Wrath in the Hunger, a Cauſe of Anger; theſe three are the Property of *Phur*, *viz.* of the free Lubet's Deſire.

24. The free Lubet's Property begets the Eſſence in the three fore-mentioned Forms, *viz.* in *Saturn*, *Mercury*, and *Mars*; for it gives itſelf in to each Property, and the Property in the Hunger of *Mercury* makes it a corporeal Form; but if the free Lubet turns alſo to an Hunger in the auſtere Deſiring, then it makes alſo three Forms according to itſelf, *viz.* *Jupiter*, who is the Underſtanding of the Lubet; and *Venus*, which is the Deſire of the Lubet; and *Luna*, which is the Body of the Lubet; and according to the Property of the Light it makes *Sol*; all this is Spirit; but now in every Spirit's Hunger there is alſo an Eſſence, both according to the mortal and immortal *Ens*, a fixed, and unfixed; a Figure according to the heavenly, and a Figure according to the earthly [Being, or Property.]

25 In the Saturnine Property the Deſire of the free Lubet makes (according to *Saturn*'s own Property) Lead, and according to the watry [Property] in *Saturn*, Salt; and according to the mortal and earthly [Property] in *Saturn*, Stones, and Earth, and all whatever is of that Sort and Semblance.

26. But according to the Liberty, or according to the free Deſire's own Property (in that it yields up itſelf to *Saturn*, viz. to the Deſire) it makes in *Saturn* Gold, according to the Deſire of the Light, where the Spirit and Body ſeparate; the Spirit of its Deſire is *Sol*, and the Body is Gold, underſtand, the golden Body is in *Saturn* according to the Property of the free Deſire, and not according to *Saturn*'s Property; his Property in himſelf is Lead, Salt, and Earth; but he keeps the golden Child ſhut up in himſelf as a black Raven, not in his gray Form, but in a darkiſh Caſt: He is a great Lord, but his Dominion, by reaſon of the golden Child which he has in his Bowels, ſtands not in his own Power: He is not Father of the Child, but *Mercury* is he which [k] forms the Child; but he puts his Morning Mantle upon it, that he can have no Joy with the golden Child; he corporiſes the fair Child; for he is its Fiat or Creator, and hides and covers it cloſe under his Mantle: He cannot give it the Body from his own Property, for it (underſtand the golden Body) is the Eſſence of the free Deſire in the higheſt Degree of Corporality in the fixed Death, where yet there is no Death, but an Encloſing, and in the Similitude a Repreſentation of the divine heavenly Eſſentiality.

[k] *Or* faſhions.

27. *Mercurius* is the [l] Maſter-Workman of this Child, which *Saturn* hides; when he gets it into his Hunger, he caſts off his black Cloak, and rejoices in it; but he is too malignant in his [m] Fire-Wrath, he devours the Child, and turns it wholly to his own Property: When he is moſt ſharply hungry in the Fire, then Sol muſt be given him (it is his Wife) that his Hunger may be appeaſed; and then when he is ſatisfied, he labours in the Materia of the Child with his own Hunger or [n] Fire, and fills up his ſufficed Deſire out of Sol's Property, which he before had eaten, and nouriſhes the Child till it gets upon it all the four Elements with the Conſtellation, and he grows exceeding pregnant with the Child, and then it belongs [or is fit for] a ſtrange Fire, and yet not ſtrange, an earneſt Fire; and then the Father gives it the Soul, *viz.* the Fire-Spirit; and its firſt Mother, which *Mercury* did eat down in its Hunger, which was fixed and perfect, [gives] the Soul's-Spirit, *viz.* the Light-Life: Then the [o] Death ariſes, and the Child is born, and becomes afterwards its own, and a Child of the Liberty, and cares no more for its Work-Maſter: It is better than its Father, but not better than its Mother, in whoſe Seed it lay, before the Father wrought in it; it bruiſes the Head of its Father's fiery

[l] *Or* Faber.

[m] In a ſtrange Fire, and yet not ſtrange; when the Cloak is laid aſide, it needs only its own Fire.

[n] Here muſt be its own Fire only from within, and from without.

[o] And it is the Tincture which tinctures the Body.

Eſſence, *viz.* of the Serpent, and paſſes freely through Death in the Fire: Doſt thou underſtand nothing here? Then thou art not born to the higheſt Knowledge of the ſpagirical Science.

28. Further, we are to conſider of the Degrees, what the Liberty, *viz.* the eternal Lubet, gives to the Hunger of the other Forms in *Sulphur*, in the Property of the other Planets; the Form of the Birth is as a turning [p] Wheel, which *Mercury* cauſes in the *Sulphur*.

[p] *Or* Rotation.

29. The Birth of the higheſt Degree turns round, (*viz.* the Deſire) for this World is round, ſo alſo the Birth; when the Liberty has given its higheſt Lubet (as a golden Hunger) to *Saturn*, and placed *Mercury* for Work-Maſter, then it betakes itſelf into itſelf, into its Deſire, according to the Property of Meekneſs; for the firſt Conception to the golden Child is effected according to the Property of Joyfulneſs; but this out of Goodneſs and Meekneſs reſigns itſelf to *Luna*; for it is a pleaſant Demiſſion by reaſon of the Meekneſs, which *Mercury* apprehends and works therein alſo; this Body is Silver, and comes from the firſt Impreſſion, where the Yellow and White ſeparate in the Fire, *viz.* the Colours of the Virtue; then *Luna* ariſes out of the Yellow and turns into White, by reaſon of the divine Meekneſs; and becauſe its Original is from Sol's Colour, therefore it has a perpetual Hunger after Sol, and receives the Sun's Luſtre into it, [q] puts it on, and ſhines with it.

[q] Draws it to itſelf.

30. Now as the Superior is, ſo is likewiſe the Inferior, (namely Metals,) therefore Silver is the next Degree to Gold; and as Gold is generated, ſo is alſo Silver: *Venus* cloaths it, which *Mercury* cannot endure, ſeeing he is the Maſter-Worker, and he gives his Garment alſo; but the Silver has neither the Property of *Venus* nor *Mercury*, for it retains the Property of its Mother, *viz.* the Meekneſs in the Liberty, and is hatched, as the Gold by reaſon of the Sun: The Moon has an heavenly Property, but in reference to its own proper Form from the Property of the Deſire, it is of a very earthly Property, it is a Cabinet and Keeper of the earthly and heavenly Eſſence: In like Manner as the outward Body of Man, which before the Fall in *Adam* was comparable to Silver, but when he died in the Lubet then the earthly Property only lived in him, and therefore he continually hungers after Sol's Glance [and Glory,] he would fain take again his Splendor with *Luna* from the Sun, but he gets only an earthly lunar Luſtre, wherein he acts and exerciſes Pride, unleſs he be born again out of Sol's Splendor, that is, out of God's Power in the heavenly *Mercurius*; and ſo he becomes again the golden Silver-Child in divine Eſſentiality, only covered and cloathed this Life-time with the earthly Moon, that is, with earthly Fleſh.

31. *Saturn* alſo is the Houſe of Silver, he is likewiſe the Cauſe of the firſt Conception, but he turns his Deſire only upon the golden Child, and leaves the Silver its Garment, and takes it into his ſtony earthly Property, and lets *Mercury* hatch it.

32. The Deſire of the free Lubet is fixed and ſtedfaſt, as concerning the Property of the Deſire only, which brings its Will again from the Body into the Combat in the Senſes, and makes *Jupiter*, that is on the [r] Orb upwards under *Saturn*, under the Saturnine Power; its Metal is Tin, and it is the third Degree; for the Lubet of the Liberty in the Deſire proceeds forth into the Deſire of the Auſtereneſs, and ſo it gives iſelf into the Fiat.

[r] Wheel, *or* Sphere.

33. We muſt underſtand it thus; the Lubet of the Liberty goes forth out of itſelf, as a Plant, and makes one Degree after another in Order, but *Mercury* makes the *Sphere*, for he is the Work-Maſter: And as the Eternal Birth is in itſelf in the heavenly *Mercury*, viz. in the Eternal Word in the Father's Generation; ſo likewiſe with the Motion of the Father it came into a creaturely Being, and ſo proceeds in its Order, as may be ſeen in the Wheel of the Planets; for the Order is juſt ſo placed as Man is in his Order.

34. Firſt there is in him the true golden divine Man, which is the Likeneſs of God: Next there is in him the Man of heavenly Eſſentiality, *viz.* the inward holy Body, generated from the Fire and Light in the Tincture, which is like to the pure Silver if it were not corrupted. Thirdly, there is in him the elemental Man from the pure Element reſembling *Jupiter*. Fourthly, the mercurial, which is the growing or paradiſical [Man.] Fifthly, the martial, from the Fire, *viz.* the ſouliſh [Man,] according to the Father's Property. Sixthly, the Venerine [Man,] according to the outward Deſire, and the Water's Property. Seventhly, the ſolar, according to the Sun's Property, *viz.* according to the outward World, as a Seer and Knower of the Wonders of God: And yet it is but the one only Man; yet is both in the inward and outward World. Thus likewiſe is the Similitude [or Form] of the ſeven Metals; with one Property according to the inward World, and with another viſible and palpable Property according to the outward World.

35. From *Jupiter* the Sphere turns round, and out of the Separation *Mercury* proceeds forth with a broken Metal, according to his Spirit's Property; externally Quickſilver, and internally he is a paradiſical Working; he is in his ſpiritual Property the Diſtinguiſher (or Articulator) of the Words, Voices, and Speeches. It is written, *God hath made all Things by his Word:* The heavenly eternal *Mercurius* is his Word, which the Father expreſſes in the enkindling of his Light, and the expreſſed is his Wiſdom; and the Word is the Worker, Framer, and Maker of the Formings in the expreſſed Wiſdom. Now what the inward *Mercurius* does internally in God's Power, that likewiſe the outward *Mercurius* effects in the outward Power in the created Eſſence: He is God's Inſtrument, wherewith he works extrinſically to Death and to Life; in each Thing according to its Property he builds, and breaks down.

[s] Attenuates, deſtroys.

36. According to *Saturn*'s Property he builds, and according to his own Property he diſtinguiſhes and [s] diſſipates the Hardneſs in *Saturn*, viz. the encloſed, and opens it to Life: He opens the Colours, and makes Forms and Shapes, and carries in him an heavenly, and alſo an earthly Property; in the earthly he carries out of the firſt Deſire to Nature, *viz.* out of *Saturn*, *Mars*, viz. the Wrathfulneſs of the Impreſſion; for he is his Soul, wherein *Mercury* lives; he gives him the fiery Eſſence, and ſtands under *Jupiter* in the Order upwards on the Sphere; for he carries the Fire-Spirit in *Sulphur* into all Planets, and forms and gives to each Thing its Source, and true Spirit of Life.

37. *Mars* in the firſt Impreſſion is the great Anguiſh, and cauſes the Love-Will of the Liberty to ſeparate from him; and that which is ſeparated is called God; and the Anguiſh, or Fire-Source, is called God's Anger, *viz.* the Wrath of the Eternal Nature: And as internally God's Love ſeparates from God's Anger, that is, from the wrathful Property of the Eternal Nature, *viz.* Heaven from Hell, God from the Devil; ſo alſo it is effected in the Birth of the outward Nature.

38. Love proceeds out of the Wrath, and is an Humility, or Submiſſion: Thus likewiſe it came in the Creation into Order; therefore *Venus* ſtands in the Sphere on the Line of *Mars* under the *Sun*, for ſo is the Separation in Nature; and ſo one proceeds forth from another: Its Metal is Copper, the Original whereof is this, that the Love is a Deſire, and deſires only Light and Joy; for the *Materia* is made out of the Deſire's Property: But if the Love-Deſire ſhall come to be corporeal in the Impreſſion, then it muſt reſign itſelf to the wrathful Fiat, *viz.* to the Deſire of *Mars* in the Fire, or in the fiery Property; for the Saturnine Property takes all into its Might, and makes it corporeal.

39. Therefore the Metal of *Venus* is ſo nearly related to Gold, by reaſon of her own Property from the Liberty, but *Mars* makes it too wrathful; and becauſe it ſeparates itſelf out of *Mars*'s Fire, it retains a great Part of the Property of *Mars* in it.

40. *Mars*'s Metal is Iron, for he is the Wrath in *Sulphur*, in which the Fire enkindles, and ariſes; his Original with the *Materia* is in the Auſtereneſs of the Deſire: Copper

ſeparates itſelf in the Generation out of Iron, for it ariſes from the Will of *Venus*, and they differ as Body and Soul; for *Mars* is the Fire-Soul of *Venus*, and makes *Venus* corporeal; otherwiſe *Venus*, as to her own Property, gives only Water in the Mortification in the ſalnitral Flagrat; for her Fire is only a pleaſant Shining, Smile, or Love-Fire, as ſhe is alone void of other Mixture; and therefore ſhe cannot produce any corporeal Eſſence from her own Power and Ability, which is hard and tough; ſhe is only the [t] Mother to her Child without a creaturely Soul; *Mars* is her Soul, and *Saturn* makes her Body.

[t] Woman, Wife.

41. The Spirit of *Sol* may tincture *Mars* and *Venus*, and change them into the higheſt metalline Perfection, *viz.* into Gold; which cannot ſo eaſily be effected in Silver, unleſs it be reduced into the firſt *Materia*, where *Saturn*, *Mars*, and *Mercury* are together in the *Sulphur*, and then it can be done: *Venus* receives its Toughneſs from *Saturn*, and its Redneſs from *Mars* as the Fire.

42. Now the Deſire of *Venus* is only eager, and longing after *Sol*, as after her firſt Mother, from whence ſhe ſprings forth in her Birth in the firſt Original; for the Love comes forth originally from God, and ſo it is likewiſe in the external Birth in the Figure: The Deſire of *Venus* goes into *Sol*, into the Sun, and receives in its Deſire the Property of the Sun, and ſhines from *Sol*; ſhe has a very peculiar Shining and Luſtre above all the Planets and Stars, which ſhe receives from her Mother; and in her Mother's Power conſiſts her Joy, *viz.* the pleaſant twinkling ſmiling Aſpect which ſhe has in her; ſhe is in her own Property (as ſhe is purely alone without the Property of the other Planets) a real Daughter of the Sun (underſtand in *Sulphur*, where all is wrapt together) therefore ſhe ſtands next under the Sun, as a Child of the Sun; not that the Sun did generate that Star, for he is likewiſe created with her, but in the *Sulphur* without the Creation, merely in the Generation, it is ſo, both in the heavenly and earthly [Being, or Principle.]

43. For God the Father generates the *Love* through his Heart; now the Sun, by way of Similitude, betokens his Heart; for it is a Figure in the outward World according to the eternal Heart of God, which gives Strength and Virtue to every Life and Eſſence.

44. And underſtand it right; all Things proceed from the Word and Heart of God (which is the *Divine Sulphur)* in the Birth of the holy Trinity, and manifeſt themſelves in and through the proceeded (or egreſſed) Eſſence, which is God's Wiſdom; and they again do eagerly force and preſs out of the Egreſs, in and towards his Heart and Power, and vehemently long after it, as *Paul* ſaith, all Creatures groan and pant with us to be delivered from Vanity.

45. So alſo does the outward Eſſence in the outward Birth of Metals, Planets, Stars, and Creatures; each Thing longs after its Center, *viz.* after its firſt Mother, whence it proceeded, *viz.* after the Sun in *Sulphur*, for it is the Tincture of all Eſſences: Whatever the firſt Deſire with the Impreſſion in *Saturn* makes Evil in the Wrath of *Mars*, that the Sun turns again into Good. As the divine Sun tinctures the Anger or Wrath of God, ſo that the wrathful Property of God's Anger is changed into a Joyfulneſs; ſo likewiſe the outward Sun tinctures the outward *Sulphur*, viz. *Saturn* and *Mars*, that there is a pleaſant Temperature, *viz.* a Growth, ſpringing, and blooming in all Metals and Creatures; therefore the Sun is the Center, which Reaſon will not believe; underſtand, in the planetary Orb, and in all Vegetables and Animals.

The Fifth Chapter.

Of the ſulphurean Death, and how the dead Body is revived, and replaced into its firſt Glory.

1. ALL Life and Motion, with Underſtanding, Reaſon, and Senſes, both in Animals and Vegetables, conſiſt originally in *Sulphur*, viz. in Nature's Deſire, and in the Lubet's Deſire of the Liberty.

2. In Nature's Deſire ariſes the Death and Encloſing, and in the Deſire of the Liberty ariſes the Opening and the Life; for the Liberty's Deſire tinctures the Deſire of the dark Nature, ſo that the wrathful Mother foregoes her own Right, and freely reſigns to the Liberty's Deſire, and ſo the Life grows in Death, for there is no Life without Light; but if the Light goes out in the Eſſence of the *Sulphur*, then it is an eternal Death, which no Man can revive, unleſs God moves himſelf in the Lubet-Deſire in the ſame Death; for Death can receive no Life into it, unleſs the firſt Deſire, *viz.* the free Lubet's Deſire, manifeſts itſelf in the Deſire to Nature, wherein the Incloſing and Death are generated.

3. Therefore when Man died in the *Sulphur*, none could have made him alive again, unleſs the free Lubet; *viz.* the Deſire to the Eternal Life did again enter into his *Phur*, *viz.* into the Birth of the Nature of the human Property, and moved the incloſed Death, *viz.* the Center of Nature, and gave itſelf again into the Center, *viz.* into the ſoul-like Property, and into the Soul's Eſſentiality and Corporality; and this was ſo brought to paſs.

4. We know that the right *Sulphur* is a Generation of all Spirituality and Corporality; ſo far as concerns its firſt Original, where it is heavenly, it is the Generation of the Eſſence of all Eſſences: For all, whatever Eternity and Time is in itſelf, has, and is able to effect, lies in this Birth: But now as to the Kingdom of this World it is earthly, *viz.* a Figure of the Eternal; for in it the Time and Creature conſiſt, and all whatever is viſible and inviſible.

5. Now Man, and every Life alſo, as to the Kingdom of this World, was created and generated out of the outward *Sulphur*; Man out of the inward and outward [*Sulphur*,] and the outward Creature only out of the outward; for Man is an Image and Likeneſs of God, and the other Creatures are as a Similitude according to the Figuration in the internal Generation in God's Wiſdom, *viz.* in the expreſſed or procreated heavenly Eſſence, according to both eternal Principles.

6. But now Man was created good and perfect, according to, and out of all the three Worlds, as an Image of the Deity, in whom God dwelled; and he was even that Eſſence what God is, according to Eternity and Time in all the three Worlds; but he was a Creature with a Beginning, as to the Creature, and died through [a] the Lubet as to the heavenly and divine Eſſence: For the inward Lubet, which was generated in the Center, *viz.* in the Fire, wherein ſtood the Life in the divine Eſſentiality, that is that which enkindled the Eſſence of the divine Meekneſs, wherein the Joyfulneſs or the angelical Form conſiſts; that (I ſay) turned itſelf from the inward Lubet of the Liberty and Eternity into the Time, *viz.* into the external Birth, into the planetary Property, [it departed] out of the pure divine Element into the four Elements: Thus the inward divine Eſſentiality, or inward Corporality did no longer retain any Leader or Life: And this was the Death; for the Soul's Fire proceeding from the Father's Property turned itſelf away from the Son's Property, in which alone the Divine Life conſiſts.

[a] Luſt.

7. Thus the Property of the Soul remained naked only with its Will in the outward *Sulphur*, and the inward disappeared, and continued stedfast in the eternal [x] Unchangeableness, as in an eternal Nothing, wherein there was no more any effecting, [or working Efficacy to bring to pass.]

[x] *Or* Immobility.

8. Thus Man with his outward Body lived barely and merely to the Time; the precious Gold of the heavenly Corporality, which tinctured the outward Body, was disappeared, and so the outward Body stood barely and alone in the Life of Nature's Desire, *viz.* in the Soul's fiery Property; understand in the Form and Property of *Mars*, viz. in the Wrath of God, which is the Wrath in *Sulphur*, viz. the Property of God's Anger and the dark World: But seeing the outward Body was created out of the Time, therefore the Time, *viz.* the Constellation with the four Elements, presently obtained the Dominion in him; and the divine Property, *viz.* the Desire of the Deity (which ruled and tinctured Time, so that there was a holy Life in the Creature out of the Time) was vanished; its own peculiar Love in the divine Desire was turned to Water, and it became blind and dead in the Will and Desire of God; and the Soul must help itself with the Sun's Light.

9. But seeing that Time has Beginning and End, and the Will with the Desire has given up itself to the temporal Leader, therefore the Dominion of Time destroys its own contrived Spirit, and so the Body also dies and passes away; and this is that which God said to *Adam*, That *he should not eat of the Tree, or Plant, of the Knowledge of Good and Evil*, of both Properties, [y] lest he died; as it also came to pass, he died in the *Sulphur*; the *Sul* in the Kingdom of God, *viz.* the Lubet of the divine Liberty, out of which the Light of God shines, and in which the divine Love, *viz.* the Love-Fire burns, [disappeared and withdrew from him.]

[y] *Or* he should die.

10. Now there was no Remedy for him, unless God's Desire entered again into his dead *Sulphur*, that is, into his *Sul*, which was dead, *viz.* into the dead [or mortified] Essentiality, and again enkindled it with the Love-Fire; which came to pass in Christ: And there the heavenly Body, wherein God's Light shines, did again arise. But if this must be effected, then the Love-Desire must again enter into the Desire of the enkindled Anger, and quench and overcome the Anger with the Love; the divine Water must enter again into the Soul's burning Fire, and quench the wrathful Death in the astringent Fiat, *viz.* in the Desire to Nature, that the Love-Desire, which desires God, might be again enkindled in the Soul.

11. For Man's [z] Happiness consists in this, that he has in him a [a] true Desire after God, for out of the Desire springs forth the Love; that is, when the Desire receives the Meekness of God into itself, then the Desire immerses itself in the Meekness, and becomes essential; and this is the heavenly or divine Essentiality, or Corporality; and therein the Soul's Spirit (which lay shut up in the Anger, *viz.* in Death) does again arise in the Love of God; for the Love tinctures the Death and Darkness, that it is again capable of the divine Sunshine.

[z] Salvation.

[a] An upright, full, and unfeigned Desire.

12. And as this is done in Man, so likewise it is in the Transmutation of Metals: The *Sulphur* is shut up in *Saturn*, viz. in the Death, and yet there is no Death, but a vegetative Life; and the outward *Mercury* is the Life [b] thereof. Now if the metalline Body shall come to the highest Perfection, then it must die unto the external [c] Dominator, *viz.* to the Elements, and come again into such a *Sulphur* as it was, when as yet it had not the four Elements on it, but lay only in the Element in [d] Unity.

[b] *Or* therein.

[c] Leader.

[d] In one.

13. But now none can reduce it into such a Body, but he only who has generated; he that has given it the four Elements, he alone can take them away; and he that at first made it corporeal, he must bring it to himself, and transchange it in himself into another Body; and this is the *Sulphur*, which has *Mercurius*, as its chief Faber in itself. He must again take it out of dark *Saturn*'s Bowels in the Fiat, and introduce it into his own,

and with his own Fire ſeparate the four Elements from it, and reduce it into one; as God at the laſt Day will in the enkindling of his own Fire ſeparate the Eſſence of the four Elements from the pure Element, that the eternal Corporality in the pure Element may [e] Begin. ariſe [e] and ſpring forth: And as in the Death of Man the four Elements ſeparate from the true Man (who is the Element of God) and the heavenly Body remains only in itſelf; ſo it goes in the Tranſmutation of Metals.

Proceſs.

14. The Body lies ſhut up in a diſeſteemed Form in *Saturn*, not wholly in *Saturn*'s Property, in a dark Colour, marked with *Mercurius* its Father, and *Sol* its Mother, cloathed with *Saturn*, and manifeſt with the Life of *Mars*; but its Mother is not outwardly manifeſt and known on it, unleſs its Faber be enraged with its own Iniquity; which yet cannot be, unleſs an Alienate be applied, whereby its Propriate is enraged; and then (if his Anger be ſet on a Fire or Fury) he becomes ſo very hungry and thirſty, and yet can find no Refreſhment in itſelf; then it ſeizes on its Faber who has made it, and fights againſt its Creator, as the earthly wicked Man does againſt God, ſo long till he devours and conſumes himſelf, as a fiery [peſtilent] Poiſon conſumes the Body, unleſs you remedy, ſtay, and allay its Hunger; yet there is none that can ſtill this horrible Hunger, but God himſelf who has made him; and if he aſſiſts not in due Time, then the Hunger in the Wrath conſumes the Body, and puts it into the eternal Darkneſs.

15. This Hunger deſires nothing but the Mercy of God, that he might be freed from the Anguiſh of Hell; but this he cannot obtain of himſelf, for he is ſhut up in the Anger of God; and his dear Mother, which nurſed him in the Beginning, is alſo ſhut up in Death: But if God ſhews his Grace, and gives him again of his Love, then the [f] *Or* in the divine Love. Anger is diſmayed [f] at the Love; and this is a Flagrat of great Joy: For he again taſtes the Sweetneſs of his dear Mother, and then he knows full well that he has been ſo vile and wicked, and repents of his Iniquity, and will turn and mortify the old *Adam*, and caſt it away from him.

16. So the Artiſt takes him preſently away with the old *Adam* from the ſtrange Anger, and lays him in a ſoft Bed; for the old *Adam* is ſick, and will die; and then his own [g] *Or* upon the Love of God. Faber in the old *Adam* is [g] in the Love of God, which deſtroyed the Anger, and will make a young Child, and rejoices in the Child; and the old *Adam* grows ſick, and weak, [h] Depart. wholly dark, and ſwarthiſh, and dies; and the four Elements [h] go out from him with their Colours: So the Faber gives him even leave to go, and continually labours on the new Body, which ſhall ariſe from Death; and none ſees his Labour, for he works in the Dark.

[i] Labour. 17. But the Artiſt takes no care about the [i] Work, but gives the Faber his own Food, till he ſees that a vegetative Life appears in the dark Death with a new Colour out of the Black; and then, when the new Man is ready, the Artiſt comes, and brings the Soul, and gives it the Faber; at which the Faber is diſmayed, that another Life comes into him; and he puts the Soul into the new Body, and it goes inwardly in the Anger: Thus the new Man ariſes in great Power and Glory from Death, and bruiſes the Head of the old Serpent in the Anger of God, and paſſes through the Anger, and the Anger can do him no harm at all.

Whoe'er thou art, that to this Work art born,
A choſen Work thou haſt, howe'er the World may ſcorn.

The Sixth Chapter.

How a Water and Oil are generated, and of the Difference of the Water and Oil, and of the Vegetable Life and Growth.

1. ALL Life, Growth, and Inſtigation conſiſt in two Things, *viz.* in the Lubet, and then in the Deſire; the Lubet is a free Will, and as a Nothing in compariſon to Nature; but the Deſire is as a Hunger: In the Deſire ariſes the moving Spirit, *viz.* the natural, and in the Lubet the ſupernatural, which yet is [k] Nature's, but not out of its own Property, but out of [or from] the Property of the Deſire.

[k] Of *or* belonging to Nature.

2. The Deſire is the Inſtigation of the Eſſence, *viz.* an Hunger, and the Lubet is the Hunger's [l] Eſſence, which it takes into itſelf; for the Deſire is only an hungry Will, and it is the natural Spirit in its Forms; but the Lubet is out of the Liberty: For God is without Deſire as concerning his own Eſſence, inaſmuch as he is called God; for he needs nothing. All is his, and he himſelf is all.

[l] Being, Materia, *or* Food.

3. But he has a Lubet-Will, and he himſelf is the Will, to manifeſt himſelf in the Lubet; yet in the Lubet which is free, without Affection, no Manifeſtation can be effected, for it is void of Deſire; it is as if it were nothing in reſpect of Nature, and yet it is all; but not according to the Deſire, *viz.* according to Nature, but according to the ſatisfying of Nature it is the ſatisfying of the hungry Deſire, *viz.* of Nature; it freely and willingly gives itſelf into the Hunger of Nature; for it is a Spirit without Eſſence and Deſire, wholly free as a Nothing; but the Deſire makes it eſſential [or materialiſes] in itſelf, and that according to two Properties, *viz.* one according to the eternal Liberty, which is free from the Source; and the other according to the Deſire, which gives a vegetative Life, *viz.* a growing, or a giving forth of itſelf.

4. The free Eſſence is, and gives an Oil, and the Deſire's Property gives a Life of the Oil; the Oil is a Light, and the Deſire's Property gives to the Light the Eſſence, *viz.* the fiery Property, ſo that the Light ſhines, as is to be ſeen in the Fire and Light, and the free Lubet remains yet a free Will in itſelf, but gives its Meekneſs, *viz.* a free Reſignation into the Deſire, that it comes to Eſſence and Luſter: Its Will is only good, it has no other Deſire but only to be good, meek, and pleaſant; there is alſo no other Poſſibility therein; for [m] it is as a Nothing, wherein no Diſturbance or Source can be, but it is the Meekneſs itſelf.

[m] Underſtand the free Will.

5. But ſeeing it cannot be a Nothing, by reaſon that it is a Cauſe and Beginning of the Deſire, therefore it gives itſelf freely, as the Sunſhine freely gives itſelf into every Property; and the Deſire conceives [or takes] this free Lubet, *viz.* the Luſter or Shining of the Abyſs of Eternity into itſelf, and makes it in itſelf into Eſſence according to its Property; ſo much Property as is in the Deſire, ſo much alſo there is of Eſſence: And we are to conſider, that when the free Lubet gives in itſelf into the Hunger of the Deſire, that the Deſire then makes out of the free Lubet's Property a Similitude according to the Liberty, which is as if it were nothing, and yet is; this is a Water and Oil.

6. But ſeeing the Deſire, that is, the Hunger is filled with the free Lubet, it makes its own Property in the Eſſence of the Liberty alſo into Eſſence; its Eſſence is Water, and the Eſſence of the free Lubet is an Oil. Thus a two-fold Property ariſes in one only Spirit, *viz.* a fiery [Property] according to the Property of the Deſire, and a joyful or lucid Property according to the Liberty.

[n] Affords, produces, *or* makes.

7. The fiery [n] gives in its Eſſence, *viz.* in its Water a Sharpneſs from the auſtere Deſire, which is ſaltiſh, or a Salt; and from the fiery Anguiſh a Brimſtone, from whence in the *Impreſſion*, and Creation of the World, are made Stones, Earth, and Metals; ſo alſo the Elements and Stars, all according to the Forms in the Deſire; and the oleous Property gives its Meekneſs, *viz.* a Love-Lubet, wherein the fiery is impreſſed with the Deſire, and makes Corporality: And the oleous gives itſelf out in its Meekneſs, and makes the vegetable Life, *viz.* a Springing and Growing in the fiery Impreſſion, where-

[o] *Or* raging Sting.

into the Fire muſt give its Eſſence and Inſtigation, *viz.* the vehement [o] Compunction in the Attraction of the Deſire, which is the Separator in the Corporality, *viz.* the Diſtinguiſher, Carver, and Cauſe of the Eſſence and Multiplicity, [or Variety.]

8. Philoſophers have called this Form *Mercurius*, from the anxious inciting Sphere, which is the Cauſe of all Life and Motion, and a Faber in the oily and watery Property.

9. Thus we are to ſearch and find out the great *Myſtery*, how there is an Oil, Brimſtone, and Salt in every Thing, and how they ariſe; for God has made all Things out of Nothing, and that ſame Nothing is Himſelf, *viz.* a Love-Lubet dwelling in itſelf, wherein there is no Affection: But now the Love-Lubet would not be manifeſt, if it remained one in the Stillneſs without Eſſence, and there would be no Joy or Moving therein, but an eternal Stillneſs.

[p] *Or* when.

10. But [p] ſeeing he introduces himſelf into Eſſence through the Deſire, his eternal Stillneſs becomes an Eſſence and working Power, and that with two Properties, *viz.* in an Oil, in which the working Power is a good Spirit according to the Property of the Love-Lubet, which reſiſts the Deſire's Wrath in the Brimſtone, Salt, and poiſonful *Mercury*, and appeaſes and heals his poiſonful Hunger with the pleaſant Meekneſs; that

[q] *Or* furious Wheel.

which *Mercury* deſtroys with the raging [q] Sphere of his own Property, that the Lubet of the Love-Oil does again heal: And thus there is Good and Evil in each Life, and yet there is no Evil in any Thing, unleſs the Good, *viz.* the Love-Oil famiſhes in its own Lubet, which falls out in the Forms of the Impreſſion of the Hunger of the Deſire.

11. That is, if the Hunger-Spirit does in its own Forms too much impreſs itſelf [long, or imagine] after itſelf, and too eagerly hunger after its own Manifeſtation, it cannot take the free Lubet, which appeaſes its Hunger, into itſelf; for Nature's Property muſt be ſincerely bent and inclined to the free Lubet's Property, *viz.* to God's Love-*Ens*, and wholly direct its Hunger after Love; and then the Hunger receives the Love into itſelf, and makes the ſame eſſential in itſelf, and is no longer a famiſhed dark Hunger, which rages in itſelf, and raves as a poiſonful *Mercury*; but the Hunger becomes a Love-Deſire, which is called God's Nature, and the hungry fiery [Deſire] is called God's Anger; and in the outward Nature it is called a Fire, but in the inward World's Property, where the Deſire does act with Energy in the Property of the free Lubet, this Deſire is called the divine Deſire, wherein the fiery Love burns, and from whence the Joyfulneſs proceeds; for the free Lubet does therefore give itſelf into the auſtere Deſire, that it may bring forth a fiery Love, *viz.* a Joyfulneſs, which could not be in the ſtill Lubet; for where there is a Stillneſs there is no Joy, or Motion.

12. Now the free Lubet, *viz.* God's Property, manifeſts itſelf through the fiery Property, and the fiery Property makes the free Lubet's Eſſence, *viz.* the Oil which ariſes in the Impreſſion of the Deſire into a Light or Luſter; for the auſtere Deſire gives the anxious darting Flaſh, *viz.* a ſulphureous Spirit, and the Meekneſs of the Oil gives its Love into it, and diſpels that which was drawn into it, *viz.* the Darkneſs, and manifeſts the eternal Liberty, *viz.* the Nothing, and this is now the Seeing.

13. For when the Fire-Splendor taſtes the Sweetneſs of the Light, then the Fire's Deſire reaches after the Meekneſs, and the Meekneſs of the free Lubet is as a Nothing wholly incomprehenſible: Now the Hunger of the Deſire comprehends its own Eſſence,

and devours it, and makes it to Nothing; this is the Darkneſs, which is the Hunger's Eſſence, which the fiery Hunger devours through the Property of the Light, or free Lubet: As we ſee, that as ſoon as the Light ſhines it deprives the Darkneſs of its Power; therefore God is a Lord over all Beings, for he is the eternal Power and Light: A Similitude whereof we ſee in the Sun, that it is Lord of the Darkneſs and of all Eſſences, and rules whatever grows, lives, and moves in this World.

14. Further, we are to conſider of the manifold Salts, how they take their Riſe in the Original, and ſeparate into many Properties. In the Original of the Impreſſion, *viz.* in the *Verbum* Fiat, a two-fold Salt does ariſe: The firſt is ſpiritual, and gives the Sharpneſs in the Eſſence of the free Lubet; it is a Severizing, or a Sharpneſs of the Powers: The other Salt is the Sharpneſs of the Impreſſion, according to the Property of the aſtringent Auſterity which is the Anguiſh in the Impreſſion, that is, Brimſtone, and the eſſential Property is Water.

15. The Water is the ſenſeleſs mortal Property of the Salt; and the ſulphureous, which is from the Anguiſh, is the Property of the quick Salt; for it has the Sting of Motion, *viz.* the *Mercury* in it, which makes the Life's Form, and yet the Brimſtone is not the Salt, but it is the Anguiſh in the Impreſſion, which alſo comes to be corporeal.

16. The Salt is the Sharpneſs in Brimſtone as to the Aſtringency; the Salt cauſes the Anguiſh to be corporeal; and ſo Salt dwells in the Brimſtone, and is the Brimſtone's Sharpneſs, and preſerves the Brimſtone in the corporeal Eſſence, and alſo the Spirit of the Brimſtone, that it falls not to Duſt: The Salt impreſſes the Powers of the Anguiſh, and the impreſſed Life is the Mercurial Life; the ſame is the Life of the Anguiſh, *viz.* of the Brimſtone, and ſeparates the *Materia* according to the Forms to Nature, and the *Materia* of the free Lubet into two Eſſences, *viz.* into a watery and oily, and then into a corporeal.

17. The corporeal is two-fold; both according to the Darkneſs and the Light: According to the Property of the auſtere Deſire it makes in the watery [Property] a Sand, or ſtony Nature, from whence the Stones have their Original; underſtand out of the ſulphureous, *viz.* out of the Brimſtone's Water.

18. The other Property, [r] as to the Mortification in the ſalnitral Flagrat, is the common running Water; the other corporeal [Water] is the metalline Body from the free Lubet's Property in the impreſſed Form; and [s] from the watery Property (where the Brimſtone is in the Water) it produces Trees, Herbs, and all whatever grows in the earthly Property, *viz.* in the mortified or dead Subſtantiality, which yet has a Life [t] without Senſe, *viz.* a vegetative.

[r] According to, *or* after.
[s] *Or* out of.
[t] Dumb.

19. The oily Property is alſo two-fold according to the Impreſſion; *viz.* one Part forces again into the Liberty to be free from the Wrath of the Impreſſion, which is the good Spirit, *viz.* the Light in the Oil; the other Part yields itſelf into the Anguiſh of the Brimſtone, and remains in the Corporality, and unites and applies itſelf in each Thing, according to the Salt-Property of the Thing; as in a fiery Salt, it is fiery; in a bitter Salt, it is bitter; in an aſtringent, aſtringent, &c.

20. The firſt Property according to the Light is ſweet in all Things, and the other Property of the Oil is according to the Form, *viz.* the Taſte of the Thing, let it be either ſweet, ſour, aſtringent, ſharp, or bitter, or how it will; as it is to be found out and known in Herbs: In ſome it is a bitter Poiſon, and in ſome again a Healing of the Poiſon; but if the poiſonful Property be broken by *Mercury* in the Oil of Meekneſs, then the Love of the Light inclines itſelf alſo into the Oil, for the Original of both is from one Will, but it is altered in the Impreſſion: As the Devil, when he was an Angel, changed himſelf into a poiſonous deviliſh Property, and *Adam* out of an heavenly into an earthly [Property.]

21. Whatever grows, lives, and moves in this World, conſiſts in *Sulphur*, and *Mercury* is the Life in *Sulphur*, and the Salt is the corporeal Being of *Mercury*'s Hunger, though the Body is manifold; according as the Property of the Brimſtone and Salt is, according to the ſame Property is alſo the ingrafted Oil, which ſprings up all along in the Power; for the Oil makes the Power [or virtual Influence] in each Thing. In the Oil of the Impreſſion, *viz.* in the impreſſed Oil, is the other Oil, *viz.* the ſpiritual, which gives us Light, but it has another Principle; it receives no other Source into it but the Lubet of Love; it is divine Eſſentiality: Therefore God's own Eſſence is nigh unto all Things, but not eſſentially in all Things; it has another Principle, and yet inclines itſelf to all Things; as far as the Thing has any Thing of the divine Property in it, it receives Virtue from the divine Property, be it either a Vegetable or Animal; for there are Herbs and Trees, and alſo Creatures to be found, in which ſomething of the divine Power is couched, with which in the magical Cure the falſe Magic, *viz.* the corrupt evil Oil can be reſiſted, and changed into a good Oil.

22. All Sharpneſs of Taſte is ſalt, let it be whatever it will in this World, nothing excepted; and all Smell proceeds from the Brimſtone, and *Mercury* is the Diſtinguiſher in all Motion [or Affection] both in the Smell, Power, and Taſte; but I underſtand by my *Mercury* the Sphere of the Birth of all Eſſences, as is before mentioned; not a dead *Mercury*, but a living one, *viz.* the ſtrongeſt, according to the Property of the dry Poiſon, &c.

23. Now it behoves the Artiſt and Phyſician to know theſe Things, elſe he cannot cure any Sickneſs or Diſeaſe, unleſs he hits on it by Chance, if he knows not wherewith the Oil is poiſoned in the Body, and what Kind of Hunger *Mercury* has in the Sickneſs, and after what he hungers; for if he may [u] obtain the Salt according to the Property of his Hunger (after which he is deſirous) with ſuch an Oil as he fain would have, then is the Sickneſs over very ſoon; for he turns his Oil again into the Property of the Love of the Light, whereupon the Life begins again to ſhine bright.

[u] Can but get.

24. For every Diſeaſe in the Body is nothing elſe but a Corruption or Poiſoning of the Oil, from which the Life's-Light burns or ſhines; for when the Light of the Life ſhines or burns clear in the Oil, it expels and drives away all poiſonful Influences and Operations, as the Day expels the Night.

25. For if the Oil, out of which the Life burns, be infected [or inflamed] with a poiſonful *Mercury* or Salt, let it be done either from the Conſtellation, or Salt of Meat, *viz.* from a contrary Source, whereby a Loathing [or nauſeous Deteſtation] ariſes in the Oil, which the Oil would always ſpew out, which Mercury helps; then Mercury eagerly troubles and perplexes itſelf in the ſulphureous Fire more and more, and continually labours to drive forth the Abominate, but does only inflame itſelf in itſelf in this auſtere Endeavour, and more and more enkindles its inward Form, whereupon the Oil grows more dark and poiſonful, until at laſt the Oil becomes wholly wateriſh and earthly, and then the Light, and alſo the Fire, extinguiſhes, and *Mercury* with the ſulphureous Spirit departs from it, as when a Candle is put out; thus *Mercury* paſſes out with the ſulphureous Spirit in Death's baneful [x] Steam, until he alſo be famiſhed; for a Time he may help himſelf in the ſiderial Body, which paſſes along with it; but when *Mercury* in the Spirit of the great World has conſumed and ſtarved its Property, then is the temporal Life wholly gone; for as ſoon as the Light of the vital Oil extinguiſhes, the elemental Body falls down into Putrefaction, *viz.* into the Fiat, from whence it came to be; and then this Time ends in the Creature, which is the Death, Dying, or Departure; and from thence there is no Deliverance or Return, unleſs the heavenly divine *Mercury* does once more move itſelf in him, which yet cannot be, except there has been a good Property of the Oil in him, *viz.* from the divine Eſſentiality: In this Property, which is capable of the divine Eſſentiality, the Light does only enkindle itſelf again.

[x] Sting.

26. For the divine Eſſentiality, or this heavenly *Mercury*, changes the dead Oil again into his, and becomes its Life; for the outward *Mercury*, which has ruled the Life, returns not again, it has only been for a Time a Mirror of the Eternal, but he is changed into another Source; for being ſuffocated, he paſſes again into the Myſtery, from whence he at firſt proceeded in the Creation of the World, and the Body alſo goes into the ſame Myſtery.

27. Thus it remains, and belongs yet to another Motion of the Deity, *viz.* to a Separating, where the Evil, wherein the Death was, ſhall be ſeparated from the Good, and the *Verbum* Fiat ſhall reſtore and bring forth that which has fallen into it in Death.

28. The Phyſician is to know, that in the ſtrongeſt *Mercury*, which is moſt poiſonful, the higheſt Tincture lies, but not in *Mercury*'s own Property, which muſt be [y] broken; for his own Property, even from the Centre, is the anxious poiſonful Life: But he has another Property in him, *viz.* an Oil from the Light, whereby he is ſo ſtrong and potent, which is his Food and Preſervation; if this may be ſeparated from him, it becomes a tincturing and mighty enkindling of all obſcured Lives, *viz.* of all Diſeaſes and Sickneſſes; for in this Oil lies the joyful Life, and it is an Hunger after Life, *viz.* that it might enkindle the weak, and lift it up on high.

[y] *Or* taken from him.

29. In a Toad, Viper or Adder, or the like poiſonful Beaſts, Worms, or Inſects, the higheſt Tincture is to be found, if they are reduced into an oily Subſtance, and the Wrath of *Mercury* ſeparated from them; for all Life, both external and internal, conſiſts in Poiſon and Light, as we underſtand, that the Wrath and Anger-Fire of God is a Cauſe of the divine Joyfulneſs: The like alſo we are to know is externally; for all Life that is void of the poiſonful *Mercury* is mort, and an [z] Abominate, and accounted as dead.

[z] *Or* Loathſomeneſs.

30. Now *Mercury* is an Enkindler of the Fire, and every moving Life conſiſts in the Fire; and though ſome Creatures dwell in the Water, yet Fire is their Life, *viz.* the Poiſon-Gall, wherein *Mercury* manages the Life; but the Water in the Gall is a Poiſon, wherein an Oil is hid, in which the Life in *Mercury* does burn and ſhine; of which thou haſt a Similitude: If in a Creature there be a ſtrong poiſonful *Mercury*, of a dry Quality, that Creature is ſtrong, bold, courageous, and potent, which has alſo a clear Oil in it; for the fiery Property of the *Mercury* conſumes the wateriſh, but if its Fat be enkindled, it yields a clear Light; much more would it be, if the watery Property were ſeparated from the oleous.

The Seventh Chapter.

How Adam in Paradiſe, and how Lucifer was a fair Angel, and how they were corrupted and ſpoiled through Imagination and Pride.

Proceſs.

1. WE will give an Occaſion of Conſideration to the earneſt Searcher and Seeker, and if he apprehends our Meaning he ſhall indeed be able to find the noble Philoſopher's Stone, but ſo that he be choſen thereto by God, and his Life alſo ſtands in the heavenly *Mercury*, otherwiſe we are a Myſtery to him; and we will repreſent it to him in Similitudes, in the moſt manifeſt, and yet myſtical Manner.

2. When *Adam* was created in Paradiſe, the heavenly *Mercury* did then lead him; his Life burned in a pure Oil, therefore his Eyes were heavenly; and his Underſtanding

did excel Nature, for his Light ſhined in the Oil of the divine Eſſentiality; the external wateriſh Property was not manifeſt in his Oil; he was *ilieſtrich*, that is, angelical, and became in the Fall *cogaſtriſh*, that is, the watery Nature in the mortal Property was manifeſt in his Oil, and penetrated, ſo that the *Mercury* in him became an anxious Poiſon, which before in his Oil was an Exaltation of Joyfulneſs.

3. For the ſalnitral Flagrat in the Impreſſion in the Coldneſs, *viz.* according to the Saturnine Property, was thereby elevated, and got the Dominion, as a cold Poiſon, which ariſes in the Impreſſion of Death, from whence the Darkneſs was generated in the Oil, and *Adam* died to the divine Light; to which the Devil [a] perſuaded him [b] by the Serpent, that is, by the Eſſence and Property of the Serpent; for the Kingdom of Wrath, and alſo the outward Kingdom was manifeſt in the Serpent; for it was more ſubtle than any Beaſt of the Field, and this Subtlety *Eve* deſired; for the Serpent perſuaded her that her Eyes ſhould be opened, and ſhe ſhould be as God, and know Good and Evil.

[a] *Or* led.
[b] *Or* through.

4. Which alſo was the Will of the Devil, that he would know Evil: And in the Enkindling to the Knowledge in *Mercury* he became corrupt and dark; for he entered with the Imagination, according to his Condition, Knowledge, and Deſire, into the fiery Byſs; and *Adam*, according to his Knowledge and Deſire, went into the cold Byſs into the Impreſſion, into the procreated watery Property in the Salniter, where both Kingdoms ſtand ſeparated: He deſired to prove and taſte the watery *Mercury*, in which is the mortal Poiſon; and Lucifer [deſired] the fiery *Mercury*, which gives Strength and Might; from whence his Pride aroſe, *viz.* out of the fiery *Mercury:* But both, *viz.* Lucifer, and alſo *Adam*, loſt the Oil of the Meekneſs of the divine Eſſentiality.

5. Now we are to conſider of the Serpent, which deceived *Adam* with its Craft; how it was, and what its Subtlety was after which *Adam* and *Eve* did imagine; why they did eat of the forbidden Tree which was Evil and Good, and how they did eat Death thereby; and what their Salvation and Reſtoration is naturally and properly; what Evil and Good are, what the Property of the eternal Life, and then the Property of eternal Death is; what the Cure is, whereby the Sickneſs introduced by *Adam*, and its Death, may be healed, and reſtored both to the temporal and eternal Life.

6. Let the Reader attend to the Senſe and Meaning; for we have not the Ability to give this into his Hands; that only belongs to God; but the Gates ſhall ſtand open for him, if he will enter in; if not, [c] Flattery avails him not.

[c] *Or* the Riddle.

7. The Devil was a fair Angel, and the Serpent the ſubtle Beaſt, and Man the Likeneſs of the Deity; now all three were [d] corrupted by Imagination and Pride, and got the Curſe of God for their falſe Luſt [or Cunning.]

[d] Spoiled, undone.

8. All whatever is eternal proceeds originally from one Ground, as Angels and Souls; but the Serpent is not out of the eternal Ground, but out of the Beginning, as we have before given you to underſtand, how [e] with the Enkindling of the Fire in the ſalnitral Flagrat two Kingdoms ſeparate, *viz.* Eternity and Time; and how the Eternity dwells in the Time, but yet only in itſelf; but yet ſo nigh to the Time, as Fire and Light which are in one another, and yet make two Kingdoms; or as Darkneſs and Light dwell in each other, and the one is not the other. The like we are to conſider of the inchoative poiſonful *Mercury* in the Devil, and in Man, and in the Serpent alſo; how an Oil corrupts, and yet the Eſſence or Being of God is not hereby at all corrupted, but enters into itſelf, *viz.* into the Nothing; and the creaturely *Mercury*, which ariſes, or is begotten with the Beginning of the Creature in the Creature, goes out [f] of itſelf, that is, out of the eternal into Time, *viz.* into the Beginning of the Creature; it deſires its own ſelf, that is, the Beginning; and will be its own, or of a ſelfiſh Property, and forſakes the Eternity, into which it ſhould be wholly confined, and reſigned with its Deſire, and bring its Hunger thereinto; and then its Poiſon-Source would not be manifeſt.

[e] *Or* in.
[f] *Or* outwards.

9. For whatever hungers after the eternal Nothing, *viz.* after the quiet meek Liberty of God, that is not manifeſt to itſelf, but it is manifeſt in the ſtill Liberty, *viz.* in God; for as the Hunger is, ſuch is alſo the Eſſence in the Hunger; each Hunger or Deſire makes itſelf an Eſſence according to the Property of the Hunger or Deſire.

10. Thus the Devil makes [or cauſes] in himſelf his Darkneſs; for he went with his Deſire into himſelf, into the Property of the Center to the Deſire, and forſook the Eternity, *viz.* the Nothing, that is, the Lubet of Love; ſo that he enkindled himſelf in his poiſonful *Mercury*, that is, in the Forms to Life in himſelf, and became an anxious Fire-Source in the Darkneſs; as Wood that is burnt to a Coal, which only glows, and has no more any true Light in it, alſo no Oil or Water; ſo it went with him. Now in his own Property, *viz.* in his Life's Forms, there ſprings forth nothing but a ſtinging envious Property, where one Form hates and annoys the other, and yet they ſo beget each other.

11. And ſo was the Serpent likewiſe, yet not by its own aſpiring Haughtineſs; but when God ſaid; Let all Sorts of Beaſts come forth, each according to his Property [or Kind,] then came forth Beaſts out of every Property of Nature, as it was manifeſt in the Separation, when God moved himſelf to the Creation; for the Devil would domineer over the Love and Meekneſs of God, and [g] put his Deſire alſo into the Anger, that is, into the auſtere Might, where the Poiſon-Life ariſes, *viz.* into the Fiat of the wrathful Property, out of which Form are proceeded Vipers, Serpents, Toads, and other venomous Worms; not that the Devil has made them, that he cannot; only as the Deſire was in the Impreſſion of the Fiat, ſuch alſo was the Creature in the Evil and Good.

[g] *Or* ſet his Deſire upon the Anger.

12. For in the Impreſſion of the Fiat, in the Original of the outward *Mercury*, viz. of the Life, which is manifeſt to itſelf internally, was the Separation, where God and the World ſeparate, *viz.* God [h] inwardly, the World [i] outwardly, as a Similitude of the Abyſs, or a Looking-glaſs of Eternity; even there the inward Wrath, from whence God is called an angry zealous God, and a conſuming Fire, manifeſted itſelf externally in Figures, as in a Similitude of the inward Birth in the Center; like as the eternal Lubet, which he is himſelf, ſtirs up [awakens] and cauſes the Deſire to the Nature of the eternal Manifeſtation, and gives in itſelf into the Deſire, and turns the Wrath of the Deſire into Joyfulneſs.

[h] *Text.* Into himſelf.
[i] Out of itſelf.

13. Thus it is alſo with the Serpent's [k] Craft: In the higheſt *Mercury* is the higheſt ſharpeſt Proof of all Things; the more poiſonful a Thing is, the more ſharply it proves a Thing; for the [l] ſharpeſt Taſte and Smell conſiſts in the great Poiſon, *viz.* in a dying Source.

[k] *Or* Wit, *or* Subtlety.
[l] Quickeſt, keeneſt.

14. And the eternal Light is [m] generated out of the Father's Sharpneſs, that it attains the Shining, and goes forth with its own Source through the Sharpneſs out of the Anguiſh-Source again into the Liberty, *viz.* into the Nothing, where the Light, by reaſon of the Fire's-Source and Property, becomes alſo a Deſire, which is the Deſire of the divine Love and Joyfulneſs; in which Deſire *Mercurius*, the Eternal Word, or the Underſtanding of Eternity, or Deity, is rightly conſidered and named: And this Efflux from the Fire (underſtand from the eternal magical ſpiritual Fire) is a Procreation, *viz.* of the Word of the Power, Colours, and Virtue: And this Deſire of the ſame *Mercury*, or Word, does alſo [n] modelize the Power into its own Deſire, and makes it eſſential; which is the Meekneſs and the Love, which quenches the Wrath of the Eternal Father, *viz.* of the eternal Nature's Deſire with Love, and changes it into Joyfulneſs, where the Name of God has its Original from Eternity. This immaſſed Eſſentiality [o] cauſes two Properties, *viz.* one oleous, which is heavenly Eſſence, a Cauſe of the Shining of the Light; and alſo a powerful [Property] from the Motion of the eternal Impreſſion, or Deſire of the Father after the Birth of the Son; from whence the divine Air (as the

[m] *Or* begets itſelf.
[n] *Or* form, *or* immaſs.
[o] Affords, yields, produces.

Power through the Shining of the Light) proceeds forth out of this Love-Fire, which is the Spirit of God.

15. In like Manner know this, that the eternal Love (underſtand the Eſſence, *viz.* the heavenly Eſſentiality) has given itſelf forth into the Creation with the *Verbum* Fiat, to [p] ſet the Father's Anger, *viz.* the Form of the eternal Nature, into the higheſt Joyfulneſs, and to ſet forth the Likeneſs of the eternal Generation; and where the Nature of the Wrath was moſt elevated through the Fiat, there alſo the Deſire did moſt incline itſelf towards the Liberty, to be free from the Wrath, and to bring it into the [q] Kingdom of Joy, from whence the great and deep Knowledge is ariſen, and alſo the moſt precious and higheſt Tincture; underſtand the Deſire of the wrathful Hunger [r] received that into itſelf after which it hungered, *viz.* the Liberty; for all Things were created good in the Beginning; alſo the Devil was good while he was an Angel; ſo alſo the Serpent [was good in its Creation before the Curſe.]

[p] Bring, turn, *or* ſublime.

[q] *Or* Joyfulneſs.

[r] *Or* receives that which it hungers after.

16. But ſeeing the Devil went into the higheſt Fire's Deſire, God departed from him, as a Light that is put out, or extinguiſhed in a Candle; and afterwards he lived according to his own Deſire.

17. But ſeeing he knew that there was ſuch a Tincture in the Serpent, and the Serpent being created out of the Beginning of Time, therefore he [s] inſinuated with his Deſire into the Serpent, and took Poſſeſſion of the Serpent's Tincture, and wrought forth his Deſire through the Serpent againſt Man, to introduce him to long after the Serpent's Property: For the Serpent's Tincture was from both Originals, *viz.* out of the deadly *Mercury* from the Dying in the Fire, *viz.* from the Coldneſs in the Impreſſion; and then alſo from the wrathful [fiery Property in the Impreſſion.] The cold Impreſſion is earthly, which ariſes from the Wrath, *viz.* from the Dying in the Wrath, in the Impreſſion; and the fiery [Impreſſion] ariſes from the quick Poiſon of *Mercury*, in which Property the Spirit's Life conſiſts.

[s] Crept.

18. Thus *Adam* and *Eve* were infected with the Devil's Deſire through the Serpent, *viz.* through the earthly, deadly Property of the Serpent; and alſo [through] the wrathful poiſonful living Property of God's Wrath according to the Devil's own Property; and was inflamed in his divine Oil, that is, in the heavenly Eſſentiality.

19. Even then the divine Light, which ſhined out of the divine Body of the heavenly Eſſentiality, was extinct to him; for the Curſe ſeized upon the Soul. Now God's Curſing is a [t] Withdrawing, *viz.* the divine Power, which was in the Body, departed into its own Principle; and his holy Oil (wherein the Power of God dwelt, and had made a Kingdom of Joy, *viz.* the Paradiſe) became a Poiſon.

[t] *Or* is a Baniſhing.

20. For the earthly Part according to the Mortifying of the Water, *viz.* the cogaſtriſh Property, was manifeſt; and forthwith *Mercury*, viz. the Coldneſs in the Death's Property, got the Dominion, whereas before he was as it were ſwallowed up in the divine Power: Thus *Adam* died unto God, and lived to Death; here it was neceſſary that God ſhould regenerate him; and therefore the Serpent was curſed, becauſe it had ſerved, and willingly obeyed the Devil.

21. Thus we underſtand what lies hid in the greateſt Anguiſh, *viz.* in the ſtrongeſt *Mercury*, viz. an Oil, which cures and tinctures all Diſeaſes; but the cold Poiſon, *viz.* the Death's Source muſt be done away, and put into a fiery [Property] which is deſirous of the Light; for God created all Things good in the Beginning, but through his Curſing or Withdrawing the Evil came in: For when God's Love-Deſire dwelt in the outward World's-Source, and penetrated it, as the Sun the Water, or the Fire an Iron, then the outward World was a Paradiſe, and the divine Eſſence ſprang forth and budded through the earthly, the eternal Life through the mortal; but when God curſed it for Man's ſake, the mortal [[u] Life] was manifeſt in Man, and alſo in the Fruit of which Man ſhould eat, which Property before was only manifeſt in the *Tree of the Knowledge of Good and Evil*,

[u] Part or Property.

on which *Adam* and his Wife were tempted, whether their Deſire would enter into the Eternity, *viz.* into God's Eſſence, or into the Eſſence of Time, into the living or mortal Oil, in which Source the Soul's Spirit would live, that is, burn.

22. Thus by God's Curſe, or Withdrawing, the heavenly Body was ſhut up, and the Anger-Source ſet open, and ſo [the heavenly Body] lies ſtill ſhut up: But ſeeing Man by the eternal *Mercury*, that is, by the Word of divine Power, was in one Part formed out of Eternity into Body and Soul, none could [x] diſcloſe the Poiſon-Death, and deſtroy the mortal *Mercury*, and change it again into the Light's-Source, *viz.* into the Source of the divine Joyfulneſs, but only the very divine *Mercury*, viz. the Power and the Word of Life itſelf: For the Serpent's poiſonful earthly Property was manifeſt and ſtirred up in Man; therefore when God's Word did pity the Corruption of Man, and did again [y] embrace him, he ſaid, *The Seed of the Woman ſhall bruiſe the Serpent's Head*, and thou (underſtand the Serpent's Poiſon or Fire) ſhalt ſting him in the Heel.

[x] Open, *or* exclude.

[y] *Or* took his Part.

23. Herein now lies the Philoſophers Stone, [to know] how the Seed of the Woman bruiſes the Serpent's Head, which is done in the Spirit and Eſſence temporally and eternally; the Sting of the Serpent is God's Anger-Fire, and the Woman's Seed is God's Love-Fire, which muſt be again awakened, and [z] illuſtrate the Anger, and deprive the Wrath of its Might, and put it into the divine Joyfulneſs, and then the dead Soul, which lay immerſed in God's Curſe, does ariſe: When the poiſonful *Mercury*, which reſembles God's Anger, is tinctured with Love, then the Death's Anguiſh in *Mercury* is changed into the higheſt Joyfulneſs and Deſire of Love, which does again make a Love-Eſſence in itſelf, *viz.* an heavenly Body out of the earthly: When *Mercury* is changed into an heavenly Source, it deſires no longer [or more] the earthly mortal Life; [it deſires] not the four Elements, but only the one, wherein the four are contained, as it were ſwallowed up; as the Light holds the Darkneſs ſwallowed up in itſelf, and yet the Darkneſs is in it, but not manifeſt in the Light; as God dwells in Time, and the Time comprehends him not, unleſs it be tranſlated and wrapped up into Eternity, that the divine Light does again ſhine in its Source, and then the Time is manifeſt with its [a] Wonders in the Eternity.

[z] Shine through, irradiate.

[a] *Or* Works and Effects.

24. In this Manner alſo is the Proceſs of the wiſe Men with the precious Stone: There is no nearer Conſideration of the ſame than to conſider [and know] how the eternal Word, *viz.* the heavenly divine *Mercury* in the divine Power is become Man, and has ſlain Death, and the Anger in Man, *viz.* changed the *Mercury* into the divine Joyfulneſs, whereby the human *Mercury*, which before lay ſhut up in God's Anger, *viz.* in the Source of Death, does with its new enkindled Deſire, which now is called Faith in the Holy Ghoſt, attract divine Eſſentiality, *viz.* Chriſt's Body to itſelf, and ſets itſelf in divine Power and Light above the Anger of God, and the Poiſon of the Serpent, and bruiſe the Head of the Anger, *viz.* the Poiſon of Death with the Life of divine Joyfulneſs: That is, the Anger was Maſter, but in the Light it became a Servant, which now muſt be a Cauſe of the Joyfulneſs, as it is moſt plain, clear, and manifeſtly made known and ſhewn to us in the Mercurial Life.

25. Now obſerve the Proceſs, and meditate on it, ye dear Children of Wiſdom, and then you ſhall have enough [b] temporally and eternally; do not as *Babel* does, which amuſes and comforts itſelf with the Philoſophers Stone, and boaſts of it, but keeps only a groſs Maſon's Stone ſhut up in Poiſon and Death, inſtead of the [c] precious Philoſophers Stone: What is it for *Babel* to have the Stone, when it lies wholly ſhut up in *Babel?* It is as if a Lord beſtowed a Country upon me, which indeed was mine, but I could not take Poſſeſſion of it, and remained ſtill a poor Man notwithſtanding, and yet I boaſted of the Dominion, and ſo had the Name, and not the Power: Even thus it goes with *Babel* about the precious Stone of the New-Birth in *Chriſt Jeſus*.

[b] Here and for ever.

[c] *Or* noble Stone of the wiſe Men.

26. In the ſweet Name, *Jeſus Chriſt*, the whole Proceſs is contained, what, and how the New-Birth is out of Death into Life, which is very clearly underſtood in the Language of Nature: For the Name *Jeſus* is the Property of the free Lubet of Eternity, which yields itſelf into the pregnant Center, *viz.* into the Father's Property, and figures itſelf in the Center in the Father's Property, *viz.* in the Father's Fire, to a Word of eternal Power.

27. Underſtand, The Father, *viz.* the Father's fiery Forms, do figure [ſhape] this divine Voice eſſentially in itſelf in the Lubet of the Liberty; that is, the Father's fiery Property makes itſelf in the divine Eſſence of the eternal Love to a *Mercury* of Joyfulneſs; for the Father's Property is the Fire-Source, and the Son's, *viz.* the eternal Lubet's Property, is the Love-Source; and yet alſo there would be no Deſire of Love, if the Father's Fire did not enkindle it, and make it moveable, *viz.* deſirous; from the Fire ariſes the Deſire.

28. The Father of all Eſſences begets this holy Deſire through his Fire-Source, which is now his Heart of Love, which gives in his Fire the ſhining Luſter and Splendor; even there the Wrath in the Fire's Property dies from Eternity to Eternity, and is changed into a Love-Deſire.

29. Thus obſerve it; The free Lubet's Property is here in the Fire's Property called *Chriſt*, which ſignifies in the Language of Nature a [d] potent Champion, depriving the Wrath of its Power, a Shining of the Light in the Darkneſs, a Tranſmutation, where the Love-Lubet rules over the Fire-Lubet, *viz.* over the Wrath, the Light over the Darkneſs: Here the Seed of the Woman (underſtand of the free Lubet, in which there is no Source) bruiſes the Head of the Wrath of the eternal Nature, *viz.* of the eternal Deſire; for the Fire's Property is rightly called the Head, for it is the Cauſe of the eternal Life; and the Liberty, *viz.* the free Lubet, or the Nothing, is rightly called *the Woman*; for in the Nothing, *viz.* in the Liberty [e] of all Source, conſiſts the Birth of the Holy Trinity of the Deity.

[d] One that breaks through irreſiſtibly.

[e] *Or* void of all Source.

30. Now the Fire gives Life, and the free Lubet gives Eſſence into the Life, and in the Eſſence is the Birth, where the Father, *viz.* the Eternal Ground, begets his Eſſence, *viz.* his Heart out of the Abyſs in Himſelf, that is, out of the Abyſs in Himſelf into a Byſs; the Son [f] is the Father's Byſs: Thus the Father remains in Himſelf, as touching his own Property only, the Byſs of the eternal Nature; and the Son remains in the Father, the Byſs of the Power and Kingdom of Joy; a Reſemblance whereof you ſee in the Fire and Light: And thus the Son tinctures the Father with the Liberty, *viz.* with the Nothing; and the Father tinctures (the Son) the Nothing, that there is an eternal Life therein, and no more a Nothing, but a Sound or Voice of the Manifeſtation of the Eternity.

[f] *Or* becomes.

31. Thus, dear Philoſophers, obſerve here the Ground how you ſhould tincture; ſeek not the Son without the Father to tincture therewith: It muſt be one [g] Body; the Serpent-Bruiſer lies therein beforehand; for the Seed of the Woman has not bruiſed the Serpent's Head without the Humanity, but in the Humanity: The Source of the divine Lubet (underſtand of the Love) manifeſted itſelf through a [h] Reſurrection in the human Eſſence, and became manifeſt in the human Life, and tinctured the Wrath of Death with the Blood of the divine Tincture, and there the Wrath of Death was changed into a Source of divine Love and Joyfulneſs: Thus the Love bruiſed the Head of the Anger and the oleous Poiſon in *Mercury*, and deprived the Wrath of its Dominion, and [i] ſublimed the Wrath into the higheſt Joyfulneſs; even there the Anger, and the aſtringent cold Death, were made open [k] Shew of in a fiery Love: Then it was ſaid, *Death, where is thy Sting? Hell, where is thy Victory? God be thanked who has given us Victory.*

[g] Corpus.

[h] *Or* Awakening, *or* ſtirring itſelf up.

[i] Set.

[k] *Or* victoriouſly triumphed over.

32. Now it behoves the wise Seeker to consider the whole Process with the Humanity of Christ from his Opening in the Womb of his Mother *Mary*, even to his Resurrection and Ascension; and so he may well find the *Feast of Pentecost* with the joyful Spirit; wherewith he may tincture, cure, and heal whatever is broken and destroyed: We declare it in the Ground of Truth, as we have highly known it; for the Rose in the Time of the Lily shall blossom in [l] *May* when the Winter is past, for Blindness to the Wicked, and for Light to the Seeing.

[l] *Or* the blooming Spring of the paradisical New-Birth in Man.

33. God be for ever praised, who has granted us Eyes to see through the poisonful Heart of the *Basilisk*, and see the Day of Restitution of all whatever *Adam* lost.

34. Now we will come to the Process of *Christ*, and go with him out of Eternity into Time, and out of Time into Eternity, and bring again the Wonders of Time into Eternity, and openly set forth the Pearl, for Honour unto Christ, and Scorn to the Devil; he that sleeps is blind, but he that wakes sees what the [m] *May* brings.

[m] *Or* pleasant Spring.

35. Christ said, *Seek, and you shall find; knock, and it shall be opened unto you:* You know that Christ signifies in a Parable concerning the wounded Samaritan, that he fell among Murtherers, who beat him and wounded him, and pulled off his Cloaths, and went away, and left him half dead, till the Samaritan came, and took Pity on him, dressed him, and poured Oil into his Wounds, and brought him into the Inn: This is a manifest and lively Representation of the Corruption of Man in Paradise, and also of the Corruption of the Earth in the Curse of God, when Paradise departed from it.

36. Now wilt thou be a *Magus?* Then thou must become the Samaritan, otherwise thou canst not heal the wounded and decayed; for the Body which thou must heal is half dead, and sorely wounded; also its right Garment is torn off, so that it is very hard for thee to know the Man whom thou wilt heal, unless thou hast the Eyes and Will of the Samaritan, and seekest nothing else thereby but to restore the Loss of the Wounded.

37. Now consider! The Eternal Word manifested itself in *Adam* with divine living Essentiality, with the heavenly *Mercury*, but when the Soul's-Fire in *Adam*, by the Infection of the Devil, poisoned the Will's Spirit in *Adam*, and introduced it through the Property of the Serpent into earthly deadly Lust, then the heavenly *Mercury* of the heavenly Essence withdrew, that is, the Soul's Will departed from it with its Desire, and introduced its Hunger into the earthly mortal Essence, *viz.* into the Property of the cold *Mercury*, which had made Stones and Earth. *Adam*'s Spirit would prove this [*Mercury*,] and have the Knowledge in Evil and Good, and so this *Mercury* of the four Elements immediately drew him into its Poison, and effectually wrought in him, and robbed him of the Divine Property, stung, and wounded him with Heat and Cold, and made him half dead, and stripped him of his angelical Rayment, *viz.* the Garment in the pure Element, where the heavenly Source penetrates the four Elements, and tinctured them in *Adam*'s Body: Then he needed no other Garment, for Heat and Cold were as it were swallowed up in him; as the Day holds the Night swallowed up in itself, and yet the Night dwells in the Day, but it is not manifest: Thus it went with Man when the Property and Source of the Night seized on him, then it domineered in him; and thus it went also with the Earth when God cursed it.

38. Now wilt thou be a *Magus?* Then thou must understand how to change the Night again into the Day; for the Source of the Night, *viz.* of the Darkness, is the Anguish-Source of Death; and the Source of the Day, *viz.* of the Light, is the Life, and the Luster in the Life; now Christ has again enkindled this Shining in the Humanity, and quickened Man again in himself: Now if thou wilt tincture, then thou must change that which is shut up, and closed in the Death of the Night again into the Day, for the Day is the Tincture, and yet the Day and Night lie in each other as one Essence.

39. Now says Reason, How may I begin [n] to do it? Look upon the Process, how God began with the Humanity, when He would tincture the same.

[n] *Or* what shall I first do to effect it?

40. Chriſt came into this World in the ſhut-up human Form, and brought into the encloſed Fortreſs of Death the Tincture of Life, *viz.* the Deity; He came into the World as a Pilgrim in our poor Form; He became ours, that he might tincture us in Himſelf: But what did he do? Did he live in Joy? Did he behave and carry himſelf as a Lord? No; he entered into Death, and died, and put away the Night's-Source in him through us: But how did he do it? He aſſumed the Eſſence of our Soul and Body unto the divine Eſſence, and quickened our Eſſence with the divine, that our Eſſence entered again with its Will and Deſire into the divine Eſſence, and then the heavenly Fiat was moved again in the Humanity; for the Humanity inclined itſelf again into the Liberty, *viz.* into the free Lubet of the Deity.

41. This being done, the Man Chriſt was tempted forty Days, ſo long as the firſt *Adam* was alone in Paradiſe, and was tempted: Then the outward earthly Food was taken from him, and the Humanity muſt eat with its Deſire of God's Eſſence; there was repreſented unto him all whatever the firſt *Adam* had amuſed himſelf in, and whereinto he imagined, and wherein he was captivated, as in the Death of the Night. This the Devil, being a Prince of this World, now repreſented unto him in the Property of Death, as he had repreſented it to *Adam* through the Serpent, whereon *Adam* and his Wife did amuſe themſelves, and entered thereinto with the Imagination.

42. Now behold! What did Chriſt do when he was to undergo the Combat of this Trial, when the human Eſſence was to enter again with its Deſire into the Deity, and eat of God's Bread, that is, of the divine Eſſentiality? He went to *Jordan*, and was baptized of *John*; With what? With the Water in *Jordan*, and with the Water in the Word of Life, *viz.* with divine Eſſence, which muſt tincture our mortal Eſſence in the outward Humanity of Chriſt, from whence the divine Hunger aroſe in the human Eſſence, that he deſired to eat of God's Bread: Therefore the Spirit of God took him and carried him into the Wilderneſs, and there the Father's Property in the Wrath did oppoſe him through the Prince in the Wrath; and there God's Bread, and alſo the Bread of God's Anger according to the Death's Deſire, was tendered to him; now it was tried, whether the Soul, which was generated and created out of the Father's Property, would after this Tinčturation of Baptiſm enter again into the Love-Deſire, *viz.* into the Nothing out of all Source.

43. What is hereby intimated to the *Magus?* A Myſtery is hinted to him: If he will do Wonders with Chriſt, and tincture the corrupt Body to the New-Birth, he muſt firſt be baptized, and then he gets an Hunger after God's Bread, and this Hunger has in it the *Verbum* Fiat, *viz.* the ° *Archeus* to the new Generation, that is, the *Mercury:* But I do not ſpeak here of a Prieſt's Baptiſm; the Artiſt muſt underſtand it magically; God and Man muſt firſt come together ere thou baptizeſt, as it came to paſs in Chriſt: The Deity firſt entered into the Humanity, but the Humanity could not preſently comprehend it, till it was quickened through Baptiſm, and the Hunger, *viz.* the dead *Mercury* in the human Eſſence, was again ſtirred up in the heavenly Part.

° Workmaſter, *or* Faber.

44. And here began again the human Eating; *viz.* the *Mercury* received again divine Property and Will; and then the inward *Mercury* (underſtand Man's Property) did eat in the Taſte of the divine Word of God's Eſſence: And the four elemental Properties did eat of the Night's Property ſo long, till the human *Mercury* ſublimed its Life, and changed the four Elements into one: And the Life tinčtured Death, which was done on the Croſs: Then the four Elements departed from him; that is, he died to Time, *viz.* to the Night, that is, to the four Elements, and aroſe in the pure Element, and lived to Eternity.

45. The *Magus* muſt keep and obſerve this Proceſs alſo with his Alchymy. Doſt thou aſk how? I will not put it into thy Mouth by Reaſon of the Wicked, who is not worthy of it: Obſerve only the Baptiſm, that thou baptizeſt the dead *Mercury*, which

lies in the heavenly Eſſentiality, encloſed and ſhut up in Impotency with its own Baptiſm, [and mark] of what [p] Eſſence he is in a Thing; but thou muſt have his divine Water, and alſo the earthly; for the earthly *Mercury* cannot elſe receive the *Divine* [Being] except the divine *Mercury* receives of its Power, whereupon it ſtirs and hungers: Then the heavenly [*Mercury*] ſeeks, but yet finds not divine Eſſence about it for its Food; thereupon it brings its Will through the Deſire of Death into itſelf, *viz.* into the *Verbum Fiat*, which has made and produced it, and ſets its Hunger upon the ſame; whereupon the divine Eſſence inclines itſelf to it, and will become Joyfulneſs in him; even then ariſes the Beginning of the new Body out of the divine Eſſentiality, which the Deſire nouriſhes and brings up; and when the new Life is born, *viz.* the Day, then the four Elements die: And then the new Body is ſhut up in the dark Death, and on the third Day it riſes again from Death; for the Night is ſwallowed up in the Grave, and the Morning riſes.

[p] *Or* whoſe Eſſence is in every Thing.

46. If thou didſt underſtand this, then hadſt thou the Pearl: But my Intent and Purpoſe is otherwiſe; I will ſhew thee Chriſt along with it, and alſo this Pearl; therefore none ſhall find it but he that loves Chriſt.

47. Thou ſayeſt, Tell me the Baptiſm? and I have already told it thee. Every Hunger is a Deſire after its Property; now if thou giveſt again the Property of Death to the Hunger of Death, then Death encreaſes; but if thou giveſt him heavenly Property, then Death receives it not, for Hell is againſt Heaven; therefore thou muſt give Death and the Anger of God to Death, and in this Anger give him heavenly Eſſence, *viz.* the Baptiſm, and ſo the Baptiſm will ſwallow up the Death into itſelf, and then the Anger dies in the Death through the Baptiſm, but not preſently; thou muſt firſt keep the Proceſs of Chriſt, and ſuffer the baptized to preach, that is, appear in his divine Form and Colours; exceedingly perſecute and plague him, and give him no Reſt; for ſo the right *Mercury* becomes working and active; and when he has ſhewn all his Wonders through the old *Adam*, then thou muſt caſt the old and new Man into God's great Anger, and ſlay the old Man, ventilate him, and hang him [q] naked on the Croſs, and again take him thence, and lay him into the Putrefaction, *viz.* into the Grave.

[q] *Or* openly. *Text.* In the Air.

48. And then Chriſt will ariſe from Death, and appear; but only his own know him: He walks about in heavenly Form, and ſometimes in his own [Form which he had here] until the Feaſt of *Pentecoſt*, for now here is tried in him the higheſt Perfection, whether he will perſiſt in the Angel's Form, and eat only of the divine Eſſence; and then comes the Holy Ghoſt, and proceeds with his Power out of the whole *Corpus*, viz. out of the Body and Soul, which then tinctures the dead and broken Being; as it may be ſeen in the Day of *Pentecoſt*, where Saint *Peter* tinctured three thouſand Souls at once with his heavenly *Mercury*, and delivered them out of Death.

49. Dear Seekers, herein lies the Pearl; had you the Univerſal, then you could alſo tincture as Saint *Peter* did, but your covetous Death withholds you and ſhuts you up; for you ſeek only Covetouſneſs and temporal Honour in the Pleaſure of the Fleſh, to generate yourſelves in the Night's Property; therefore the Pearl hides itſelf from you; yet the Day ſhall again appear when the wrathful Anger of God is fulfilled, ſatisfied and appeaſed in the Blood of the Saints, and turned to a Love-Life; and the Time is near.

Proceſs.

50. Every Creature keeps in its Generation and Propagation to its own Kind; the Male to the Female, and the Female to the Male: Now God ſaid to *Adam* and *Eve* after the Fall, *The Seed of the Woman ſhall bruiſe the Serpent's Head*; He ſaid not [the Seed] of the Man: Herein lies the Baptiſm of Nature: The Male has the Fire-Spirit, and

the Female the Water-Spirit to the Tincture; now the *Mercury* is a Fire-Life, and makes himſelf a Body according to his Hunger and Deſire; now the chief of the Work is in the Beginning to give the Fire-Hunger a Love-Virgin out of its Kind for its Conſort, that ſo his wrathful Hunger may be changed into a Love, and then they ſleep together in their own Marriage Bed: Now the Devil is an Enemy of this Wedlock, who ſoon comes with a ſtrange Deſire, and tempts theſe married People, but dares not lay an Hand of Violence on them, but only afflicts and plagues them with a falſe ſtrange Deſire; now if they yield their Deſire to his Will, and his Deſire overcomes them, then they become Enemies to one another, and bring forth a falſe Child; for Chriſt ſaid, *An evil Tree bringeth forth evil Fruits, and a good Tree good Fruits.*

51. Therefore the Artiſt muſt beware, and keep himſelf from ſuch Anger, and yet muſt prepare a Croſs for this married Couple; for he is their Foe and Friend, that ſo they both in their Marriage Bed of Love might lift up their Deſire to God, and ſo with their Deſire God's Eſſence may be pregnant in their Deſire, and then in their Copulation they ſhall beget ſuch a Child, which [r] they (underſtand the Mother, *viz.* the Female) ſhall nouriſh in their Belly, till it be ripe.

[r] *Or* ſhe ſhall.

52. In the mean time let the Mother take heed ſhe bear no Love to any other beſides her Conſort, and alſo not imagine after ſtrange Things, elſe ſhe will imprint a Spot or Mark on the Child; ſhe muſt continue ſimply in one Love, till the Child be perfect as to its Body, which comes to paſs in the fourth Month; yet according as the Parents are of one or other Property, ſo Strife and Contrariety will ariſe in the Eſſence in the Child, when the Child is to receive its Soul's Life.

53. But when the Eſſence is in its wreſting Combat, the Artiſt muſt aſſiſt the Souliſh, *viz.* the fiery Property, till the Soul's Spirit attains its Life, then he appears in the Woman's Form and Luſter: Now the Artiſt ſuppoſes that he has the Child that is born, but there belongs a further Time to it, till the Soul grows ſtrong, and then it appears and ſhews itſelf in its red and white Coat.

54. But there is yet a wonderful Proceſs behind; when the Soul's Life is born, then the new Soul caſts away the vegetable Life of the Parents, (which is propagated and inherited to the Body from the Parents *Vegitta*, wherein the Body of the Child [s] congealed and grew till the Time of the Soul,) and the Life of the four Elements dies, and the Life in the one Element ariſes; the Child is hidden in the dark Death, and the Artiſt ſuppoſes it to be dead, but he muſt have Patience till the Child be born.

[s] Curdled.

The peculiar Proceſs in the Shaping of the magical Child.

55. The Courſe of Chriſt upon the Earth is a real Type how the new Child is nouriſhed in the Mother's Womb after its Conception, as is before mentioned, and attains a vegetable Life, and grows up to the Time of its right Soul's and Spirit's Life; and how the Child ariſes from the Parents Eſſence; and how in the Enkindling of its right, *viz.* of its own Life, it caſts away the Parents *Vegitta* and Working; and how a new Plant, *viz.* a new peculiar Operation, does now ariſe according to the new enkindled Spirit's Property, whereby the Child is more noble than its Parents, underſtand as to its outward Life.

56. But perhaps ſome rude clowniſh Sophiſter might meet with this Treatiſe, and draw a ſtrange Underſtanding from it, in that I write of a Soul in the vegetative Life; but let him know that we do not underſtand the Image of God, which was formed into a Likeneſs according to God [to be] in Metals, Stones, and Herbs; but we underſtand the magical Soul, how the Eternity, *viz.* the Deity, imprints and pourtrays itſelf into its Likeneſs, according to the Model of its Wiſdom in all Things, and how God fills

all in all; we understand the *Summum Bonum*, the good Treasure which lies hidden in the outward World's Essence as a Paradise.

57. When Christ in his Childhood grew up in human and divine Property till he was twelve Years old, he went with his Mother *Mary* to the Feast at *Jerusalem*, and went into the Temple among the Scribes, asked them, and hearkened to them, and gave Answer to the Questions of the Teachers; but when his Parents returned home, supposing him to be among the Company, he remained purposely behind among the Doctors, and followed not the Intent of his Parents, but the Divine Will, till they came back again, and sought him; and then his Mother said to him, *My Son, why hast thou dealt so with us? Lo! thy Father and I have been seeking thee sorrowing. Then he said unto them, How is it that you have sought me? wist ye not that I must be about my Father's Business? And he went home with them, and was subject unto them.*

58. In this Figure we have the Type of the Wills of the inward and outward World, how they are in one another, and against one another, and yet are but one: Even as in Christ there were two Kingdoms manifest; one which was wrought unto God's Will, and broke the outward World's Will of its Parents, in that Christ tarried behind contrary to the Will of his Parents, at which they were troubled, which the divine Will in Christ knew well enough; and the other Kingdom, *viz.* of his Parents Will, broke the divine Will, that he went home with them, and was obedient to them according to their Will.

59. This Figure shews the *Magus*, that he shall find two Wills in his Purpose, which he thinks to carry on; one will not be obedient and subject unto him, *viz.* the divine Will; and yet if its own peculiar external Will shall rightly apply itself thereunto, and only seek the dear Child *Jesus* with *Mary*, with Desire and earnest Sorrow, and not earthly Pleasure of the Flesh, then the divine Will will be obedient to him, and go home with him, and be used according to his good Pleasure.

60. Secondly, It shews him the two-fold Working and Will in all Things; and if he will be a *Magus*, and according to his Will turn the Will and Essence of the good Property out of the inward into the outward, then he must be first capable of the inward, *viz.* of the divine Will, otherwise he cannot change the inward Will into the outward; as Christ was not obedient to the external Will of his Mother till she sought him with Grief and Sorrow of Heart, and turned her Will into God's Will, and wrestled in his Compassion with God's Will, as *Jacob* the whole Night, till the Lord blessed him, and God said unto him, Thou hast wrestled with God and Man, and hast overcome, or got the Victory.

61. Also let the *Magus* know, that he need not go about to implant the right Will to Perfection from without into his Purpose; it is already in all Things; only he must introduce a divine desirous Will according to the Thing's Property into that Thing which he takes in Hand, which wrestles with the divine Will as *Jacob*, and blesses the Will introduced to God's Will, that the divine Will yields itself freely into the Hunger, or inclines itself to the Desire, and makes the imperfect Will (which earnestly presses into his Compassion) perfect, and then it is rightly said, Thou hast wrestled with God, and hast overcome; then thy Purpose obtains a transformed Body, which is heavenly and earthly.

62. Observe it! It is the first Beginning to Baptism, and so you are fit and prepared to the Baptism, and not otherwise, else you baptize only with the Water of the outward World; but the true *Magus* baptizes with the outward and inward Water: If he has a right divine Desire in him, then God's Will in his Baptism is the first glimmering Tinder in *Mercury*, so that the Life enkindles Death, *viz.* the *Mercury* shut up in Death, and he gets divine Desire; even then *Mercury* begins to hunger after divine Essence, and does his first Miracle, and turns the Water into Wine, as Christ did after his Baptism: This is the first Tincturation in the dead *Corpus* in the Power of Baptism, that the *Vegitta*,

or working energetical Life, obtains another Property, *viz.* an Hunger of Love, wherewith ſhe embraces her Bridegroom, *viz.* the Fire-Source, that he is enkindled in her Love, and changes his cold deadly Wrath and Will into a fiery Love-Will: Then the mortal Water turns into Wine (a Sharpneſs of a Fire and Water-Taſte,) out of which at laſt comes an Oil to another Baptiſm, after the Manner and Diſpoſition of the Artiſt, *viz.* according as he intends and begins; after the *Magus* has joined the Virgin and young Man together, then Chriſt, *viz.* the Bridegroom, is led with his Bride into the Deſart, and tempted of the Devil.

63. Here is the Trial whereby the Artiſt is proved by God what he ſeeks with his Baptiſm; for here is the Proof in Paradiſe to try whether the Bridegroom be not too bad; for the Virgin caſts her Love upon him, and invites him; if he receives it with Deſire, and gives his Will thereinto, then ſhe gives him her Heart and Will wholly: This is the heavenly Tincture, which gives itſelf into the enkindled Anger of God (*viz.* into the Curſe of the Earth when God curſed it) that is, into the *Mercury* encloſed in Death, which is the Bridegroom, for the Seed of the Woman, *viz.* the heavenly Tincture, muſt bruiſe the Head of the Serpent, *viz.* the poiſonful *Mercury*, in the Property of Death, and change his Poiſon into Wine, and then the Virgin receives the Seed of the Bridegroom, and not before.

64. The Deſart is the earthly outward Body, where *Mercury* is tempted; when the Devil appears to *Mercury*, and plagues him, and aſſaults him in his fiery Eſſence, then muſt the Virgin come to help him, and give him her Love: Now if the *Mercury* eats of the Virgin-like Love, that is, of God's Bread, then he may ſtand before the Devil; and at laſt the Angels come to him, and ſerve him; the illuminated *Magus* will well underſtand what is meant by the Devil.

65. Hereby let the *Magus* in the Temptation (ſeeing the whole Marriage ſtands in the Devil's Temptation) have a careful Eye upon his Purpoſe; and if the Angels do not appear in forty Days Space, then is his Purpoſe in vain; therefore let him look, that he ſuffer not too fierce a Devil to tempt, and alſo not too weak, leſt *Mercury* become Light, and deſire to continue in his own poiſonful Death's Property, and devour the Baptiſm as a Wolf, and the old one remains.

66. As ſoon as he eſpies the Forms of Angels, let him bring Chriſt out of the Deſart, and let the Bridegroom eat again his own Food, and diſmiſs the Devil, that he may no longer plague him, and then Chriſt will do many Wonders and Signs, at which the Artiſt will wonder and rejoice: Then he has nothing ro do, the Bride is in the Bridegroom, they are already [t] married, he need only make their Bed ready, they will warm it well enough themſelves; the Bridegroom embraces the Bride, and the Bride the Bridegroom; and this is their Food and Paſtime till they beget a Child.

[t] *Or* in Wedlock.

67. But if the Artiſt will needs be ſo diligent as to warm the married Couple's Bed, then let him have a Care he do not anger and enrage them in their Love; what he begins he muſt go on with; only the Bridegroom is wonderful: He has continually two Wills, *viz.* an earthly Hunger after God's Anger, and an Hunger after his Bride; therefore he muſt always have his own earthly Food given him, but not into his Belly, but magically, that ſo he may ſatisfy only his own Will's-Hunger; his Food is his Mother that begets him, as it is before mentioned.

68. In brief, the whole Work which Men ſpeak ſo much and wonderfully of conſiſts in two Things, in an heavenly and in an earthly; the heavenly muſt make the earthly in it to an heavenly: The Eternity muſt make Time in it to Eternity: The Artiſt ſeeks Paradiſe; if he finds it, he has the great Treaſure upon the Earth: But one dead Man does not raiſe another; the Artiſt muſt be living, if he will ſay to the Mountain, Ariſe, and caſt thyſelf into the Sea.

69. When the Incarnation of the Child begins, then firſt of all *Saturn* takes it, and then it is dark and diſeſteemed, and is contemned and derided, that ſuch a Myſtery

ſhould lie hid in ſuch a mean Form; there Chriſt walks in a poor ſimple Form upon the Earth, as a Pilgrim, and has not ſo much Room and Propriety in *Saturn* as to lay his Head: He goes as a Stranger, as if he were not there at home.

70. After this the Moon takes it, and then the heavenly and earthly Properties are [a] mixed, and the vegetative Life ariſes, and then the Artiſt rejoices; but he is yet in Danger.

[a] Blended.

71. After the Moon *Jupiter* takes it, who makes an Underſtanding in *Mercury*, viz. a pleaſant Habitation, and gives him its good Will; and in *Jupiter* his encloſed Life, *viz.* *Mercury* is quickened, who takes it with its Orb, and forces it into the higheſt Anguiſh: And then *Mars* apprehends it, and gives the Fire-Soul to *Mercury*; and in the Flagrat of *Mars* the higheſt Life enkindles itſelf, and ſeparates itſelf into two Eſſences, *viz.* out of the Love into a Body, and out of the Fire into a Spirit; then the Life of Love in the fiery Flagrat ſinks downwards, and appears beautiful, but it is *Venus*, a Woman: Then the Artiſt ſuppoſes that he has the Treaſure, but the hungry *Mercury* devours *Venus*, and the Child turns to a black Raven; then *Mars* afflicts *Mercury* in himſelf, till he grows faint, and yields himſelf to Death: Then the four Elements depart from him, and the Sun receives the Child into its Property, and ſets it forth in a Virgin-like Body in the pure Element; for in the Property of *Mars* the Light is enkindled, and the right Life is born, and ſtands in the pure Element; no Anger nor Death can deſtroy it.

72. It ſeems ſtrange in the Eyes of Reaſon, that God has kept ſuch a Proceſs with the Reſtoring of Man in Chriſt, that he appeared in ſuch a poor diſeſteemed Form in the human Property, and was reviled, mocked, ſcorned, ſcourged, crucified and ſlain; and that he was buried, and roſe again out of the Grave, and walked forty Days upon the Earth before he entered into his inviſible Kingdom. Reaſon is ſo blind, that it underſtands nothing of the eternal Birth, it knows nothing of Paradiſe, how *Adam* was in Paradiſe, and how he fell, and what the Curſe of the Earth is: If it underſtood this, the whole Proceſs were manifeſt to it: As the eternal Birth is in itſelf, ſo is alſo the Proceſs with the Reſtoration after the Fall, and ſo likewiſe is the Proceſs of the Wiſemen with their Philoſopher's Stone, there is not the leaſt Tittle of Difference betwixt them; for all Things originally ariſe out of the eternal Birth, and all muſt have one Reſtoration in one and the ſame Manner.

73. Therefore if the *Magus* will ſeek Paradiſe in the Curſe of the Earth, and find it, then muſt he firſt walk in the Perſon of Chriſt; God muſt be manifeſt in him, underſtand in the internal Man, that he may have the magical Sight: He muſt deal with his Purpoſe as the World did with Chriſt, and then he may find Paradiſe, wherein is no Death.

74. But if he be not in this Birth of Reſtoration, and walks not himſelf in the Way wherein Chriſt walked upon the Earth, if he ſteps not forth into the Will and Spirit of Chriſt, then let him give over and leave off his Seeking; he finds nothing but Death, and the Curſe of God. I tell him plainly and faithfully, for the Pearl of which I write is paradifical, which God does not caſt before Swine, but gives it to his Children for their Play and Delight.

75. And though much might be mentioned here, that even Reaſon might obtain open Eyes, yet it is not to be done; for the wicked would grow worſe, and more full of Pride; therefore ſeeing he is not worthy of Paradiſe, and alſo cannot enter thereinto, no heavenly Jewel ſhall be given him: And therefore God hides it, and permits him to whom he reveals it, to ſpeak of it no otherwiſe than magically; therefore no one attains it, unleſs he himſelf be a *Magus* in Chriſt, unleſs Paradiſe be manifeſt in his internal Man; and then he may find, if he be born to it, and choſen by God.

The Eighth Chapter.

Of the fiery ſulphureous Seething of the Earth, and how the Growth is in the Earth; alſo of the Separation of the ſeveral Kinds of Creatures: An open Gate for the wiſe Seekers.

1. LET the Reader but conſider what before is written concerning the Center of the Generation of all Eſſences, and then he may eaſily proceed here: All whatever is corporeal, let it be either Spirit or Body, conſiſts in a ſulphureous Property; the Spirit in ſuch a ſpiritual Property, and the Body out of the Spirit in ſuch a corporeal Property.

2. For all Things are riſen from the Eternal Spirit, as a Likeneſs of the Eternal; the inviſible Eſſence, which is God and the Eternity, has in its own Deſire introduced itſelf into a viſible Eſſence, and manifeſted itſelf in a Time, ſo that he is as a Life in the Time, and the Time is in him as it were [x] dead; as a Maſter that makes his Work with an Inſtrument, and the Inſtrument is mute to the Maſter, and yet it is the Making, the Maſter only guides it; even ſo are all Things confined into Limit, Meaſure, and Weight, according to the eternal Generation; and they run on in their Operation and Generation according to the Right and Property of Eternity.

[x] Dumb, ſenſeleſs, mute.

3. And God has appointed over this great Work only one Maſter and Protector, which can alone manage the Work, which is his [y] Officer, *viz.* the Soul of the great World, wherein all Things lie; [and] he has appointed a Type of its Likeneſs as the Reaſon over this Officer, which repreſents to the Officer what he is to do and make; and this is the Underſtanding, *viz.* God's own Dominion wherewith he rules the Officer: Now the Underſtanding ſhews to the Officer what the Property of each Thing is, how the Separation and Degrees proceed from each other; for all Things are [z] contained in the ſulphureous Body, and *Mercury* is *Sulphur*'s Life, and the Salt is the Impreſſion, that preſerves the [a] Body from falling to Aſhes, ſo that the Spirit is known in a palpable Eſſence.

[y] Governor.

[z] Lie.

[a] Corpus.

4. The Property of *Mercury* is in *Sulphur*, as the Boiling of a Water; *Sulphur* is the Water wherein *Mercury* ſeeths, and produces continually two Forms out of the Water; *viz.* one oleous, living, from the Liberty of the divine Power's Property; and one mortal from the Diſſolution in the Fire in the ſalnitral Flagrat.

5. The oily is in Stones and Metals, Herbs, Trees, Beaſts and Men; and the mortal [Property] is in the Earth, in the Water, in the Fire and Air; likewiſe the oleous Property is in theſe four Forms (*viz.* in the Earth, Water, Fire, and Air) as a Spirit or Life, and theſe four Properties are as a dead Body, in which the Oil is a Light or Life, from whence the Deſire, *viz.* the Growth, ariſes as a Springing out of the dead Property, which is the vegetative Life, a ſpringing, budding, and growing out of Death.

6. But now the oily Property could not be a Life, if it were not in the Anguiſh of Death; the Anguiſh makes it to pullulate or move, in that its Will is to fly from, and preſs out of the Anguiſh, and forces itſelf eagerly forwards, from whence the Growth ariſes: Thus muſt Death be a Cauſe of the Life, that the Life may be ſtirring [or active,] and therefore *Mercury* is the true moving Life.

7. In the mortal Property he is evil, and is called the Life of Death, of Hell, and the Anger of God; and in the oily Property he is good, from the Efficacy of the Meekneſs and Liberty of God; and he is the Officer's Faber, whereby the Officer diſtinguiſhes the Degrees in the vegetative Life, [ſeparating] the living [Being] from the mortal, the

heavenly Eſſentiality from the dead or earthly, and appoints it into two Kingdoms; *viz.* the Good in the oleous [Property] into a heavenly [Being,] *viz.* into a Light, and the mortal [Part] into the Darkneſs.

8. Theſe two Kingdoms are in continual Combat one with another, and there is an inceſſant Wreſtling in them; as Water boiling on the Fire; each boils in its Property, *viz.* the oily in Joy and Meekneſs, and the mortal in the Anguiſh of Darkneſs, and yet one is the Cauſe of the other: The Light is the Death, and deadly Deſtruction of the Darkneſs, *viz.* of the Anguiſh; for in the Light the Anguiſh has no Strength, but it changes it into the Exultation of Joyfulneſs, and the Cauſe of Joy, elſe there would be no Joy; for the Meekneſs is like a Stillneſs, but the Source of Anguiſh ſublimes it, and turns into a pleaſant Laughter: So alſo the Anguiſh, *viz.* the Darkneſs, is the Death and Deſtruction of the oily Property; for if it gets the upper Hand in the oleous Property, it takes Poſſeſſion of the [b] *Corpus*, and turns the Oil into a poiſonful Source, *viz.* into a dark Spirit, or Body wholly earthly, as *Adam* was when he imagined into the Evil.

[b] *Or* Body.

9. And yet we do not acknowledge that the oleous Property takes any Poiſon-Source into itſelf; but *Mercury*, viz. the Fire-Life, inſinuates itſelf into the Anguiſh, and poiſons the Eſſence of Time, which the outward *Mercury* itſelf makes in its own Deſire, that is, he departs from the inward oleous Eſſence, and then the internal [Being] remains immoveable in itſelf, and the Eſſence and Spirit of Time do ſeparate from the Eſſence and Spirit of Eternity, and yet there is no Parting [or dividing,] but both Principles remain in one Eſſence; whereas there are two Eſſences, but the one comprehends not the other, as Eternity does not comprehend Time: For thus alſo *Adam* and *Eve* died; the Soul's *Mercury* departed with its Imagination from the Eſſence of Eternity into the Eſſence of Time, *viz.* into the Anguiſh-Source, and then the Eſſence of Eternity loſt its Leader, which Chriſt reſtored again [c] by the divine Word, or *Mercury*; ſo that the Eſſence of Eternity, which in *Adam* was forſaken by the Soul's *Mercury*, obtained the Life again.

[c] With, *or* in.

10. And thus we know that the Eſſence of Eternity lies hid in the anxious *Mercury*, as in the Fortreſs of Death; and our writing and teaching are to ſhew how a Man may bring the poiſonful *Mercury* with its Deſire ſo far, as to enter with its Deſire again into the Eſſence of Eternity, *viz.* into the encloſed, and re-aſſume the Eſſence of Eternity for a Body, and with the ſame tincture the Eſſence of Time, and reconcile them in one, that the whole *Corpus* of the inward and outward World may be only one, that ſo there may be only one Will in the Spirit, *viz.* a Love-Hunger; and this Hunger does then make to itſelf only one Eſſence, and then every Spirit eats of its [own] Eſſence or Body, ſo that afterwards no evil Will can ariſe any more therein.

11. Thus we underſtand, that Joy and Sorrow, Love and Enmity, do originally ariſe through Imagination and Longing; for in the Inclination [or earneſt Deſire] towards God, *viz.* the free Love, the Kingdom of Joy ariſes in the Midſt of the Anguiſh of Death; and if the Deſire departs out of the free Love into the Anguiſh of Death, *viz.* into the Source of Darkneſs, then is the Deſire filled with the Source of Death, and ſo *Mercury* works effectually in the Source of Death.

12. Thus we declare with a true Ground, that there is nothing ſo bad, but there lies a Good therein, but the Badneſs is not capable of the Good; alſo there lies in the moſt poiſonful *Mercury*, the greateſt Pearl and Jewel; if his poiſonful Will may be [d] introduced into the ſame, then he himſelf manifeſts the Pearl; for he changes himſelf; as is to be ſeen in the Earth, where *Mercury* ſeeks its Pearl, and turns it in the [e] Ore to Gold, and to other Metals, according as the *Sulphur* is in each Place.

[d] *Or if his* Poiſon-Will be brought into the moving Spirit of Love.

13. For there is a continual [f] Combat in the Earth; the Eternity travels with longing through Time to be free from Vanity, and in its Longing it gives itſelf to *Mercury*, as

[e] Groſs Stone.
[f] Wreſtling.

to its Life and Faber; and when *Mercury* obtains it in his Hunger, he becomes joyful, and makes this free Lubet corporeal in him, and there ariſes Gold and Silver, together with other Metals and good Herbs, all according to the powerful Efficacy of each Place; As the [g] Boiling is in each Place, ſo likewiſe is the Metal, all according to the Property of the ſeven Forms of Nature; that Form which is chief in a Place, according to the ſame Property grows a Metal, alſo Herbs and Trees.

[g] *Or* Seething.

14. Here the Phyſicians muſt obſerve, that they learn diſtinctly to know what kind of Property is the ſtrongeſt in each Thing with which they would cure; if they do not know it, they will oftentimes give their Patients Death: Alſo they muſt know, that they are to underſtand, and very exactly know the Property of the Patient, which of the Properties among the ſeven Forms of Nature is the *Mercury* in *Sulphur*; for ſuch a Salt he alſo makes: Now if the Phyſician gives him a contrary Salt, *Mercury* is only thereby the more vehemently enraged, and made more venomous; but if he may obtain his own Salt according to his own Property (after which he hungers) then [h] he rejoices, and readily quits the Poiſon-Source in the Fire of *Mars*. But the right Phyſician has another Cure, he firſt brings his *Mercury* with which he will cure out of Death's Anguiſh into the Liberty: He may well [i] cure, the other is dangerous and uncertain; if he happens to cure, it is by Chance, and very inconſtant, and cannot cure any Diſeaſe fundamentally; for the outward *Mercury* is ſhut up, it can reach no further than into the four Elements, into the mortal Eſſence; it is able to do nothing in the ſydereal Body: But if it be turned and introduced into the Love, as is before mentioned, then it [k] touches the very Root and Ground, and renews it even to the Divine Power in the ſecond Principle.

[h] The Mercury.

[i] *Or* ſuch a Phyſician has true Skill to cure.

[k] *Or* ſeizes on.

15. We have an excellent Reſemblance of this in the blooming Earth on the Herbs; for in the Earth *Mercury* is earthly and venomous; but when the Sun tinctures him, then he reaches after the Sun's Power, after its Light, and brings it into his hungry fiery *Mars*-Deſire, into his Salt, *viz.* into his corporeal Eſſence, *viz.* into *Sulphur*, which is his Mother, and wheels it about with its Rotation in the Eſſence, as if he alſo boiled; and then the Liberty, *viz.* the higheſt Power, reaches after its Property, *viz.* after the ſolar Property, and apprehends *Mercury* alſo along with it.

16. Now when *Mercury* taſtes the heavenly Being in itſelf, it grows exceeding deſirous after the Power of Love, and draws the ſame into its Deſire, whereupon it changes itſelf, and its Salt, ſo alſo its Mother, the *Sulphur*, into a pleaſant Source; and now if the Liberty be ſo introduced into a moving Life with *Mercury*, then it is very full of Joy, and ſprings up in its Joy, as a Light from the Fire, and puts forth through the *Sulphur*-Spirit in the Salt: Thus is the growing of the Root, and from thence the Root gets ſuch a pleaſant Smell and Taſte; for in the Original the Salt's Sharpneſs in the firſt Impreſſion from *Saturn* is a Sharpneſs of Death's Anguiſh, and here it is turned to a pleaſant Power; for all Taſte in Herbs is Salt.

17. Thus underſtand us further [l] about the Root in the Earth; when the inward Power of the Liberty in *Mercury*'s Property, which now is changed, does thus force itſelf forth to the Manifeſtation of the Deity, then the Sun's Power does eagerly preſs towards the divine Power, and inclines itſelf with great Deſire to the higheſt heavenly Tincture, and draws it with its Deſire to it; *viz.* out of the earthly Body into a ſolar: Thus the Sun draws the Power out of the Root in the Earth, and the joyful *Mercury* aſcends up along with it, and continually draws the Sun's Power from above into itſelf, and from beneath it draws its Mother, *viz.* the *Sulphur* to itſelf: And here all the ſeven Forms of Nature ariſe in Joyfulneſs in the Combat, each will be uppermoſt; for ſo it is in the Taſte, *viz.* in the Generation of Nature; and what Form in Nature gets to be the chiefeſt, according to the ſame Taſte is the Salt in *Sulphur*, and ſuch an Herb grows out of the Earth, let it be what it will; though now every Thing ſprings from its Mother, yet all Things have ſo taken their Original, and do ſtill take it; for juſt ſo is the Right of Eternity.

[l] *Or* by.

18. Now we are to conſider of the Stalk: When the Herb or Sprig looks out of the Earth, it comes up at firſt below with a white Form, then further more upwards with a browniſh [Colour,] and above with a green Colour: This is now its Signature, [ſhewing] what kind of Form is internally in the Eſſence, in the Source; the white Colour of the [m] Branch is from the Liberty of the Love-Lubet, and the brown is the earthly [Property] from *Saturn*'s Impreſſion, and from the Wrath of *Mars*; and the green, which opens itſelf above, is *Mercury*'s in the Form of *Jupiter* and *Venus*.

[m] Shoot, *or* Twig.

19. For *Jupiter* is Power, and *Venus* is Love-Deſire, which haſten towards the Sun, as towards their Likeneſs; and the Heaven, which is created out of the Midſt of the Water, puts upon them its blue and green-coloured Garment according to the Stars Might; for the Spirit of the Stars receives the new Child alſo, and gives him its Spirit and Body, and rejoices therein: Now the Forms are in [n] Conteſt, and *Mercury* is the Faber and Separator; *Saturn* impreſſes, and *Jupiter* is the pleaſant Power in *Sulphur*; *Mars* is the Fire-Source, *viz.* the Might in *Sulphur*; *Venus* is the Water, *viz.* the ſweet Deſire; *Mercury* is the Life, *Luna* the Body, and *Sol* the Heart, *viz.* the Center to which all Forms tend and preſs.

[n] *Or* in their wreſtling Combat.

20. Thus the outward Sun preſſes into the Sun in the Herb; and the inward Sun preſſes into the outward, and there is a mere pleaſing Reliſh and Delight of one Eſſence in another; *Saturn* makes ſour, *Jupiter* makes a pleaſant Taſte, *Mars* makes bitter, by Reaſon of his anxious Nature, *Venus* makes ſweet, *Mercury* diſtinguiſhes the Taſte, *Luna* takes it into her Sack and hatches it; for ſhe is of an earthly and heavenly Property, and ſhe gives it the *Menſtruum* wherein the Tincture lies.

21. Thus there is an Inſtigation in the Taſte; each Form haſtens to the ſweet Water and the Sun; *Jupiter* is pleaſant, and aſcends up aloft with the Love-Deſire in the ſweet Source-Water, wherein *Mars* rages, and thinks himſelf to be Maſter in the Houſe, ſeeing that he rules the Fire-Spirit in *Sulphur*, at which *Mercury* is diſmayed, that *Mars* does ſo diſquiet him, and *Saturn* makes the Flagrat corporeal according to his auſtere Impreſſion, and theſe are the Knots upon the Stalk; and the Flagrat is ſalnitral, according to the third Form of Nature in the firſt Impreſſion to the Spirit-Life, *viz.* in the Anguiſh-Form, from whence the *Sulphur* takes its Original, and in the Flagrat *Mercury* goes up in the Salniter on the Sides, and takes *Venus* alſo into it, *viz.* the Love-Deſire, from whence grow Twigs and Branches on the Stalk, Trunk, or Body, be they either of Herbs, Trees, or Shrubs; and each Branch [or Sprig] is then like to the whole [o] Plant.

[o] *Or* Growth.

22. But the Sun continually by little and little deprives *Mars* of his Force, whereupon the Salniter extinguiſhes, and *Mars* loſes his bitter Property; then *Jupiter* and *Venus* wholly yield themſelves to the Sun in the Moon's [p] Cabinet, and the outward Sun takes full Poſſeſſion of the inward; underſtand the inward Sun is a *Sulphur* in *Mercury*, and is of the divine Power's Property, from the Liberty of God, which imprints itſelf on all Things, and gives Life and Power to all Things. Now when that is done, that *Jupiter* and *Venus* have given themſelves to the Power of the Sun, then *Jupiter* forces no more upwards, but *Mars* and *Mercury* do continually more and more wind up the Stalk from the Earth on high; *Jupiter* ſtays ſtill above in the inward and outward Sun's Power, and there is the pleaſant Conjunction with Time and Eternity, there the Eternity beholds itſelf in an [q] Image in the Time.

[p] Bag, *or* Sack.

[q] Type, *or* Reſemblance.

23. And Paradiſe ſprings up [or opens,] for the *Sulphur* and the Salt in the *Sulphur* are here tranſmuted in the Paradiſe, and the paradiſical Joy puts itſelf forth in the Smell and Taſte. This is now the Head or Knob of the Bloſſoms, wherein the Corn grows; the lovely Smell is in one Part paradiſical, *viz.* from the divine Power, from the Liberty; and on the other Part earthly, according to the outward Sun, and the outward World.

24. The heavenly Property ſets forth its Signature with fair Colours of the Leaves on the Bloſſoms; and the earthly [repreſents its Signature] by the green Leaves [or Sprigs]

about the Bloſſom; but ſeeing this Kingdom of the outward World is only a Time (in which the Curſe is,) and *Adam* could not ſtand in Paradiſe, the paradiſical Property ſoon paſſes away with its Signature, and changes itſelf into the Corn which grows in the Bloſſom; therein the Property of the inward and outward Sun, *viz.* of the inward and outward Power, is couched, each Property in its Principle; for God has curſed the Earth, and therefore let none think that the outward is divine, only the divine Power penetrates and tinctures the outward [Being;] for God ſaid, *The Seed of the Woman ſhall bruiſe the Serpent's Head:* This is now effected after the Curſe in all Things which approach near the Deity, wherein *Mercury* is a Poiſon; there God bruiſes its Head with the inward and outward Sun, and takes away the poiſonful Might in the Anger.

25. O that you would but learn to underſtand, dear Sirs and Brethren, wherewith you are to cure; not with the angry *Mercury*, which in many an Herb is an evil Poiſon-Source, but with the inward *Mercury:* If you would be called Doctors and Maſters, then you ought alſo to know how you may change the outward *Mercury* in the *Sulphur* into Love, that he may be delivered from the Anguiſh-Source, and brought into a Joyfulneſs, *viz.* that the earthly [Being] be turned into an heavenly, the Death into Life; this is your Doctorſhip in the right Meaning, and not by the Officer of Reaſon only.

26. God has placed Man above the Officer, and ordained him in the Underſtanding to his own Dominion: He has Ability to change Nature, and to turn the Evil into Good, provided that firſt he has changed himſelf, otherwiſe he cannot; ſo long as he is dead in the Underſtanding, ſo long he is the Servant and Slave of the Officer; but when he is made alive in God, then the Officer is his Servant.

27. Ye haughty Caps, let it be told you; Pride, and your own Honour, and the earthly Luſt of the Fleſh, lies in your Way, ſo that you are not Maſters in the Myſteries, but blind Children; you will not lay your Hands upon the Coals, but you take Money from the poor and diſtreſſed, and give that to many an one, which had been far better he had never bought, for which you muſt give a ſevere and ſtrict Account.

28. Thus it is likewiſe with the ſulphurean Seething in the Earth with the Metals, the [r] Power is ſtronger in Metals than in the Herbs, the Tincture is more heavenly than earthly, if the Artiſt affords it his Help, then it changes itſelf, *viz.* the earthly into an heavenly, which notwithſtanding comes to paſs in many Places without the Artiſt's Ingenuity; as we ſee, how *Mercury* in *Sulphur* apprehends the heavenly Tincture in its Boiling, whereby he changes his made Eſſence (which he makes in the *Sulphur*) into Gold and Silver by the Power and Efficacy of the Tincture, underſtand, by that Part of the heavenly Property; for out of the Earth, or out of the mortified Property in the Salniter, no Gold can be made, for there is no Fixedneſs therein.

[r] Virtue, *or* Efficacy.

29. Now we are thus to conſider of this Proceſs of the Boiling in the *Sulphur* in the Earth: Where the Earth is in any Place ſulphureous in the Saturnine Property, wherein the Sun bears chief Rule, there is ſuch a Boiling; the outward Sun hungers after the inward, which dwells in its own Principle in the Center in *Sulphur*, and ſets its Deſire upon Time; for the Time, *viz.* the Creature, longs after Eternity, *viz.* after the Liberty, to be freed from Vanity; as the Scripture ſays, That *all Creatures do earneſtly long with us to be freed from Vanity.*

30. Even here the Liberty gives itſelf into the ſolar Property into the Time, and when *Mercury* taſtes it, he becomes joyful, and turns his Wheel in the Joy; then *Saturn* impreſſes the Meekneſs; and *Mars*, which ariſes in the Mercurial Wheel in the Impreſſion, gives the Fire-Soul thereinto, ſo that there is a driving forth and Growth; for the Liberty puts itſelf forth in *Mercury*'s Property, and *Mercury* continually ſeparates *Saturn* and *Mars* from it; for he will have a fair and pure Child to his Joy; he ſuffers *Venus* to remain on the Child, for ſhe is in Property akin to the Child: Copper is nigheſt to Gold by Reaſon of the *Materia*, it wants only the Tincture; *Mars* holds him too

hard in Poſſeſſion; if he may be got out, then it is Gold, which the Artiſt does well underſtand.

31. After *Venus Mars* is akin to Gold; for he has ſwallowed up *Venus* in his Wrath, and uſes her for his Body, elſe in his own peculiar Property he has no corporeal Eſſence, for he is only Wrath, which conſumes: He makes him a Body out of the Water of *Venus*, which he devours, and *Saturn* makes it corporeal to him; therefore he does ſo defile his Iron with Ruſt, and that is his Property, *viz.* to be a Devourer of his Body; but *Venus* is pleaſant, and makes a Growing in him, he devours again whatever *Venus*'s Property makes in him; for *Venus* is the Food of *Mars* in the Saturnine Property; therefore the Artiſt is to conſider what lies in *Mars*; if he has only the ſolar Tincture, he needs nothing elſe thereto, that he may but deprive *Mars* of his Force, for *Mars* has his Toughneſs from *Venus*.

32. *Mars* in his own peculiar Property is only Spalt, and cauſes Hardneſs, as the Fire does; but *Saturn* is the Impreſſure of all Things; *Venus* needs only the Tincture, and then ſhe is perfect; but the Artiſt muſt rightly underſtand where the Poſſibility lies, *viz.* in *Sulphur*, where *Saturn* has the *Sulphur* in his Belly, and *Mercury* ſhews its Colour, there he is in the [s] Will, but cannot, for *Saturn* holds him too faſt impriſoned; but if the Artiſt gives him his helping Hand, that he may but advance his Wheel, and give him his Mother's Food, which ſhe has hid in the Center, then he grows ſtrong, and caſts *Saturn* away, and manifeſts the Child: For ſo it is alſo in the Earth, where *Mercury* is quick in his Mother, *viz.* in the *Sulphur*, that he is not withheld, that he may only reach *Venus* in his Hunger for Food, the Sun will ſoon ſhine forth, for ſhe beams forth in *Venus*'s Meekneſs: He dreſſes [or ſeeths] his Food with his own Fire, he needs no Artiſt thereto; which the Artiſt muſt well obſerve, for he has his *Mars* in himſelf.

[s] *Or* Mind.

33. Now as the Boiling is in the Earth, ſo alſo it is above the Earth; when the Fruit grows out of the Earth, it is firſt ſharp [aſtringent] and bitter, alſo ſour and unpleaſant, as the Apple upon the Tree is ſo; for *Saturn* has at firſt the Dominion, he attracts it together, and *Mercury* forms it, and *Mars* gives the Fire to *Mercury*, which *Saturn* receives into his cold Property. *Venus* gives the Sap, and *Luna* takes all into her Body, for ſhe is Mother, and receives the Seed of all the Planets into her *Menſtruum*, and hatches it; *Jupiter* gives Power thereinto, and *Sol* is King therein, but at the firſt *Sol* is weak; for the *Materia* is too earthly and cold. Now the whole Eſſence in its Boiling lies in the [t] Body of *Sulphur*; and in the *Sulphur* the ſalnitral Flagrat makes a Salt in *Mars*'s Wheel according to each Property; for the *Sulphur* turns into Salt, that is, into Taſte; and in the ſame Taſte there is an Oil hid in the Center in the ſulphureous Property, which [Oil] ariſes from the free Love-Lubet, *viz.* out of Eternity, and manifeſts itſelf with an external Eſſence in the Time, which is the Manifeſtation of God.

[t] *Or* Womb.

34. Now in this ſame Oil is the Hunger or Love-Deſire after the Eſſence of Time, *viz.* after the Manifeſtation of the Deity; this Deſire reaches in the Eſſence of Time after its Property, *viz.* after the Sun, and the Sun's Property reaches after the Oil in the Center of the Fruit, and fervently longs after it, and gives itſelf freely into the Fruit, and ſucks the Virtue into itſelf, and gives it forth in its Joy into the auſtere Property of the Fruit, and meekens and ſweetens all with the Love, which it receives in the Center in the Oil of the Liberty: Thus a Fruit, which at firſt is ſour and ſharp, becomes very pleaſant and ſweet, that a Man may eat it; and even thus is the ripening of all Fruits.

35. Now by the Signature in the external you may ſee the inward Form; for the Forms in the Salt, *viz.* in the Power, ſhew themſelves externally.

36. There are commonly four Colours, as White, Yellow, Red, and Green: Now according to what Colour the Fruit (as an Apple) is moſt ſigned, accordingly is the Taſte alſo in the Salt; as White with a clear thin Skin ſomewhat inclining to Dark gives Sweetneſs, which is of *Venus* Property; if the ſweet Taſte be ſtrong and powerful, then *Jupiter* is potent therein; but if it be weak and fulſom, then the Moon is ſtrong therein;

but if it be hard, and of a browniſh Colour, then *Mars* is ſtrong therein; but if the white Colour be of a grayiſh Brown, then *Saturn* is ſtrong therein: *Venus* [u] makes a white Colour, *Mars* red, and bitter in the Taſte; *Mars* makes *Venus*'s Colour light, *Mercury* gives a mixt Colour, and opens the green in *Mars*; *Jupiter* inclines to blue, *Saturn* to black, almoſt gray; the Sun makes the yellow Colour, and gives the right Sweetneſs in the Salt, and caſts forth the pleaſant Smell, which takes its Riſe from *Sulphur*; *Saturn* makes aſtringent [ſharp] and ſour; and each Property repreſents itſelf externally, as it is internally in the Dominion, ſo alſo by the Form [or Signature] of the Leaf, or Branches.

[u] Gives, *or* yields.

37. Every Root, as it is in the Earth, may be known by the *Signature* for what it is good or profitable, even ſuch a Form alſo has the Earth, and it is diſcerned in the Leaves and Stalks which Planet is Lord in the Property, much more in the Flower; for of what Taſte the Herb and Root is, even ſuch an Hunger is in it, and ſuch a Cure lies therein, for it has ſuch a Salt. The Phyſician muſt know what Kind of Sickneſs is riſen in the Body, and in what Salt the Loathing is riſen in *Mercury*, that ſo he may not adminiſter a further Loathing [and *Nauſea*] to his Patient; for if he gives him the Herb, in whoſe Property *Mercury* has before received a Loathing, then he miniſters Poiſon to him; ſo that the Poiſon in the Loathing of the Body does exceedingly inflame itſelf in *Mercury*, unleſs he burns that Herb to Aſhes, and gives it him; then the Poiſon of the Loathing loſes its Might; for theſe Aſhes are a Death to the Poiſon of the living *Mercury*.

38. This we find very effectually in the Magic; this alſo the Phyſician muſt know, that all Sickneſſes ariſe from the Loathing in the Form of Nature: As when one Form in the Life is ſuperior, if then a contrary Thing quite oppoſite to its Property be by Force introduced into it, let it be either from the Stars, or from the Elements, or from the ſeven Forms of Life, then it deprives this ſuperior [or chiefeſt] Form (which is the Leader and Ruler of the Life) of its Strength and Power in its Salt; then the *Mercury* of this ſuperior Form begins effectually to work, that is, to hunger and loath; and if he gets not his own peculiar Property, underſtand the bodily Form, which is chief in the Body among the ſeven Properties or Forms, then he enkindles himſelf in his own Poiſon-Source according to his [x] vital Property, and does ſo forcibly ſtrive ſo long, till he becomes fiery, and then he awakes his own *Mars*, and his own *Saturn*, which impreſs him, and conſume the Fleſh of the Body in the Poiſon-Fire, and wholly conſume the Oil of Light; even then the Life's Light goes out, and it is paſt Recovery.

[x] *Or* Life's.

39. But if the Form of Life, [y] wherein *Mercury* is inflamed in the [z] Loathing in the Anguiſh and Poiſon-Source, may obtain that Property into its Hunger, of which the Spirit and Body is chief, then he obtains his own natural Food, of which he lives, and does again rejoice, and puts away the [a] Nauſeate, and then the Nauſeate diſſipates [or diſſolves] and is ſpewed out; but the Phyſician muſt have a Care, whether or no that Thing which he will adminiſter to his Patient be in its Property ſtrong alſo in the ſame Eſſence, from whence the Nauſeate is riſen in the Body.

[y] *Or* whereby.
[z] *Or* Nauſea.
[a] *Or* Loathing.

40. As for Example; A jovial Man receives a Nauſeate [or Loathing] from the Lunar Property; now if the Phyſician knew that he had ſo gotten his Nauſeate, and prepared him a jovial Cure according to the Hunger of his own Spirit or *Mercury*, this now would be right; but if the Moon's Property be ſtrong in the Salt which he would adminiſter for the Nauſeate, then he gives him a Nauſeate; but if the jovial Cure be free from the Moon, then the jovial *Mercury* receives its own Food with great Deſire, and quits the Nauſeate: And thus it is likewiſe with Diſeaſes which ariſe in the Salniter, *viz.* from Fear or Frightening; thereto belongs alſo ſuch a Flagrat as the firſt was, and then there is a preſent Cure, or ſuch an Herb, wherein the Salniter lies in ſuch a Property as it lies in that Man.

41. I know, and it is ſhewn me, that the Sophiſter will cavil at me, becauſe I write, that the divine Power is in the Fruit, that God's Power does [b] appropriate itſelf into the

[b] Unite, *or* give in.

Generation of Nature: But hear, my dear Friend, become ſeeing, I aſk thee, How was Paradiſe in this World? Was it alſo manifeſt in Nature? Was it alſo in the Fruit? Was it in the World, or without the World? Did Paradiſe ſtand in God's Power, or in the Elements? Was the Power of God manifeſt in the World, or hidden? Or what is the Curſe of the Earth, and the putting of *Adam* and *Eve* out of Paradiſe? Then tell me, Does not God dwell alſo in Time? Is not God all in all? It is written, *Am not I he who filleth all Things?* Alſo, *Thine is the Kingdom, the Power, and Glory, from Eternity to Eternity.*

42. Here conſider thyſelf, and leave me uncenſured: I do not ſay, that the Nature is God, much leſs the Fruit proceeding from the Earth; but I ſay, God gives Power to every Life, be it good or bad, to each Thing according to its Deſire, for he himſelf is All; and yet he is not called God according to every Being, but according to the Light wherewith he dwells in Himſelf and ſhines with his Power through all his Beings; He gives in his Power to all his Beings and Works, and each Thing receives his Power according to its Property; one takes Darkneſs, the other Light; each Hunger deſires its Property, and yet the whole Eſſence [or Being] is all God's, be it Evil or Good, for from him and through him are all Things, what is not of his Love, that is of his Anger. Paradiſe is yet in the World, but Man is not therein, unleſs he be born again of God; then as to that new Regeneration he is therein, and not with the *Adam* of the four Elements. O that we would but once learn to know ourſelves, and even underſtand it by the created Eſſence [or Being].

43. Lo! in *Saturn* there lies Gold ſhut up in a very diſeſteemed and contemptible Form and Manner, which indeed reſembles no Metal; and though it be caſt into the Fire and melted, yet a Man ſhall have nothing, but a contemptible Matter void of any Form of Virtue, till the Artiſt takes it in Hand, and uſes the right Proceſs about it, and then it is manifeſt what was therein.

44. So likewiſe God dwells in all Things, and the Thing knows nothing of God; he likewiſe is not manifeſt to the Thing, and yet it receives Power from him, but it receives the Power according to its Property from him, either from his Love, or from his Wrath; and from which it receives, ſo it has its [c] Signature externally; and the Good is alſo in it, but as it were wholly ſhut up [or hidden] to the Iniquity [or Evil;] an Example of which you have in Buſhes, and other thorny and pricking Briars, out of which notwithſtanding a fair well-ſmelling Bloſſom grows; and there lie two Properties therein, *viz.* a pleaſant and unpleaſant; which overcomes, that ſhapes [forms or marks] the Fruit.

[c] *Or ſo it is ſigned, or marked.*

45. Thus alſo it is with Man; he was created a fair Bloſſom and Fruit of Paradiſe, but the Devil raiſed up in him his thorny Property by the Serpent, underſtand the Center, the Property of the wrathful Nature, which in his paradiſical Source was not manifeſt in him; but when his Hunger entered into the thorny falſe Property of the Serpent, *viz.* into Death, then the Property of Death, and the falſe Serpent in the Devil's Deſire, preſſed into his Hunger, and filled Soul and Body, ſo that the Hunger of the falſe Serpent began effectually to work in him, and Death awaked in him, and then Paradiſe hid itſelf in him: For Paradiſe entered into itſelf, and the Poiſon of the Serpent in Death's Property dwelt alſo in itſelf; here was now the Enmity; then ſaid God to him, *The Seed of the Woman ſhall bruiſe the Serpent's Head*, and thou ſhalt ſting the Heel with Death's Poiſon.

46. Underſtand the paradiſical Image which is ſhut up, and captivated in the wrathful Death, in which the Word of the Deity, *viz.* the divine *Mercury* ruled and wrought, did diſappear; as the Gold is diſappeared in *Saturn*, ſo that nothing is ſeen but a contemptible Matter, till the right Artiſt ſets upon it, and again awakens the *Mercury* in the incloſed Gold, and then the dead incloſed Body of the Gold does again revive in *Saturn*; for *Mercury* is its Life, who muſt be introduced into it again, and then the dead

Body of the Gold [d] appears, and overcomes the groſs *Saturn*, wherein it lay ſhut up, and changes its mean contemptible old Body into a fair glorious golden Body.

[d] *Or* puts itſelf forth, *Text.* Glances forth.

47. Thus likewiſe it is with Man; he lies now ſhut up after his Fall in a groſs, deformed, beſtial dead Image; he is not like an Angel, much leſs like unto Paradiſe; he is as the groſs Ore in *Saturn*, wherein the Gold is couched and ſhut up; his paradiſical Image is in him as if it were not, and it is alſo not manifeſt, the outward Body is a ſtinking Carcaſs, while it yet lives in the Poiſon: He is a bad thorny Buſh, from whence notwithſtanding fair Roſe-Buds may bloom forth, and grow out of the Thorns, and manifeſt that which lies hidden, and ſhut up in the wrathful poiſonful *Mercury*, till the Artiſt who has made him takes him in Hand, and brings the living *Mercury* into his Gold or paradiſical Image diſappeared and ſhut up in Death; ſo that the incloſed Image, which was created out of the divine Meekneſs and Love-Eſſentiality, may again bud and ſpring forth in the divine *Mercury*, viz. in the Word of the Deity, which entered into the Humanity ſhut up [and cloſed in the Death and Curſe.]

48. And then the divine *Mercury* changes the wrathful *Mercury* into its Property, and Chriſt is born, who bruiſes the Head of the Serpent, *viz.* of the Poiſon and Death in the Anger of God, underſtand the Might of wrathful Death; and a new Man ariſes in Holineſs and Righteouſneſs, which lives before God, [and his divine Image] appears and puts forth its Luſtre as the hidden Gold out of the earthly Property: And hereby it is clearly ſignified to the Artiſt choſen of God how he ſhall ſeek; no otherwiſe than as he has ſought and found himſelf in the Property of the pure Gold; and ſo likewiſe is this Proceſs, and not a whit otherwiſe; for Man and the Earth with its Secrets lie ſhut up in the like [or ſame] Curſe and Death, and need one and the ſame Reſtitution.

49. But we tell the Seeker, and ſincerely and faithfully warn him as he loves his temporal and eternal Welfare, that he do not firſt ſet upon this Way to try the Earth, and reſtore that which is ſhut up [in Death,] unleſs he himſelf be before born again through the divine *Mercury* out of the Curſe and Death, and has the [e] full Knowledge of the divine Regeneration, elſe all that he does is to no Purpoſe, no Learning [or ſtudying] avails; for that which he ſeeks lies ſhut in the Curſe, in Death, in the Anger of God: If he will make it alive, and bring it into its firſt Life, then that Life muſt be before manifeſt in him, and then he may ſay to the Mountain, *Get thee hence, and be caſt into the Sea*; and to the Fig-tree, *No Fruit grow on thee henceforth*; and it ſhall come to paſs; for if the divine *Mercury* lives, and is manifeſt in the Spirit, then when the Spirit of the Soul's Will imagines into any Thing, *Mercury* alſo goes along with it in the Imagination, and enkindles the *Mercury* faſt apprehended in Death, *viz.* the Similitude of God, or the Manifeſtation, with which the living God has made himſelf manifeſt.

[e] *Or* Has the New-Birth in perfect Knowledge.

50. I know and ſee, that the Mocker in the Devil's Vizard will yet bring my Writing into a Miſapprehenſion, and make me more dark and doubtful, becauſe I write of the inward and outward *Mercury*, and underſtand by the inward the Word of God, or the divine Voice, *viz.* the Manifeſtation of the Eternity of the Abyſs; and by the outward [*Mercury*] I underſtand the Officer in Nature, *viz.* the Inſtrument, which the inward, living, powerful Word, or divine Voice uſes, wherewith it [f] forms and works. Now the Sophiſter will falſely interpret it, and ſay, that I mix them both together, making no Difference, and [g] hold Nature for God, as *Babel* has already done to me: But I bid him view my Words well, and learn to underſtand them right; for I ſpeak ſometimes from the heavenly *Mercury*, and ſee that only, and then preſently I name the Inſtrument of the heavenly, therefore let him have Regard to the Senſe: I write not Heatheniſhly, but Theoſophically, from a higher Ground than the outward [b] Faber is, and then alſo from the ſame.

[f] *Or* makes.

[g] *Or* take.

[b] Archeus, *or* Separator.

The Ninth Chapter.

Of the Signature, ſhewing how the internal ſigns the external.

1. THE whole outward viſible World with all its Being is a Signature, or Figure of the inward ſpiritual World; whatever is internally, and however its Operation is, ſo likewiſe it has its Character externally; like as the Spirit of each Creature ſets forth and manifeſts the internal Form of its Birth [i] by its Body, ſo does the Eternal Being alſo.

[i] In, *or* with.

2. The Being of all Beings is a wreſtling Power; for the Kingdom of God conſiſts in Power, and alſo the outward World, and it ſtands eſpecially in ſeven Properties or Forms, where the one cauſes and makes the other, and none of them is the firſt or laſt, but it is the eternal Band; therefore God has appointed ſix Days for Man to work, and the ſeventh Day is the Perfection wherein the ſix do reſt; it is the Center to which the Deſire of the ſix Days tend; therefore God calls it the Sabbath or Reſting-Day, for therein the ſix Forms of the working Power reſt: It is the Divine [k] Sound in the Power, or the Kingdom of Joy, wherein all the other Forms are manifeſt; for it is the formed World, or divine Corporality, by which all Things are generated and come forth to a [l] Being.

[k] Voice, *or* Harmony.

[l] *Or* Eſſence.

3. This formed World has manifeſted itſelf with the Motion of all Forms [m] with this viſible World, as with a viſible Likeneſs, ſo that the ſpiritual Being might be manifeſt in a corporeal comprehenſive Eſſence; as the Deſire of the inward Forms has made itſelf external, and the internal Being is in the external; the internal holds the external before it as a Glaſs, wherein it beholds itſelf in the Property of the Generation of all Forms; the external is its Signature.

[m] In, *or* by.

4. Thus every Thing which is generated out of the internal has its Signature; the ſuperior Form, which is chief in the Spirit of the Working in the Power, does moſt eſpecially ſign the Body, and the other Forms hang to it; as it is to be ſeen in all living Creatures, in the Shape and Form of the Body, and in the Behaviour and Deportment, alſo in the Sound, Voice, and Speech; and likewiſe in Trees and Herbs, in Stones and Metals; all according as the Wreſtling is in the Power of the Spirit, ſo is the Figure of the Body repreſented, and ſo likewiſe is its Will, ſo long as it ſo boils in the Life-Spirit.

5. But if the Artiſt takes it in Hand with the true *Mercury*, then he may turn the weakeſt Form to be uppermoſt, and the ſtrongeſt undermoſt, and then the Spirit obtains another Will, according to the moſt ſuperior Form; that which before muſt be Servant becomes now Lord and Maſter in the ſeven Forms; as Chriſt ſaid to the Sick, *Ariſe, thy Faith hath made thee whole*, and they aroſe: And thus likewiſe it is here, each Form hungers after the Center, and the Center is the Voice of Life, *viz.* the *Mercury*, the ſame is the Faber or Former of the Power; if this Voice gives itſelf in to the Hunger of the meaneſt Form in the ſtrong [n] Combat, then it lifts up its Property (underſtand the Property of that Form,) and thus its Deſire or Faith has ſaved it; for in the Deſire *Mercury* lifts up [or ſublimes] itſelf; and thus it was in Chriſt's Patients.

[n] *Text.* Wreſtling Power.

6. Sickneſs had taken Poſſeſſion of them, and the Poiſon of Death had gotten the upper Hand in *Mercury*; but now the Form of Life in the Center did ſet its Hunger as a famiſhed and mean Property after the Liberty to be freed from the Abomination; but ſeeing the *Mercury* was revived in Chriſt the divine Property, therefore the weak Hunger

entered into Chriſt's ſtrong Hunger after the Salvation of Man, and ſo the weak Hunger received the ſtrong in the Power; and then the divine Voice in Chriſt ſaid, *Ariſe, lift up thyſelf, thy Faith*, that is, thy Deſire which thou haſt introduced into me, *hath ſaved thee.*

7. Thus the Life prevails over the Death, the Good over the Evil; and on the contrary, the Evil over the Good, as came to paſs in Lucifer and *Adam*, and ſtill daily comes to paſs: And thus every Thing is ſigned; that Form which is chief receives the Taſte, and alſo the Sound in *Mercury*, and ° figures the Body after its Property; the other Forms hang to it as Co-helpers, and alſo give their Signature thereto, but very weakly.

° *Or* ſhapes.

8. There are eſpecially ſeven Forms in Nature, both in the eternal and external Nature; for the external proceed from the eternal: The ancient Philoſophers have given Names to the ſeven Planets according to the ſeven Forms of Nature; but they have underſtood thereby another Thing, not only the ſeven Stars, but the ſeven-fold Properties in the Generation of all Eſſences: There is not any Thing in the Being of all Beings, but it has the ſeven Properties in it; for they are the Wheel of the Center, the Cauſe of *Sulphur*, in which *Mercury* makes the Boiling in the Anguiſh-Source.

9. The ſeven Forms are theſe; *viz.* the Deſire of the Impreſſion is called *Saturn*, into which the free Lubet of Eternity gives itſelf; this in the Impreſſion is called *Jupiter*, by Reaſon of its pleaſant commendable Virtue; for the Saturnine Power incloſes and makes hard, cold, and dark, and cauſes the *Sulphur*, viz. the vital Spirit, underſtand the moving vital Spirit, *viz.* the natural; and the free Lubet makes the Impreſſion to long to be freed from the dark aſtringent Hardneſs, and it is very rightly called *Jupiter*, being a Deſire of the ᵖ Underſtanding, which opens the Darkneſs, and manifeſts another Will therein.

ᵖ *Or* Original.

10. In theſe two Properties is pourtrayed and exactly deciphered God's Kingdom, *viz.* the Original, and alſo the Kingdom of God's Anger, *viz.* the dark Abyſs, which is a Cauſe of the Motion in *Saturn*, viz. in the Impreſſion; the Impreſſion, viz. *Saturn*, makes the Nothing, *viz.* the free Lubet moveable and ſenſible, and alſo oppoſite, for it cauſes it to be Eſſence; and *Jupiter* is the ſenſible Power proceeding from the free Lubet to Manifeſtation out of the Nothing into Something, in the Impreſſion of *Saturn*; and they are two Properties in the Manifeſtation of God according to Love and Anger, *viz.* a Model of the Eternal Form, and are as a wreſtling Combat, *viz.* an oppoſite Deſire againſt each other; one makes Good, the other Evil, and yet it is all Good; only if we will ſpeak of the Anguiſh-Source, and then alſo of the joyful Source, then we muſt diſtinguiſh, that the Cauſe of each Source may be underſtood.

11. The third Form is called *Mars*, which is the fiery Property in the Impreſſion of *Saturn*, where the Impreſſion introduces itſelf into great Anguiſh, *viz.* into a great Hunger; it is the Painfulneſs, or the Cauſe of Feeling, alſo the Cauſe of the Fire and Conſuming, alſo of Enmity and Malignity; but in *Jupiter*, viz. in the free Lubet, in the Nothing, it cauſes the fiery Love-Deſire, that the Liberty, *viz.* the Nothing, is deſirous, and introduces itſelf into Senſibility, *viz.* into the Kingdom of Joy: In the Darkneſs it is a Devil, *viz.* God's Wrath, and in the Light it is an Angel of Joy, underſtand ſuch a Property; for when this Source became dark in Lucifer, he was called a Devil, but while he was in the Light he was an Angel; and thus alſo it is to be underſtood in Man.

12. The fourth Property or Form is called *Sol*, viz. the Light of Nature, which has its Original in the Liberty, *viz.* in the Nothing, but without Splendor, and gives itſelf in with the Lubet into the Deſire of the Impreſſion of *Saturn*, even to the wrathful or fiery Property of *Mars*; and there the free Lubet, which has ſharpened itſelf in the Impreſſion, in the Property of *Mars*, in the conſuming Anguiſh, and in the Hardneſs of *Saturn*, diſplays, or powerfully puts itſelf forth in *Jupiter*, as a Sharpneſs of the

Liberty, and an Original of the Nothing, and alſo of the [q] Senſe; and the [r] Effluence from the Heat and Anguiſh of *Mars*, and from *Saturn*'s Hardneſs is the Shining of the Light in Nature, which gives the Underſtanding in *Saturn*, *Jupiter*, and *Mars*, viz. a Spirit, which knows what itſelf is in its Properties, which hinders or prevails againſt the Wrath, and brings it out of the Anguiſh, out of the Property of *Mars* into *Jupiter*'s, *viz.* out of the Anguiſh into a Love-Deſire.

[q] Perception, *or* Senſation.
[r] *Or* Breathing forth.

13. In theſe four Forms the Spirit's Birth conſiſts, *viz.* the true Spirit both in the inward and outward Being, *viz.* the Spirit of Power in the Eſſence; and the Eſſence or Corporality of this Spirit is *Sulphur*.

14. Ye Rabbies and Maſters! that you could but underſtand, how faithfully that is given and revealed to you, which your Predeceſſors have intended and aimed at, wherein you have been a long Time blind, the Cauſe of which is your Pride: This God, the moſt high Underſtanding, ſets before you by mean, and heretofore ungrounded Inſtruments, which he himſelf has grounded, if you would yet once ſee, and eſcape the tormenting Source.

15. The fifth Form is *Venus*, the Beginning of all Corporality, *viz.* of the Water, which ariſes in the Deſire of *Jupiter* and *Mars*, viz. in the Love-Deſire, out of the Liberty, and out of Nature, *viz.* out of the Impreſſion's Deſire in *Saturn*, in *Mars*, in the great Anguiſh, to be freed from the Anguiſh: And it carries two Forms in the Deſire of its Property, *viz.* a fiery from *Mars*, and a watery [Property] from *Jupiter*, underſtand an heavenly and earthly Deſire; the heavenly ariſes from the heavenly Impreſſion of the Union [or free Effluence] of the Deity in Nature to its own Manifeſtation; and the earthly ariſes from the Impreſſion of the Darkneſs in *Mars*, viz. in the wrathful Fire's Property; therefore the Eſſence of this Deſire conſiſts in two Things, *viz.* in the Water, from the Original of the Liberty, and in *Sulphur* from the Original of Nature according to the Impreſſion.

16. The outward Similitude of the heavenly [Being] is Water and Oil; underſtand, according to the Sun it is Water, and according to *Jupiter* it is Oil, and according to the hard Impreſſion of *Saturn* after the heavenly Being according to *Mars*, it is Copper, and according to *Sol* Gold, and according to the earthly Impreſſion, according to the Property of the Darkneſs, it is in *Sulphur* Grit, Gravel and Sand; according to the Property of *Mars* a Cauſe of all Stones; for all Stones are *Sulphur* from the powerful Predominance of *Saturn* and *Mars* in the Property of *Venus* according to the dark Impreſſion, underſtand according to the earthly Part.

17. O ye dear wiſe Men! if you did but know what lies in *Venus*, you would not ſo ſumptuouſly adorn your Roofs: The Potentate often loſes his Life for the Servant's Sake, and he puts the Maſter upon his Roof, therefore he is blind; this his falſe *Venus*-Deſire cauſes in him, that he forms it in *Saturn* and *Mars*, and brings it forth in *Sol*; if he formed his *Venus*-Deſire in *Jupiter*, then he might rule over the fiery *Mars* which lies in *Venus*, and has put his Coat upon *Venus* in *Sulphur*.

18. Thus *Mars* clothes all his Servants which love him and *Saturn* with his Garment, that they only find the Copper of *Venus*, and not its Gold in the Copper; the Spirit of the Seeker enters into *Sol*, viz. into Pride, and ſuppoſes that he has *Venus*, but he has *Saturn*, viz. Covetouſneſs; if he went forth in the Water, *viz.* in the reſigned Humility of *Venus*, the Stone of the wiſe Men would be revealed to him.

19. The ſixth Form is *Mercury*, viz. the Life and Separation, or the Form in the Love, and in the Anguiſh: In *Saturn* and *Mars*, on the one Part he is earthly according to the hard Impreſſion, where his Motion and Hunger is a pricking, adverſe, and (according to the Fire) a bitter Pain and Woe; and according to the Water in the earthly *Sulphur*, viz. in the Mortification, a Poiſon-Source.

20. And according to the other Part, according to the Lubet of the Liberty, he is the pleaſant Property of Joy in *Jupiter* and *Venus*, alſo of ſpringing and growing; and according to the Impreſſion of the heavenly *Saturn*, and according to *Mars* in the Love-Deſire, he is the Sound in the Spirit, underſtand, the Separator of the Sound, *viz.* of the Tone; alſo of all Pronunciations of Speeches, and all the ſeveral Cries and Notes; all whatever ſounds is diſtinguiſhed by his Might; *Venus* and *Saturn* carry his Lute, and he is the Lutaniſt, he [s] ſtrikes upon *Venus* and *Saturn*, and *Mars* gives him the Sound from the Fire; and thus *Jupiter* rejoices in *Sol*.

[s] *Or* plays.

21. Here lies the Pearl, dear Brethren: *Mercury* makes the Underſtanding in *Jupiter*, for he [t] ſeparates the Thoughts, and makes them act and move; he takes the Infinity of the Thoughts into his Deſire, and makes them eſſential; this he does in *Sulphur*, and his Eſſence is the manifold Power of the Smell and Taſte, and *Saturn* gives his Sharpneſs thereinto, ſo that it is Salt.

[t] *Or* diſtinguiſhes the Senſes.

22. But I underſtand here the virtual Salt in the vegetable Life: *Saturn* makes the common Salt in the Water: [u] He is an heavenly and an earthly Labourer, and labours in each Form according to the Property of the Form; as it is written, *With the holy thou art holy, and with the perverſe thou art perverſe.* In the holy Angels the heavenly *Mercury* is holy and divine, and in the Devils he is the Poiſon and Wrath of the Eternal Nature according to the dark Impreſſion's Property, and ſo on through all Things, as the Property of each Thing is, ſo is its *Mercury*, viz. its Life; in the Angels he is the Hymn of God's Praiſe, and in the Devils he is the Curſing and Awakening of the oppoſite Will of the bitter poiſonful Enmity.

[u] *Viz.* the Mercury.

23. Thus likewiſe it is to be underſtood in Men and all Creatures, in all whatever lives and moves; for the outward *Mercury* is the outward Word in the outward World: [x] He is the outward *Verbum*, and *Saturn* with the Impreſſion is his Fiat, which makes his Word corporeal; and in the inward Kingdom of the divine Power he is the eternal Word of the Father, whereby he has made all Things in the outward [Principle,] underſtand, with the Inſtrument of the outward *Mercury*.

[x] *Viz.* Mercury.

24. The outward *Mercury* is the temporal Word, the expreſſed Word; and the inward [*Mercury*] is the Eternal Word, the ſpeaking Word; the inward Word dwells in the outward, and makes through the outward all outward Things; and with the inward, inward Things: The inward *Mercury* is the Life of the Deity, and all divine Creatures; and the outward *Mercury* is the Life of the outward World, and all external Corporality in Men and Beaſts, in Vegetables and Animals, and makes a peculiar Principle, *viz.* a Likeneſs of the divine World; and this is the Manifeſtation of the divine Wiſdom.

25. The ſeventh Form is called *Luna*, the amaſſed Eſſence: What *Mercury* has comprized in *Sulphur*, that is a corporeal or ſubſtantial Hunger of all Forms; the Property of all the ſix Forms lies therein, and it is as a corporeal Being of all the reſt; this Property is as a Wife of all the other Forms; for the other Forms do all caſt their Deſire through *Sol* into *Luna*; for in *Sol* they are ſpiritual, and in *Luna* corporeal: Therefore the Moon aſſumes to it the Sunſhine, and ſhines from the Sun; whatever the Sun is, and makes in the Spirit-Life in itſelf, the ſame *Luna* is, and makes corporeal in itſelf.

26. It is heavenly and earthly, and rules the vegetative Life; it has the *Menſtruum*, viz. the *Matrix* of *Venus* in it; all whatever is corporeal does [y] congeal in its Property; *Saturn* is its Fiat, and *Mercury* is its Huſband, which impregnates it, and *Mars* is its vegetable Soul, and the Sun is its Center in the Hunger, and yet not wholly in the Property; for it receives only the white Colour from the Sun, not the yellow, or the red, *viz.* the majeſtic; therefore in its Property lies Silver in Metals, and in the Property of *Sol* Gold; but ſeeing *Sol* is a Spirit without Eſſence, thereupon *Saturn* holds the Sun's corporeal Eſſence in himſelf to lodge in; for he is the Fiat of the Sun; he keeps it ſhut up in his dark Cabinet, and does only preſerve and keep it; for it is not his own

[y] Thicken, *or* curdle.

Eſſence, till the Sun ſends him his Faber *Mercury*, to whom he gives it, and to none elſe.

27. Obſerve this, ye wiſe Men! It is no Fiction or Fallacy; let the Artiſt but underſtand us right; he muſt bring the Jewel ſhut up in *Saturn* into the Mother of Generation, *viz.* into *Sulphur*, and take the Faber, and divide all Forms, and ſeparate the Variety of Hungers, which the Faber himſelf does, when the Artiſt brings the Work into the firſt Mother, *viz.* into *Sulphur:* But he muſt firſt baptize the froward Child with the philoſophical Baptiſm, leſt he makes a Baſtard of *Sol*; and then let him lead him into the Deſart, and try whether *Mercury* will eat Manna in the Deſart after the Baptiſm; or whether he will make Bread of Stones; or whether he will aſpire aloft as an haughty Spirit, and precipitate himſelf from the Temple; or whether he will worſhip *Saturn*, in whom the Devil ſits hidden: This the Artiſt muſt obſerve; whether *Mercury* the wicked poiſonful Child receives the Baptiſm; whether he can feed of God's Bread or no.

28. If he now does eat, and ſtands out in the Temptation, then will the Angels appear to him after forty Days, and then let him go out of the Deſart, and eat his own Food; and ſo the Artiſt is ready and fit for his Work; if not, then let him by all Means leave it, and as yet account himſelf unworthy of it.

29. He muſt have the Underſtanding of the Generation of Nature; elſe all his Labour and Pains are to no Purpoſe, except the Grace of the Moſt High has beſtowed upon him ſome Particular, that ſo he is able to tincture *Venus* and *Mars*, which is the ſhorteſt [and moſt ready Way,] if God ſhews him ſuch an *Herb* wherein the Tincture lies.

30. The Lunar Body of Metals lies in the Seething of the Earth, in *Sulphur* and *Mercury*, covered internally with the Coat of *Venus*, and cloathed externally with the Cloak of *Saturn*, as we ſee plainly, and is a Degree more external than the Solar Body: Next after *Luna*, *Jupiter*'s Body is alſo a Degree more external; but *Venus* is a fly Bird, ſhe has alſo the inward Solar Body; ſhe takes the Coat of *Mars* upon her, and hides herſelf in *Saturn*'s Cabinet; but ſhe is manifeſt, and not hidden.

31. Next *Venus Mars* is likewiſe a Degree more external, and nearer to Earthlineſs; and next *Mars Mercury*'s Body is a *particula* of all the reſt; on one Part moſt nigh to the earthly Corporality, and on the other Part neareſt the heavenly; and next *Mercury Luna* is on the earthly Part wholly earthly, and on the heavenly Part wholly heavenly; it [z] carries an earthly and heavenly Face towards all Things; to the Evil it is Evil, and to the Good it is Good; to a pleaſant Creature it gives its beſt in the Taſte, and to a bad Creature it gives the Curſe of the corrupted Earth.

[z] *It gives a curſing or a bleſſing Aſpect.*

32. Now in all this, as the Property of each Thing is internally, ſo it has externally its Signature, both in Animals and Vegetables; and this you ſhall ſee in an Herb, ſo likewiſe in Trees and Beaſts, and in Men alſo.

33. If the Saturnine Property be predominant, and chief in a Thing, then it is of a black, greyiſh Colour, hard and ſpare, ſharp, ſour, or ſalt in Taſte; it gets a long lean [a] Body, grey [b] in the Eyes, of a dark blue, of a very ſlender Body, but of a hard Touch, though the Property of *Saturn* is very ſeldom alone Maſter in a Thing; for he ſoon awakens *Mars* with his hard Impreſſion, who makes his Property bending and crooked, full of Knots, and hinders the Body from growing high, but is full of Branches and rugged, as is to be ſeen in Oak-Shrubs, and the like Trees.

[a] *Stalk, or Bloſſom.*
[b] *Or of whitiſh Buds in Vegetables.*

34. But if *Venus* be next to [c] *Saturn* in any Place in the Sude or Seething of the Earth, then the Sude in the *Sulphur* of *Saturn* cauſes a tall ſtrong Body; for it gives its Sweetneſs into *Saturn*'s Impreſſion, whereby *Saturn* becomes ſtrong and luſty, and if *Venus* be not hindered by *Mars*, it grows a great, tall, ſlender Tree, Herb, Beaſt, or Man, or whatever it be.

[c] *In Conjunction with Saturn.*

35. But if *Jupiter* be next to him in the Property of *Venus*, ſo that *Jupiter* is ſtronger in *Saturn* than *Venus*; and *Mars* under *Venus*, then it falls out to be a very excellent fair

Body, full of Virtue and Power, alſo of a good Taſte; its Eyes are blue, and ſomewhat whitiſh, of a meek Property, but very potent: If it falls out, that *Mercury* is between *Venus* and *Jupiter*, and *Mars* undermoſt, then is this Property in *Saturn* graduated in the higheſt Degree with all Power and Virtue, in Words and Works, with great Underſtanding.

36. If it be in Herbs, then they are long, of a middle ſized Stature or Stalk, of a very curious Form, fair Bloſſoms, white, or blue; but if the Sun alſo caſts the Influence of his Property into it, then does its Colour by Reaſon of the Sun incline to yellow; and if *Mars* hinders not, then is the Univerſal very ſovereign in the Thing, be it either a Man, or other Creature, or an Herb of the Earth: This let the *Magus* well obſerve, it withſtands all Malignity, and falſe Influences and Aſſaults from the Spirits, whatever they be, ſo far as a Man himſelf is not falſe and wicked, and inclines not his Deſire to the Devil, as *Adam* did, in whom alſo the Univerſal was wholly complete.

37. With theſe Herbs a Man may cure, and heal without any Art of the Artiſt; but they are rarely and ſeldom found, yea not one among many ſees them, for they are nigh to Paradiſe: The Curſe of God hides the Eye-ſight of the Wicked, that it does not ſee, although they ſhould ſtand before his Eyes: Yet in ſuch a Conjunction of the Planets they are manifeſt, and may not be hidden; therefore there lies a great Secret in many an Herb and Beaſt, if the Artiſt knew it, and had the true Skill to uſe it; the whole *Magia* lies therein: But I am bidden to be ſilent by Reaſon of the Wicked, who is not worthy of it, and is juſtly plagued with the Plague with which he plagues other honeſt people, and tumbles himſelf in the Mire.

38. But if *Mars* in his Property be next *Saturn*, and *Mercury* caſts an oppoſite Aſpect, and the Power of *Venus* be under *Mars*, and *Jupiter* under the Property of *Venus*, then out of this Property all is corrupted and poiſoned; a poiſonful Herb, Tree, Beaſt, or whatever it be; if it falls into the corrupt human Property, then it is fitted and prone to Evil, but if the Moon brings its powerful Influence thereinto, then is the falſe *Magia* ready in the Lunar *Menſtruum*, and Witchcraft is manifeſt, of which I muſt here alſo be ſilent, and will only ſhew the Signature.

39. In an Herb, if the Bloſſom be ſomewhat reddiſh, and wreathed, or ſtreaked, and inclined to white by the red, then is the Power of *Venus* there, which makes Reſiſtance therein; but if it be only reddiſh, and of dark Writhe or Streaks, with a rough Peel or Skin on the Stalk, Branch, and Leaf, then does the *Baſiliſk* lodge there.

40. For *Mars* makes it rugged, and *Mercury* is poiſonful therein, which gives a ſtreaked Colour, and *Mars* the red, and *Saturn* the dark, which is a Peſtilence in the Lunar *Menſtruum*; but to the Artiſt it is an Herb againſt the Peſtilence, if he takes the Poiſon from *Mercury*, and gives him *Venus* and *Jupiter* for Food, then *Mars* brings forth the vegetable Soul in *Sol*, and turns his wrathful Fire into a Love-Fire, which the Artiſt muſt know, if he will be called a Doctor.

41. This Property likewiſe ſigns the living Creatures both in their Voice and Viſage; it gives a groſs, dull Sound, ſomewhat inclining to a ſhrill Voice by Reaſon of *Mars*, ſoothing, flattering, and very falſe, lying, commonly red Pimples [or Streams] in the Eyes, or blinking, and rolling unſteady Eyes: In Herbs this Property likewiſe yields a Taſte very loathſome, from whence in Man's Life, *viz.* in *Mercury*, if it takes it down, a ſtirring boiling Poiſon ariſes, which darkens and obſcures the Life.

42. The Phyſician muſt have a Care of the Herbs of this Property; they are not to be taken into the Body, but they are poiſonful, of what Name ſoever they be; for there often happens ſuch a Conjunction of the Planets, which ſometimes ſo prepares an Herb, which is good if it be ſubject to *Saturn* and *Mars*: So likewiſe it falls out ſometimes, that an evil Herb by Reaſon of a good Conjunction, if in its Beginning it ſtands in the *Menſtruum*, may be freed from the Malignity, which is to be known by the Signature;

therefore the Phyſician, who underſtands the Signature, may beſt of all gather the Herbs himſelf.

43. But if *Mars* be next *Saturn*, and *Mercury* very weak, and *Jupiter* alſo under *Mars* in the Property, and *Venus* caſts an oppoſite Aſpect or Diſſent with its Deſire, then it is good; for *Jupiter* and *Venus* change the Wrath of *Mars* into Joy, which produces hot wholeſome ſovereign Herbs, which are to be uſed in all hot Diſeaſes and Hurts; the Herb is rough, and ſomewhat prickly the Leaves on the Branches; ſo likewiſe the Stalk is fine and thin, according to the Nature of *Venus*, but the Virtue and Power is of *Mars* and *Jupiter*, well mixed and tempered, commonly with browniſh Bloſſoms forcing forth in the Property, and that becauſe *Mars* is ſtrong therein with his Wrath; but ſeeing his Wrath is changed by *Jupiter* and *Venus* into a pleaſant Property, the Wrath becomes a Deſire of Joy.

44. The Phyſician muſt not give *Saturn* without *Mars* in hot Diſeaſes, not Cold without Heat, elſe he enkindles *Mars* in the Wrath, [d] and ſtirs up *Mercury* in the hard Impreſſion in the Property of Death; *Mars* belongs to the Cure of every *Mars*-like Sickneſs, which is of Heat, and pricking Pangs: But let the Phyſician know, that he muſt firſt correct and qualify *Mars*, which he intends to adminiſter, with *Jupiter* and *Venus*, that the Wrath of *Mars* may be changed into Joy, and then he will alſo change the Sickneſs in the Body into Joy; Cold is quite contrary to it.

[d] *Text.* That he ſtirs.

45. If the Phyſician adminiſters *Saturn* only and by itſelf to a martial Diſeaſe or Hurt, then *Mars* is diſmayed with Death, and falls down with his Force and Strength into Death's Property; and now ſeeing he is the Fire in the Body, the Life's Fire becomes thereupon deadly in the elemental Property; for he ſoon awakens *Mercury* in the Property of Cold: But yet the Phyſician muſt have a Care that he adminiſters not in an hot Diſeaſe the raw undigeſted hot *Mars*, in which *Mercury* is wholly inflamed and burning; for he enkindles the Fire more vehemently in the Body; he muſt firſt mollify *Mars* and *Mercury*, and put [e] them into Joy, and then it is right and good.

[e] Sublime them.

46. The hotter an Herb is, the better it is hereunto; yet its wrathful Fire muſt be changed into Love, and then he can alſo change the Wrath in the Body into Joy; all according as the Property of the Diſeaſe is, that the Diſeaſe be able to bear it; for to a weak Fire in the Body, which is tired and languiſhed by Reaſon of the Heat, and rather inclines to Cold, *viz.* to the Poiſon of *Mercury*, where the Life is in Danger, there belongs a Cure with a fine ſubtil Heat, wherein *Venus* is ſtrong, and *Mars* very tender and mild by Reaſon of the Power of *Venus*; *Jupiter* need not be ſtrong there, leſt he make *Mars* and *Mercury* too ſtrong, ſo that the weak Life, before it is quickened and refreſhed, is overwhelmed, and brought into the Mercurial Poiſon.

47. An Herb in this aforeſaid Property grows not high, it is ſomewhat rough in the Touch; the rougher it is, the ſtronger is *Mars* therein; it is better to be uſed outwardly to Wounds and Sores, than inwardly: The fine and ſubtil Part is to be taken into the Body, and is expulſive; the more ſubtil it is, the nigher it is to the Life in the Body, which the Phyſician may very well know by its Salt; for no rough wild Property is to be taken into the Body, unleſs the Body be inflamed with a ſudden Poiſon, where the Life alſo is freſh and ſtrong, then a vehement Reſiſtance muſt be uſed; yet *Mercury* and *Mars* muſt not be adminiſtered in the Wrath, but in their ſtrongeſt Power, *Mars* in the greateſt Heat, but before changed into Joy; and then he alſo changes *Mercury* according to himſelf: *Jupiter* belongs to the Tranſmutation of wrathful *Mars*, but he muſt be firſt introduced into *Sol*'s Property, and then he is rightly fit for it.

48. Every living Creature, according to its Kind in the foregoing Property, is friendly and pleaſant, if you deal friendly and gently with it; but if it be dealt roughly with, then *Mercury* is ſtirred up in the Poiſon-Property, for *Mars* ſoon boils up, and gets aloft in the bitter Property, and then the Anger ſprings forth; for the Ground of all Malig-

nity lies therein; but if it be not ſtirred up, then it is not manifeſt; as a great Sickneſs which lies in the Body, but while the ſame is hid, and not enkindled, it is not manifeſt and apparent.

49. But if *Mercury* be next *Saturn* in the Property, and next him the Moon, and *Venus* and *Jupiter* beneath, and alſo weak, then let *Mars* ſtand where he will, yet all is earthly; for *Mercury* is held in the auſtere Impreſſion in the cold Property, *viz.* in Death's Form, and his *Sulphur* is earthly; if *Mars* comes near to it, then it is poiſonful alſo, but if *Venus* makes an Oppoſition therein, then the Poiſon is reſiſted, yet it is but earthly; it gives a greeniſh Colour from the Power of *Venus*.

50. But if *Venus* be next *Saturn* in the Property, and the Moon not oppoſed by *Mars*, and *Jupiter* likewiſe goes in his own Power, then all is pleaſant [and lovely under that Property or Conſtellation;] the Herbs are ſlender, ſingle, and ſoft in Touch, of white Bloſſoms, unleſs *Mercury* brings in a mixt Colour from the Power of the Sun, *viz.* from *Mars* half red, and from *Jupiter* bluiſh, and it is weak in the Property, and of little Uſe in Phyſic, yet not hurtful: In the Creature it gives a pleaſant, courteous, humble Life, with no deep Reaſon, [Reach, or Capacity,] but if *Mars* comes thereunto, the Creature is ſmall, or thin, of a white, weak, and effeminate Nature.

51. There are three ſpecial Salts which may be uſed to cure, which belong to the vegetable Life, *viz. Jupiter*, *Mars*, and *Mercury*; theſe are the working Life, in which the Sun is the right Spirit, which makes theſe Salts [f] operative.

[f] Working, powerful, *or* virtual.

52. The Salt or Power of *Jupiter* is of a pleaſant good Smell and Taſte from the inward Original [of the Property] of the Liberty of the divine Eſſence, and from the external [Principle or Original] of the Property of the Sun and *Venus*, but yet it is not alone of itſelf of ſufficient Power in Nature; for the outward Nature conſiſts in Fire and Anguiſh, *viz.* in Poiſon, and [g] *Jupiter*'s Power is oppoſed to the fiery Poiſon Life, which makes a Temperature in the poiſonful Nature, *viz.* a Deſire of Meekneſs out of the Enmity.

[g] The jovial Virtue.

53. The Salt of *Mars* is fiery, bitter, and auſtere, and the Mercurial Salt is anxious and raging, like a Poiſon, inclined both to Heat and Cold; for it is the Life in *Sulphur*, and unites [or aſſimilates] itſelf, according to each Thing's Property; for if it comes into *Jupiter*'s Salt, it cauſes Joy and great Power; but if it comes into *Mars*'s Salt, it makes bitter Pangs, Stitches, Akings, and Woe; but if it comes into *Saturn*'s earthly Salt, it makes Swellings, Anguiſh, and Death, if it be not hindered by *Jupiter* and *Venus*: *Venus* and *Jupiter* are oppoſite to *Mars* and *Mercury*, that ſo they might temper them both; and without the Power of *Mars* and *Mercury* there would be no Life in *Jupiter*, *Venus*, and *Sol*, but only a Stillneſs; *therefore the worſt is as profitable as the beſt*, and the one is the Cauſe of the other.

54. But the Phyſician is to heed and mind what he takes in Hand, leſt he inflame the Mercurial Poiſon more and more in his Patient, or introduce it into another adverſe Source: He ought indeed to uſe the Martial and Mercurial Salt for his Cure, but he muſt firſt reconcile *Mars* and *Mercury* with *Venus* and *Jupiter*, that ſo both theſe angry Adverſaries may reſign their Will into *Jupiter*'s Will, ſo that *Jupiter*, *Mars*, and *Mercury*, may all three obtain one Will in the Power, and then the Cure is right, and the Sun of Life will again enkindle itſelf in this Union and Agreement, and alſo temper the Nauſeate of the Diſeaſe in the Contrariety in the Salt of the Diſeaſe, and turn *Mercury*'s Poiſon, and the bitter Fire of *Mars* into a pleaſant *Jupiter*.

55. This is now to be underſtood only concerning the vegetable Soul, *viz.* concerning the outward Man, which lives in the four Elements, and concerning the ſenſible and feeling Property.

56. Reaſon likewiſe is to be cured with its Likeneſs; for as Reaſon may be brought by Words into a ſenſible Sickneſs and Diſeaſe, ſo that Reaſon may vex, fret, and tor-

ment itſelf, and at laſt fall into an heavy ſad Sickneſs and Death; ſo alſo it may be cured with the Application of the ſame Thing, [with its own Aſſimilate.]

57. As for Example: An honeſt Man falls into great Debts, Care, Trouble and Diſtreſs, which does even afflict him nigh to Death; but if a good Friend comes and pays his Debt for him, then is the Cure ſoon effected with its Likeneſs: Even thus it is in all Things; from whence the Diſeaſe is riſen, even ſuch a like Cure is requiſite for the reſtoring its Health; and thus it is likewiſe in the mental Soul.

58. The Soul of the poor Sinner is poiſoned in the Anger of God, and the *Mercury* (underſtand the eternal *Mercury* in the eternal Nature) is inflamed in the Soul's Property in the fiery *Mars* of God's Anger, which does now burn in the eternal *Saturn*, *viz.* in the horrible Impreſſion of Darkneſs, and feels the Sting of the poiſonful angry *Mars*; his *Venus* is impriſoned in the Houſe of Miſery, his Water is dried up, his *Jupiter* of Underſtanding is brought into the greateſt Folly, his Sun is quenched, and his Moon turned to dark Night.

59. Now he cannot be cured and remedied any other Way, but with the Likeneſs; he muſt again appeaſe the mental *Mercury*; he muſt take *Venus*, underſtand the Love of God, and introduce it into his poiſonful *Mercury* and *Mars*, and tincture the *Mercury* in the Soul again with Love, and then his Sun will again ſhine in the Soul, and his *Jupiter* will rejoice.

60. Now if thou ſayeſt, that thou canſt not, and that thou art too ſtrongly captivated; I ſay alſo, that I cannot; for it lies not in my willing, running, and toiling, but it lies in the Compaſſion of God; for I cannot by my own Strength and Ability overcome the wrathful Anger of God which is enkindled in me; but ſeeing his dear Heart has freely given itſelf again out of Love, and in Love, into the Humanity, *viz.* into the poiſonful enkindled *Mercury* in the Soul, and tinctured the Soul, *viz.* the Poiſon-Source of the Eternal Nature in the Eternal Father's Nature's Property; therefore I will caſt my Will into his Tincture, and I will go with my Will out of the enkindled Poiſon-Source, out of the evil *Mercury* in God's Anger into his Death, and with my corrupted Will I will die with him in his Death, and become a Nothing in him, and then he muſt be my Life.

61. For if my Will is a Nothing, then he is in me what he pleaſes, and then I know not myſelf any more, but him; and if he will that I ſhall be ſomething, then let him effect it; but if he wills it not, then I am dead in him, and he lives in me as he pleaſes, and ſo then if I be a Nothing, then I am [1] at the End, in the Eſſence out of which my Father *Adam* was created; for out of Nothing God has created all Things.

[1] *Or* in.

62. The Nothing is the higheſt Good, for there is no *Turba* therein, and ſo nothing can touch [or annoy] my Soul; for I am a Nothing to myſelf, but I am God's, who knows what I am; I know it not, neither ſhall [or ought] I to know it.

63. And thus is the Cure of my Soul's Sickneſs; he that will adventure it with me ſhall find by Experience what God will make of him: As for Example; I here write, and I alſo do not do it; for I, as I, know nothing, and have alſo not learned or ſtudied it; ſo then I do it not, but God does it in me as he pleaſes.

64. I am not known to my ſelf, but I know to him what and how he pleaſes: Thus I live not to myſelf, but to him; and thus we are in Chriſt only one, as a Tree in many Boughs and Branches, and he begets and brings forth the Fruit in every Branch as he pleaſes, and thus I have brought his Life into mine, ſo that I am atoned with him in his Love; for his Will in Chriſt is entered into the Humanity in me, and now my Will in me enters into his Humanity; and thus his living *Mercury*, that is, his Word, *viz.* the ſpeaking *Mercury*, tinctures my wrathful evil *Mercury*, and transforms it into his. And thus my *Mars* is become a Love-Fire of God, and his *Mercury* ſpeaks through mine, as through his Inſtrument, what he pleaſes; and thus my *Jupiter* lives in the Divine Joy,

and I know it not; the true Sun ſhines to me, and I ſee it not; for I live not to my ſelf, I ſee not to myſelf, and I know not to myſelf: I am a Thing, and I know not what; for God knows what I am; and ſo now I tend and run to and fro as a Thing, in which the Spirit drives [or actuates] me as he pleaſes; and thus I live according to my inward Will, which yet is not mine.

65. But yet I find in me another Life, which I am, not according to the Reſignation [or Self-denial,] but according to the Creature of this World, *viz.* according to the Similitude of Eternity; this Life does yet ſtand in Poiſon and Strife, and ſhall yet be turned to Nothing, and then I am wholly perfect: Now in this ſame Life, wherein yet I find my Self-hood, is Sin and Death, and theſe likewiſe ſhall be brought to Nothing: In that Life, which God is in me, I [k] hate Sin and Death; and according to that Life which yet is in my Self-hood, I hate the Nothing, *viz*, the Deity: Thus one Life fights againſt the other, and there is a continual Conteſt in me; but ſeeing Chriſt is born again in me, and lives in my Nothingneſs, therefore Chriſt will, according to his Promiſe made in Paradiſe, bruiſe the Head of the Serpent, *viz.* of my Self-hood, and mortify the evil Man in myſelf, ſo that he himſelf may truly live [in me.]

[k] *Or* I am an Enemy to.

66. But what ſhall Chriſt do with the evil Man? Shall he caſt him away? No. For he is in Heaven, and does thereby accompliſh and effect his Wonders in this World, which ſtands in the Curſe: Now each labours in its own [Vineyard;] the outward Man labours in the curſed World, which is Evil and Good in the Wonders of God, *viz.* in the Mirror of Glory, which yet ſhall be revealed in him; and the inward Man is not its own, but God's Inſtrument, with whom God makes what he pleaſes, till the outward with its Wonders in the Mirror ſhall alſo be manifeſt in God; and even then is God all in all, and he alone in his Wiſdom and Deeds of Wonder and nothing elſe beſides; and this is the Beginning and the End, Eternity and Time.

67. Now underſtand it right; to the outward Man there belongs a Cure from the outward, *viz.* from the outward Will of God, who has made himſelf external [l] with this viſible World; and for the inward Man there is a Cure from the inward World, in which God is all in all; only one, not many, one in all, and all in one: But if the inward penetrates the outward, and illuſtrates it with its Sunſhine, and the outward receives the Sunſhine of the inward, then it is tinctured, cured, and healed by the inward, and the inward illuſtrates it, as the Sun ſhines through the Water, or as the Fire ſets the Iron quite through of a light Glee; here now needs no other Cure.

[l] *In, or* by.

68. But ſeeing the Devil in the Wrath of the eternal Nature oppoſes the Soul, as an Enemy of the Soul, and continually caſts his poiſonful Imagination at the Soul to tempt and try it, and the Anger or Wrath of the eternal Nature is manifeſt in the outward Man, which *Adam* awakened and ſtirred up; thereupon this Wrath is oftentimes ſtirred up by the Devil and his Servants, that it effectually works and burns in the outward Body, and even then the inward Love-Fire goes out in the outward Man, as a red hot Iron is quenched in the Water; yet not ſo ſoon in the internal, but in the external [Man,] unleſs the outward Man continues lying in the [m] Mire of Sin; ſo that the Soul, which had given itſelf into the Nothing, *viz.* into the Liberty, into the Life of God, does enter again with its Deſire into the outward ſinful Man, then it loſes the inward Sun; for it goes again out of the Nothing into the Something, *viz.* into the Source.

[m] *Or* Water.

69. Thus the outward Body muſt then have an outward Cure; and though the inward Man yet lives in God, yet whereas the Soul has imagined into the outward Wrath, ſo that the divine Tincturation is no longer in the outward Man, the outward *Mercury*, viz. the [n] expreſſed Word, muſt have a Tincturation from the outward expreſſed Love and Light, unleſs the Will-Spirit of the Soul does wholly re-enter into the inward hidden Man, and be again [o] tranſmuted; and then the Cure may be again introduced into the

[n] Out-ſpoken.

[o] Tranſformed.

outward Man, being the [p] thorough-ſhining Love of God in the Light, which is exceeding precious.

[p] The transforming Light of God in the dark Soul, ſuch as ſhined in *Enoch*, *Elijah*, *Paul*, &c.

70. But now this Herb is rarely to be found upon the Earth; for Men eat only of the forbidden Tree; therefore the Poiſon of the Serpent does ſo ſpring up in them in the Wrath of the eternal and external Nature, ſo that they muſt alſo have an external Cure for their Serpent's Poiſon in the outward *Mercury*.

71. It is indeed poſſible for a Man to live without Sickneſs, but he muſt bring the divine Tincturation from the inward Man through the outward, which is very difficult [to do] in the World; for the outward Man lives among the Thorns of God's Wrath, which gall and ſting him on every Side, and blow up the Wrath of God, ſo that it burns in the outward Man, and then the Tincturation of God's Love may not continue there: It is indeed there, but not in the outward enkindled Abominations, but it dwells in itſelf, like as the Light dwells in the Darkneſs, and the Darkneſs comprehends it not, alſo knows nothing of it; but when the Light is manifeſt in the Darkneſs, then is the Night changed into Day.

72. Thus it is likewiſe with Man; of what Light Man lives, of that alſo comes his Cure; if he lives in the outward World, then the outward Goodneſs and Love, *viz.* the outward *Jupiter* and *Venus* with the Sun muſt be his Cure, or he remains in the angry *Mars*, and in the poiſonful *Mercury*, in the earthly Moon captivated in the Impreſſion of *Saturn*, viz. in the earthly *Sulphur*; which however is made manifeſt, and awakened in the outward Man by *Adam*, for whoſe ſake the outward Man muſt die, putrify, and ſo enter again into the Nothing, *viz.* into the End, or as I might better ſay, and ſignify it, into the Beginning of the Creation, into the Eſſence, out of which it went and departed with *Adam*.

The Tenth Chapter.

Of the inward and outward Cure of Man.

1. LET the Lover of God underſtand us right; we do not go upon an hiſtorical heatheniſh Conjecture, nor only upon the Light of the outward Nature; both Suns ſhine to us. Underſtand us right, and ſee how God has cured Man when the Poiſon of the Serpent and Devil held him impriſoned in Death, and how he yet ſtill cures the poor Soul captivated in God's Anger; the like Proceſs alſo muſt the Phyſician keep in curing the outward Body.

2. The divine Light and Love were extinguiſhed in *Adam*, becauſe he imagined into the Serpent's Property, *viz.* into Evil and Good, ſo that the Poiſon of Death began effectually to work in *Mercury*, and the Source of Anger was inflamed in the eternal *Mars*, and the dark Impreſſion of the eternal Nature's Property took Poſſeſſion of him: His Body became Earth in the dark Impreſſion in the Poiſon of the enkindled *Mercury*, and was an Enmity againſt God: he was utterly undone, and there was no Remedy for him by any Creature, neither in Heaven, nor in this World; the wrathful Death captivated him in Soul and Body.

3. Now how did God do to cure him, and tincture him again? Did he take a ſtrange Thing thereunto? No, he took the Likeneſs, and cured him with that which was cor-

rupted in him, *viz.* with the divine *Mercury*, and with the divine *Venus*, and with the divine *Jupiter*; underſtand; in Man was the expreſſed Word, which I call the eternal *Mercury* in Man; for it is the true ruling acting Life; it was inſpired or in-ſpoken into Man's Image (which God created out of his Eſſence into an Image according to God) as into a creaturely Image, which was the Soul with the Property of all the three Worlds, *viz.* with the World of Light and Underſtanding, which is God; and with the Fire World, which is the Eternal Nature of the Father of all Beings; and with the Light, Love-World, which is heavenly Corporality; for in the Love-Deſire is the Eſſence, *viz.* the Corporality.

4. The Deſire of Love is Spirit, and is the Heart of God, *viz.* the right divine Underſtanding: In the Love-Eſſence *Mercury* is God's Word, and in the fiery Nature he is the Wrath of God, the Original of all Mobility and Enmity, alſo of Strength and Omnipotence; the fiery Property makes the Light, *viz.* the Liberty deſirous; ſo that the Nothing is a Deſire, and this Deſire is the Love of God, which *Adam* extinguiſhed in him: For he imagined after Evil and Good, that is, after Earthlineſs; the Earthlineſs came forth into a Being both out of the Wrath, and out of the Love-Being, and that through God's Motion, that the Wonders of the Abyſs and Byſs might be made manifeſt, that Good and Evil might be made known and manifeſt: And this *Adam*, being the Image of God, ſhould not do, for God had created him to his Image: He ſhould have tinctured the Fire-World and outward World with the Word of Love, that ſo none of them ſhould be manifeſt in him, like as the Day holds the Night ſwallowed up in itſelf.

5. But by falſe Imagination he has awakened and manifeſted the dark and poiſonful Mercurial Fire-World in him, ſo that his bodily Eſſence of the dark Impreſſion is fallen to the evil Part in the poiſonful Mercurial Property, and the Soul is become manifeſt in the Eternal Nature in the Father's Fire-Property, *viz.* in the poiſonful hateful *Mercury*; according to which God calls him an *angry and zealous God*, and *a conſuming Fire.*

6. Now to help and reſtore this again, *viz.* the Image of God, God muſt take the right Cure, and even the ſame which Man was in his Innocence: But how did he effect it? Behold, O Man, behold and ſee, open thy Underſtanding; thou art called.

7. He introduced the holy *Mercury* in the Flame, *viz.* in the fiery Love with the Deſire of the divine Eſſentiality, or after the divine Eſſentiality again (which Deſire makes divine Corporality in itſelf) into the expreſſed Word, *viz.* into the Mercurial Fire-Soul, (underſtand, into the Soul's Eſſence in the Womb of *Mary*,) and became again that ſame Image of God: He tinctured the Poiſon, *viz.* the Wrath of the Father of all Eſſences, with the Love-Fire: He took only that ſame *Mercury* which he had breathed into *Adam* for an Image, and formed into a Creature: He took only that ſame Property, yet not in the Fire's Property, but in the burning Love: He did with the Love introduce again the Light of the eternal Sun into the human Property, that he might tincture the Wrath of the enkindled *Mercury* in the human Property, and inflame it with Love, that the human *Jupiter*, viz. the divine Underſtanding, might again appear and be manifeſt.

8. Ye Phyſicians, if you here underſtand nothing, then you are captivated in the Poiſon of the Devil: Behold, I pray, the right Cure, with which the enkindled *Mercury* in Man's Life is to be remedied; it muſt be a *Mercury* again, but firſt enkindled in *Venus* and *Jupiter*; it muſt have the Sun's Property, which it attains to by *Jupiter* and *Venus*: As God deals with us poor Men, ſo muſt the outward poiſonful ſick *Mercury* be tinctured with ſuch an external Cure; not with the dark Impreſſion of *Saturn*, with Cold, (unleſs it be firſt ſweetly appeaſed and qualified with *Jupiter* and *Venus*, that the Sun does again ſhine in *Saturn*) but with meek Love; this is his right Phyſick, whereby the Death is changed into Life; yet this is only a common manual Cure, which the Vulgar may learn.

9. But it behoves the Doctor, if he will be called a Doctor, to ſtudy the whole Proceſs, how God has reſtored the *Univerſal* in Man; which is fully clear and manifeſt in the Perſon of Chriſt, from his Entrance into the Humanity, even to his Aſcenſion, and ſending of the Holy Ghoſt.

10. Let him follow this entire Proceſs, and then he may find the Univerſal, provided he be born again of God; but the ſelfiſh Pleaſure, worldly Glory, Covetouſneſs and Pride lie in the Way. Dear Doctors, I muſt tell you, the Coals are too black, you defile your white Hands therewith; the true unfeigned ſelf-denying Humility before God and Man does not reliſh with you; therefore you are blind: I do not tell you this, but the Spirit of Wonders in its Manifeſtation.

11. But we will give Direction to the deſirous Seeker, who would fain ſee, if he knew the Way fitly to attain his Intent; for the Time is at Hand, where *Moſes* is called from the Sheep to be a Shepherd of the Lord, which ſhall ſhortly be manifeſt, notwithſtanding all the raging and raving of the Devil: Let not the dear and worthy Chriſtendom think, ſeeing now it ſeems as if ſhe ſhould go to Wrack and Ruin, that it is utterly undone; No: The Spirit of the Lord of Hoſts has out of his Love planted a new Branch in the human Property, which ſhall root out the Thorns of the Devil, and make known his *Child Jeſus* to all Nations, Tongues and Speeches, and that in the Morning of the eternal Day.

12. Dear Brethren, behold, I pray, the right Cure: What did God with us when we lay ſick in Death? Did he quite caſt away the created Image, underſtand the outward Part, *viz.* the outward corrupt Man, and make wholly another new Man? No. He did it not: For though he introduced Divine Property into our Humanity, yet he did not therefore caſt away our Humanity, but brought it into the Way or Proceſs to the New-Birth.

13. What did he? He ſuffered the outward Humanity, *viz.* the outward Water, underſtand the Eſſentiality of *Venus*, which was ſhut up in the Wrath of Death, to be baptized with the Water of the Eternal Eſſence, and with the Holy Ghoſt, that the Incentive of the outward Eſſentiality ſhut up in Death might again glow, as a Fire that falls into Tinder: Afterwards he withdrew his outward Food from the outward Body, and brought it into the Deſart, and let it hunger, and then the Spark enkindled from the Fire of God muſt [9] imagine into God, and eat Manna of divine Eſſentiality forty Days, of which *Iſrael* was a Type in the Wilderneſs of *Sinai* with their Manna: The Eſſence of Eternity muſt overcome the Eſſence of Time, therefore it is called a Temptation of the Devil; for the Devil as a Prince in the Wrath of God did there tempt the outward Humanity, and repreſented all that to it wherein *Adam* fell, and became diſobedient to God.

[9] Put its Deſire, Hunger, and Imagination into the Nothing, the high and Good or Omnipotence, and eat of God's Bread.

14. There now it was tried whether the Image of God would ſtand, ſeeing internally there was God's Love-Fire, and externally the Baptiſm of the Water of eternal Life: Here the Soul was tempted, whether it would be a King, and an angelical *Throne* inſtead of the fallen Angel, and poſſeſs the elected Throne of God in the royal Office, from which Lucifer was taken, and thruſt into the Darkneſs, *viz.* into the Throne of Poiſon and Death; but ſeeing he ſtood (in that the Soul did reſign and ſubmit its Will alone into God's Love-Fire, and deſired no earthly Food, nor the earthly Kingdom Good and Evil for outward Dominion) the Proceſs to the *Univerſal*, viz. to the Reſtoration of all that which *Adam* had loſt, did further proceed and go on: *He turned Water into Wine.*

15. Ye Phyſicians, obſerve this, it concerns you in your Proceſs, you muſt alſo go the ſame Way to work: *He healed the Sick*; ſo you muſt likewiſe make the Form in your poiſonful *Mercury* whole and ſound by the Power of the philoſophical Baptiſm: He made the dead alive again, the dumb to ſpeak, the deaf to hear, the blind to ſee, and cleanſed

the Lepers; all this muſt go before, that all the Forms in *Mercury* may be pure, ſound, and living, which *Mercury* himſelf does make after the Baptiſm and Temptation; as the living ſpeaking *Mercury* did this in the Perſon of Chriſt; the Artiſt cannot do it, only there muſt be Faith; for Chriſt alſo teſtifies, that he could not do many Wonders at *Capernaum*, only heal a few diſeaſed; for the Faith of thoſe at *Capernaum* would not enter into the Divine *Mercury* of Chriſt.

16. So that we ſee there, that the Perſon of Chriſt, *viz.* the Creature, could not work the Wonders in its own Power, but the *Mercury*, viz. the living ſpeaking Word in him; for the Perſon did cry and call into God, *viz.* into the ſpeaking Word, and ſet its Deſire thereinto; as we may ſee in the Mount of *Olives* where he prayed, that he ſweat Drops of Blood; and by *Lazarus*, when he would raiſe him up, he ſaid, *Father, hear me; but I know that thou always heareſt me; yet becauſe of thoſe that ſtand by, I ſay it, that they may believe that thou workeſt by me.*

17. Thus the Artiſt muſt not arrogate any Thing to himſelf, the *Mercury* does itſelf, after the philoſophical Baptiſm, work theſe Wonders before it manifeſts the *Univerſal*; for all the ſeven Forms of Nature muſt be cryſtallized and purified, if the Univerſal ſhall be revealed; and each Form carries a peculiar Proceſs when it is to be brought out of the Property of the Wrath, and entered into the pure and clear Life; and it muſt tranſmute itſelf into the cryſtalline Sea which ſtands before the Throne of the Ancient in the *Revelation*, and change itſelf into Paradiſe; for the Univerſal is paradiſical; and Chriſt alſo came for that Reaſon into our Humanity, that he might again open or make manifeſt the Univerſal, *viz.* the Paradiſe again in Man: The ſpeaking Word in Chriſt wrought Wonders through all the ſeven Properties or Forms, through the expreſſed Word in the Humanity, before the whole Univerſal was manifeſt in the Body of the human Property, and the Body glorified.

18. Even thus it is in the philoſophical Work, when the *Mercury* ſhut up in Death receives into it the Baptiſm of its Refreſhment in Love, then all the ſeven Forms manifeſt themſelves in this Property, as it came to paſs in the Proceſs of Chriſt in his Miracles, but as yet they are not perfect in the Operation of the Manifeſtation of their Properties.

19. The Univerſal is not yet there, till all ſeven give their Will into one, and forſake their Property in the Wrath, and depart from it with their Will, and take into them the Love's-Property: They muſt take in the Will of the Nothing, that their Will be a Nothing, and then it can ſubſiſt in the Wrath of the Fire, and there is no further *Turba* therein; for ſo long as the Deſire of the Wrath is in the Form, it is adverſe and oppoſite to the [r] ſecond Form, and inflames the ſecond Form with its wrathful Property, that is, it ſtrikes the Signature of the ſecond, and awakens it in the Wrath, and then the Voice or Sound of the ſecond enkindles the firſt Form's Property in *Mercury*, and ſo no Form can attain to any Perfection, that it might enter into Love.

[r] *Or* other Forms.

20. Therefore the Artiſt can effect nothing, unleſs he gives a Meat to the Forms, which they all deſire, and love to eat, wherein there is no *Turba:* Now the Properties cannot eat, ſeeing their Mouth is frozen up in the Impreſſion of *Saturn*; the Artiſt muſt firſt open their Mouth, and make them alive in their Zeal, that all the Forms may be hungry, and then if there be Manna, they all eat together of it, and ſo the precious Grain of Muſtard-Seed is ſown.

21. Now when *Mercury* does thus awake from the Death of the Impreſſion of *Saturn*, and gets Manna into the Mouth of his Property of the poiſonful Death's Source, then ariſes the Flagrat of the Kingdom of Joy, for it is as a Light which is enkindled in the Darkneſs, for the Joy or Love ſprings up in the Midſt of the Anger: Now if *Mercury* apprehends the Glimpſe or Aſpect of the Love in *Mars*, then the Love diſmays the

Wrath, and it is as a Tranſmutation, but it is not fixed and ſtedfaſt; and as ſoon as this comes to paſs, the angelical Properties appear in View.

The Proceſs in the Temptation.

22. Jeſus was led by the Spirit into the Wilderneſs, and the Devil came to him, and tempted him. When the Soul of Chriſt did hunger, the Devil ſaid to Jeſus, Open the Center in the Stones, that is, the impreſſed *Mercury*, and make thee Bread, eat the Subſtance of the Soul's Property: What, wilt thou eat of nothing, *viz.* of the ſpeaking Word? Eat of the expreſſed Word, *viz.* of the Property of Good and Evil, and then thou art Lord in both; this alſo was *Adam*'s Bit, wherein he did eat Death: Then ſaid Chriſt Jeſus, *Man liveth not by Bread alone, but by every Word which proceedeth from the Mouth of God.*

23. Mark! Whence had the Perſon of Chriſt the Will, that he would not eat with the Soul's Hunger of the Bread which could have been made of Stones, which he could well have performed? Or how had it been, if the Hunger of the human Property had after the Unction of Baptiſm eaten in the Temptation of the *Mercury* in the Impreſſion of Death, *viz.* of the *Sulphur* of the expreſſed Word, in which was the Anger, and from whence the Love was fled, as it is ſo in the earthly Property?

24. Obſerve! The Will and Deſire to eat of the ſpeaking Word came into the Soul's Property from the Motion of the Deity: When the ſame had moved itſelf in the Souliſh Eſſence, ſhut up in Death in *Mary* his Mother in her Eſſence or Seed, and introduced the Aſpect of the Eye of God in the Love into the dead Soul's Eſſence, and had manifeſted the Love in Death, then one divine Property deſired the other; and the Deſire of the bodily Hunger to eat of God's Bread or Eſſence came from the Baptiſm: When the Water of the Body, which in the Impreſſion of the Subſtance was encloſed in Death, did taſte the Water of eternal Life in the Holy Spirit, *viz.* the Holy Spirit's Corporality or Eſſentiality in the Baptiſm, then the Incentive of the divine Hunger of the ardent Deſire after God's Eſſence did ariſe in the Fleſh, as a divine Hunger, a glimmering or ſhining Incentive of divine Property.

25. Now the Man Chriſt muſt hereupon be tempted in Body and Soul, of which he would eat; on one Part the expreſſed Word of Love and Anger was repreſented before Body and Soul, in which the Devil would be Lord and Maſter, and rule therein omnipotently; and on the other Part the ſpeaking Word in the Love-Property was only repreſented to the Soul and Body.

26. Here now began the Combat which *Adam* ſhould have undergone in Paradiſe; for on one Side God's Love-Deſire, which had manifeſted itſelf in the Soul, did eagerly attempt the ſouliſh and bodily Property, and introduced its Deſire into the Soul's Property, that the Soul ſhould eat of it, and give the Body Manna thereof; and on the other Side the Devil in God's wrathful Property did aſſault in the Soul's Property, and brought his Imagination into the Property of the firſt Principle, *viz.* into the Center of the dark World, which is the Soul's Fire-Life.

27. Here was the Conteſt about the Image of God, whether it would live in God's Love or Anger, in the Fire or Light; for the Property of the Soul, as to its Fire-Life, was the Father's according to the Fire-World; and ſeeing the Soul in *Adam* had quenched the Light-World, the Light-World was again incorporated with the Name *Jeſus*, which came to paſs in the Conception of *Mary*.

28. Now it was here tried in the Temptation [s] of which Property Man would live; whether of the Father's in the Fire, or of the Son's in the Light of Love: Here the whole Property of Chriſt's Perſon was tempted: The Devil ſaid, as he had alſo ſaid to

[s] Or to.

Adam, Eat of the Evil and Good: Haſt thou not Bread? Then make Bread of Stones: Why doſt thou hunger ſo long in thy own Property? Then ſaid the Divine Deſire, *Man liveth not of Bread alone, but of every Word of God.*

29. Thus the Property of the fiery Soul reſigned itſelf with its Deſire into the Love, *viz.* into the ſpeaking Word's Property, and the fiery Deſire did eat Manna in the Love-Deſire. O ye Philoſophers! obſerve it well; when this was done, the Love tranſmuted the fiery Property into its Love-Property; here the Father gave the Fire-Soul to the Son, underſtand the fiery Property of the expreſſed *Mercury* to the ſpeaking *Mercury* in the Light; for Chriſt alſo ſaid ſo afterwards, *Father, the Men were thine, and thou haſt given them me, and I give unto them eternal Life.*

30. Here God's Love gave the eternal Love-Life to the corrupted Humanity; the Love did wholly give itſelf in unto the Fire-Wrath, and tranſmuted the Wrath of the Soul into a triumphant joyful Love; but if the Soul's and Body's Property had obeyed the Devil in God's Wrath, and made Bread of the encloſed *Mercury*, and eaten thereof, then had the Will entered again into its Self-hood, and could not have been tranſmuted.

31. But ſeeing it entered into Reſignation, into the ſpeaking Word of God, and was willing to be and do whatever that pleaſed, then the Will went from its Self-hood, through the wrathful Death of God's Anger, *viz.* from the expreſſed Word, which the Devil had poiſoned with his Imagination, quite through the Property of the Wrath, and ſprang forth afreſh with a new Love-Deſire in God; here the Will was Paradiſe, *viz.* a divine Love budding in Death.

32. Thus now the Love-Will being ſet in Oppoſition to the poiſonful *Mercury* of the Soul's Property in the Anger of God, then came the Devil, and ſaid, Thou art the King, who haſt overcome, come and ſhew thyſelf in thy Miracles and Deeds of Wonder; and he brought him upon the Pinacle of the Temple, and ſaid, *Fall down, that Men may ſee it; for it is written, He hath given his Angels Charge over thee, that they ſhould bear thee up in their Hands, leſt thou daſh thy Foot againſt a Stone.* Here the Devil would fain that he ſhould uſe again the Fire's Might, *viz.* the Soul's Self-hood in its own fiery Property, and depart out of the Reſignation into an Arrogation of Self in its own Fire-Will, as he had done, and alſo *Adam*, when he went with the Deſire in his own Might into Evil and Good, and would have his Eyes open in Evil and Good, as *Moſes* writes thereof, that the Serpent did perſuade them to it.

33. Here came the fine adorned Beaſt again, and tempted the ſecond *Adam* alſo; for God gave him Leave, ſeeing he ſaid the Fire's Matrix had drawn him, he could not ſtand: Here now that ſhould be tried; for he was an Angel alſo, as well as the human Soul, which he had ſeduced: But the human Property in Body and Soul in the Perſon of Chriſt had once caſt itſelf into the Reſignation out of its Self-hood into God's Mercy, and ſtood ſtill in the Reſignation, *viz.* in the divine Will, and would not caſt himſelf down, or do any Thing, but what God alone did by it, and ſaid to the Devil, *It is written, Thou ſhalt not tempt the Lord thy God*; which is as much as if he had ſaid, A Creature of God ſhall will nor do nothing but what God wills and does by it: There muſt be no other God beſides the only one to rule and will, the Creature muſt go and do as the Will-Spirit of God leads it; it muſt be God's Inſtrument, with which he works, and does only what he pleaſes.

34. In this Proof *Adam* did not ſtand; for he went from the Reſignation into an Arrogation of Self, into an own Self-will, and would try Evil and Good, Love and Anger, and prove how Evil and Good taſted. Here, dear Man, was the trying State before the Tree of Temptation in Paradiſe, and that was fulfilled which the firſt *Adam* could not, and would not do in divine Obedience in Reſignation.

35. When the Devil ſaw that in this alſo he had no Succeſs, that the Humanity would not give way to depart out of the Reſignation, out of God's Will, he carried the Hu-

manity upon a high Mountain, and ſhewed it all the Riches of the World, all whatever does live and move in the *expreſſed Word*, all the Dominions and Might in the outward Nature, over which he calls himſelf a Prince, but has only the one Part in the Wrath of Death in Poſſeſſion, and ſaid to it (underſtand to the human Property) *If thou falleſt down and worſhippeſt me, I will give thee all this.*

36. The Humanity ſhould again depart out of Reſignation into a Deſire of Propriety, and deſire to poſſeſs ſomething of its own in Arrogation of Self in the curſed Property, Evil and Good; this had been a dainty Diſh and Delight to the Devil; then had he remained King, and his Lies had been Truth: In this *Adam* alſo was corrupted, and entered into ſelfiſh Propriety, and deſired worldly Dominion and Covetouſneſs (which may be ſeen in *Cain*) which is the Heart of the poiſonful *Mercury*, viz. its Hunger's Deſire, which makes itſelf Eſſence according to the Property of its Hunger, not Manna, but Earth; as we may ſee in the wild Earth, what he has made in the enkindling, or Motion of the Father in his Fire's Property, in which Inflammation (*viz.* in the poiſonful Wrath of the expreſſed *Mercury*) the Devil thought to be a Prince, and is ſo in the ſame Property in the Wicked, and alſo in the Government of the World in the Wrath; but God holds him captive with the Water and Light of the third Principle, ſo that he is not Prince in the Dominion of the expreſſed Word, but the Judge's Executioner; he muſt look where *Turba magna* is enkindled in the Wrath, and there he is buſy as far as *Turba magna* goes in the Wrath, further his Courage is cooled.

37. He would give the Humanity of Chriſt this whole Dominion to rule in, and above all in the Eſſence of all Things, as a mighty God, which notwithſtanding he only poſſeſſes in the Part of the *Turba* in the Wrath of God, and has it not in his full Dominion: He ſhould but ſet his Deſire thereinto, and introduce his Will into him, and he would bring his *Mercury* of the Creature into the greateſt Omnipotence, that he ſhould be a Lord over Good and Evil, and have all Things at Command, to do therewith as he pleaſed, for ſo *Adam* had fooled it.

38. His *Mercury* went with the Deſire into the Impreſſion, whence Cold and Heat ariſe, and imagined thereinto, and ſo the Property of the cold and hot Fire did preſently boil up in the *Mercury* of the Creature; and ſo alſo the outward Heat and Cold did ſoon pierce into the enkindled *Mercury* of the human Property, ſo that the Body now ſuffers Pain from the Heat and Cold, which Property before (when it ſtood in the free Will of God in the Reſignation) was not manifeſt; and thus Evil and Good did rule and domineer in *Adam*.

39. For the Center of Wrath, *viz.* the dark World's Property, was manifeſt in him, in a poiſonful Death's Property, as the *Mercury* in Man is yet to this Day ſo poiſonful, and of a venomous Source; whereas indeed he is changed in the [t] vital Light into a Solar Property, but yet the Poiſon and Property of Death hangs to it, and it is his Root; as we plainly ſee, that as ſoon as the ready Inſtrument of his martial fiery Property's Signature or Form is a little ſtruck or played upon, that his evil poiſonful fiery Property comes forth, and ſhews itſelf, and inflames the Body, that it even trembles and ſhakes for the very Poiſon of Wrath, and will ever enter into the enkindled Poiſon-Source [u] in him who has awakened and enkindled the ſame, and aſſimilate in his Malice with the malignant Fomenter's Malice, and wreſtle in the poiſonful Property's Right; and then muſt the Body ſet to its Strength as a Servant, and accompliſh the Poiſon's Will, and wrangle and conteſt with his Adverſary, and beat him, or be beaten by him; let it be either by Hand-Blows, or Words; it is all in this Property and Deſire of this poiſonful *Mercury*.

[t] *Or* Life's Light.

[u] *Or* of.

40. From hence ariſes all War and Contention, namely, from the Dominion of God's Anger in the corrupt and enkindled *Mercury* of the expreſſed Word, which does ſo act its Delight and Sport in the poiſonful Wrath's and dark World's Property in Man.

41. Therefore the Warrior is a Servant of God's Anger: He is the Ax wherewith the angry Husbandman cuts up his Thorns and Briars from off his Ground: He is the chief Worker and Accomplisher of the wrathful Anger of God: God's Anger according to his Fire's Property will have it so, and not his Love; and he that suffers himself to be made use of thereunto, he serves the Anger of God according to the dark and Fire-World's Desire and Property, which in the heavy Fall of *Adam* has manifested itself in the human Property, and brought Man, *viz.* the angelical Image, into an half devilish Vizard and Likeness; in which Property and Image of his Will in the expressed creaturely *Mercury* or vital Word he cannot inherit God's Kingdom, but must be born anew in his *Mercury* and Will, with and in Christ, in God's Love, *viz.* in the holy speaking *Mercury* and Word of Life, that a new obedient Will wholly resigned into God's Love may proceed from his creaturely *Mercury*, which neither wills or acts any Thing but what the Will of the speaking divine *Mercury* wills, who in his Self-hood, and selfish Arrogation in his own Will, is as dead, that he may be the Instrument of the Great God, whereby he should act, work, and do how and what he pleases: And then is God all in all in him, his Will and Deed, and he is a Branch in the great Tree which draws Sap, Power and Life from the Tree of God, and grows and lives in him, and brings forth his Fruit; then is the *Mercury* of the human Life a procreated or expressed Fruit, which grows upon the Paradise-Tree of God, and gives forth its Note and Sound, and strikes the Signature in the speaking Word of God, *viz.* God's Harp and Lute in his Praise, for which End Man is created, not that he should necessarily play upon the Instrument of Anger and Death according to the Devil's Will.

42. The Devil has given himself to be such a Lutanist who contrives and helps to act and drive on the Play in the Wrath, *viz.* in the Darkness: He is the Instrument and Actor in the Wrath of the eternal Nature, which has its Effects and Atchievements with [x] him and in him, as its Instrument: The like also must the wicked Man do, as Saint *Paul* speaks thereof; *The holy Man is unto God a sweet Savour unto Life, and the wicked a sweet Savour unto Death.* All whatever does live and move must enter [y] into the Glory of God; one works in his Love, the other in his Anger: All is generated and created in the infinite Being to the Manifestation of the infinite great God; out of all the Properties of Evil and Good, Creatures were brought forth by the Will of the speaking Word; for the Property of the Darkness and the Fire was as well in the *Speaking* as the Property of the Light; and therefore there are evil and good Creatures.

[x] And all his Legions of evil Spirits.
[y] Agree, *or* make for.

43. But the Angels and Men were spoken forth [z] in the Image of God's Love; they ought not to speak and incline their Will into the Fire and dark World, and introduce their Desire thereinto; also not at all will to be their own, but continue stedfast in the Resignation in the speaking Will of God, as a Form of the speaking Will, and bear no Inclination to any Thing, but only to the *Speaking*; in which Figure they stand as an Image or Platform of the Expressing, as a spoken Word, wherewith the speaking Word beholds itself in its own Likeness, whereby it there manifests the eternal Knowledge of the Eternal Mind, and sets the Spirit's Will into a [a] Form, and plays therewith.

[z] *Or* to.
[a] Image, *or* Likeness.

44. As a Limner that pourtrays his own Image, and does thereby behold what he is, and how his Form and Features are; or as a Musician composes a curious Lesson or Song, and so plays and melodizes with his Life, and Will of Life, *viz.* with the Sound of his own Life's *Mercury*, in the Tune of the Song, or upon some musical Instrument, as it is agreeable to his Life's *Mercury*, wherewith his vital *Mercury* does rejoice and delight itself.

45. Thus likewise God created us to his [b] Love-Consort to his Joy and Glory, whereby he exalts his speaking eternal Word, or plays in the same with us as with his Instrument.

[b] Melody, Harmony, Delight, *or* Play.

46. Therefore, when this melodious Inſtrument was broken in its Sound by the wrathful Might of his Anger, that is, when Man's Image would play in its own Might both in Evil and Good, in Love and Anger, *viz.* in its own Self-will, and would not yield itſelf to be uſed to what the *ſpeaking Word* had created it, and departed out of Reſignation into an Arrogation of Self, and would play as itſelf pleaſed, now good, then bad, then this Inſtrument was againſt the Love of God, in which no Voice, Breath, or ſmalleſt Degree of Anger is manifeſt or can be, as in the Light of the Fire no Pain of the Fire is manifeſt.

47. For the Will of the human *Mercury* went out from the Will of the divine ſpeaking Word into its own Self-will: Thus it fell into the Center of the Pregnatreſs of all Eſſences, *viz.* into the Anguiſh, Poiſon, and Death, where God's Anger, *viz.* the Speaking in the Wrath, took Poſſeſſion of it.

Here now was our Diſtreſs, we were forlorn,
Oppreſt in wrathful Death, and woeful Scorn;
If God had not reſtored us again,
We ſhould have ſtill been rowling in Death's Pain.

48. Thus, dear Reader, it is clearly ſet before you wherein Chriſt was tempted; namely, whether the Soul, and the whole Man, *viz.* the Image of the ſpeaking Word (after that God had introduced the Spark of his Love again into the human Property, and freely given itſelf again with the Love into it) would now again enter into its firſt Place, and be God's melodious Inſtrument in his Love, or not; or whether it would be a ſelfiſh Arrogator in its own Will, and do what its own Speaking would bring forth in the enkindled *Mercury* of its Life; whether it would ſuffer God's Will to ſtrike the Signature upon its Inſtrument, or the Anger of God to ſtrike it, as before came to paſs, [*viz.* in the firſt *Adam.*]

49. Here it was tried: Therefore ſaid the Devil, *viz.* the Organiſt in God's Anger, to Chriſt, that he ſhould fall down and worſhip him, and then he would give him all Dominion, Power, and Glory; he ſhould and might do what he pleaſed, he ſhould live and delight in his own Self-will; he ſhould only give the Devil his Will, and forego Reſignation, and depart out of God's Mercy and Love-Will: And if this had come to paſs, then had the fair Inſtrument been once again broken, and the human Melody in God's Love and Deeds of Wonder had ended; but Chriſt ſaid, *Get thee hence, Satan: It is written, Thou ſhalt worſhip the Lord thy God, and ſerve him only. Then the Devil left him, and the Angels came and miniſtered unto him.*

The Magical Proceſs.

50. Herein (as it is already mentioned at large) the *Magus* muſt well conſider his Purpoſe and Intent; not deſiring with the Covetouſneſs of the Devil to poſſeſs the earthly Kingdom, alſo not to fly [or caſt himſelf down] from the Temple, much leſs to work out his Intent from the Stones; he muſt think that he is God's Miniſter and Servant, not a ſelfiſh Lord, of whom becomes a Fool: If he will help the poor Captive ſhut up in the Anger of God out of the Bands of Darkneſs, wherein he is ſwallowed up in the Curſe of the Earth, and deliver him from the Anger of God, then he muſt think and well obſerve, how God with his Entrance [*viz.* into the Humanity] hath redeemed him; he muſt very exactly and intimately conſider the Temptation of Chriſt, not blindly grope after it with outward manual Art, and think with himſelf, I have a dead Stone before

me; it neither knows or feels any thing, I muſt by force ſet upon it, that I may compel it, and take its Jewel, which it has hidden in it.

51. He that does ſo is a Fool, and goes on in his own Self-will, and is altogether unfit for the *Work*; let him not meddle with it; we deſire faithfully to admoniſh him, that if he will ſeek aright, then let him conſider the Proceſs of Chriſt, how God has again regenerated the *Univerſal* ſhut up in Death in the human Property.

52. For God did not take Man as he lay cloſed up in Death, and caſt him into a Furnace, and melted him in the Wrath, as the falſe *Magus* does; but he gave his Love firſt into his human Eſſence, and baptized the Humanity; afterwards he brought him into the Wilderneſs, and ſet the Devil oppoſite to him, not into him; he let him firſt faſt and hunger forty Days, and gave no outward Food to the Humanity: He muſt eat of his Life's *Mercury*, that God might ſee whether the Humanity would bring its Deſire into God; and when the Humanity introduced its Deſire into the Deity, and received the Manna, then he let the Devil ſet upon the Humanity, who introduced all his Subtlety and Deſires into the Humanity, and tempted him: Doſt thou not underſtand any Thing here? What ſhall I ſay more to thee? If thou art a Beaſt, then I give thee not my Pearl; it belongs to God's Children.

53. God muſt become Man, Man muſt become God; Heaven muſt become one Thing with the Earth, the Earth muſt be turned to Heaven: If you will make Heaven out of the Earth, then give the Earth the Heaven's Food, that the Earth may obtain the Will of Heaven, that the Will of the wrathful *Mercury* may give itſelf in unto the Will of the heavenly *Mercury*.

54. But what wilt thou do? Wilt thou introduce the poiſonful *Mercury* (which has only a Death's Will in itſelf) into the Temptation, as the falſe *Magus* does? Will you ſend one Devil to another, and make an Angel of him? In Deed and in Truth I muſt needs laugh at ſuch Folly: If thou wilt keep a corrupt black Devil, how doſt thou think to turn the Earth by the Devil to Heaven? Is not God the Creator of all Beings? Thou muſt eat of God's Bread, if thou wilt [c] tranſmute thy Body out of the earthly Property into the heavenly.

[c] *Or* change.

55. Chriſt ſaid, *He that eateth not the Fleſh of the Son of Man hath no Part in him:* And he ſays further, *He that ſhall drink of the Water that I ſhall give, it ſhall ſpring up in him to a Fountain of eternal Life.* Here lies the Pearl of the New-Birth: It is not enough to play the Sophiſter; the Grain of Wheat brings forth no Fruit, unleſs it falls into the Earth; all whatever will bring forth Fruit muſt enter into its Mother from whence it came firſt to be.

56. The Mother of all Beings is *Sulphur*, *Mercury* is her Life, *Mars* her Senſe, *Venus* her Love, *Jupiter* her Underſtanding, *Luna* her corporeal Eſſence, *Saturn* her Huſband: You muſt reconcile or lovingly betroth the Man with the Woman; for the Man is angry, yet give him his dear Spouſe into his Arms; but ſee that the Spouſe be a Virgin, wholly chaſte and pure; for *the Woman's Seed ſhall break the Serpent's Head*, viz. the Man's Anger: The Virgin muſt be in real Love, without any Falſhood or Unfaithfulneſs, a Virgin which never touched any Man in Anger according to his Manhood; for the pure Deity does ſo eſpouſe itſelf in clear Love with the Humanity, even as *Mary* ſaid, *Be it unto me as thou haſt ſpoken, for I am the Lord's Handmaid*; and ſo the Humanity aſſumed the Deity, and alſo the Deity the Humanity.

57. The chaſte Virgin ſignifies in the philoſophic Work the clear Deity, the Humanity is *Mercury*, *Sulphur*, and *Salt*, both heavenly and earthly; the heavenly Property is diſappeared, and as a Nothing; the deadly Property in the Wrath is ſtirred up, and lives to the Anger, and in the Properties of the Anger; the Humanity, both in *Adam* and in Chriſt, was tempted. Doſt thou aſk, wherewith? With the like Oppoſite in the

Wrath, even with ſuch a Devil as had all theſe Properties in him, as a potent Prince [in all the Properties of the Anger.]

58. The Properties in *Sulphur* were tempted with the Likeneſs of the *Sulphur*; in the *Sulphur*, or from the *Sulphureous* Property the Temptation did come and ariſe, and its Forms [d] are three, as one in the Impreſſion, which the Philoſophers call *Saturn*, which the human Spirit or Will ſhould open in the Property of *Venus*, and therewith ſatiate or feed its Hunger, *viz.* the Fire; the other Property was, that he ſhould live in his own awakened and opened *Venus* out of *Saturn*'s Property, and aſpire in Self-will.

[d] *Or* were.

59. The third Property was, he ſhould introduce his Will through the awakened Love-Deſire again into the Center, *viz.* into the *Sulphurean* Mother, which ariſes in the Impreſſion in the Anguiſh: And this he would not do, but the firſt *Adam* did it; and therefore God when he would help him tempted him in the *Sulphur*, viz. in the firſt Mother to the Humanity, and ſuffered a wrathful Devil, which was enkindled in the *Sulphur*, to tempt him with his enkindled Malignity and Malice in the *Sulphur*: Doſt thou not underſtand this? What then ſhall I ſay more to thee?

60. *Sulphur* is the Womb whereinto we muſt enter, if we would be new born. *Nicodemus* ſaid well; *How can one being old enter into his Mother's Womb, and be born again?* But Chriſt ſaid, *Except you be converted, and become as Children, you cannot ſee the Kingdom of Heaven.* The Self-will muſt enter again into the firſt Mother which brought it forth, *viz.* into the *Sulphur*, by the Will underſtand *Mercury*.

61. But now who will perſuade it to do ſo? For it is become a ſelfiſh Thing, and muſt enter again into the Mother, and become Nothing; this ſeemed a ſtrange and wonderful Thing to *Nicodemus*, but the Lord ſaid to him, *The Wind bloweth where it liſteth, and thou hearеſt the Sound thereof, but thou knoweſt not from whence it cometh, or whither it goeth; even ſo is every one that is born of God.* Behold, Who perſuaded the Will of Chriſt in his Humanity, to enter again with the Will into the Filiation or Adoption, as it were in the Mother's Womb, and eat nothing forty Days, and would alſo [eat] nothing, but remained in full ſtedfaſt Reſignation in the Mother? Did not the Deity do it, which was entered into the Humanity?

62. Thus likewiſe it goes in the philoſophic Work, therefore let the Artiſt well obſerve, and rightly underſtand us: He muſt ſeek the evil ſtubborn Child (which is fled from the Mother, and entered into the Center, and would be a ſelfiſh Thing) in *Saturn*; for the Wrath of God has ſhut him up with its Impreſſion in the Chamber of Death.

63. Not that he has made him to *Saturn*, but he holds him ſhut up in the *Saturnine* Death; the ſame he muſt again take and bring into the Mother's Womb, and then ſend the Angel with a Meſſage to *Mary*, and tell her, *She ſhall bring forth a Son, whoſe Name ſhall be called Jeſus*: And if the Mother ſhall yield her Conſent thereunto, and receive the Name *Jeſus*, then the new Humanity ſhall begin in the Mother, with the new Child in the old Apoſtate captivated in the Anger of God, and the Name *Jeſus* will firſt give in itſelf to the dead Child which lay captivated in *Saturn*, and eagerly draw the Will of the evil dead Child to itſelf: This is the fair Bride, which ſhews her Crown of Pearl to her apoſtate Bridegroom; he ſhould but again receive her, and ſhe would again give him her Love. Now if the apoſtate Youth ſhut up in Death does again receive her, then is the Artiſt well prepared, and counted worthy by God to finiſh his Purpoſe: Now will the Bride love the Bridegroom, and a Virgin bring forth a Son, at which all the World will wonder; the Virgin ſhall embrace the Man; but he is a Man, and not a Woman, and has the Virgin's Heart.

64. Now he muſt be tempted, whether or no he will live in Virgin-like Chaſtity, and in full Reſignation of his Will to God, for he muſt be a valiant Champion, and deſtroy the Devil's [e] Fortreſs of Prey (which he has in his Mother) in ſeven Kingdoms; then

[e] Royal Fort, Fort rampant.

let the Devil ſet his Mother's Houſe on Fire with his Wrath, and tempt him, he will now well enough defend himſelf with Chriſt againſt the Devil.

65. This being done, the young Man with his Virgin-like Heart will wholly give himſelf up to the Mother, when the Tempter comes and aſſaults him, and the Mother will wholly ſwallow him up into herſelf through the Devil's Wrath: He gives himſelf forth wholly out of his own Will into the Nothing. Now, thinks the Artiſt with himſelf, I have loſt all; for he thinks that he has loſt Heaven; for he ſeeks Nothing, and does not conſider that a Virgin has now brought forth: But let him have Patience; that which is impoſſible to the Artiſt, that is poſſible to Nature; after the Night it is Day; when the Tempter has finiſhed all his Temptations, then comes the Sign [or Appearance] of the Angels; then the Devil which has tempted him muſt depart.

66. Let the Artiſt well obſerve this, and pack away the Devil, and ſuffer the young Man with his Virgin-like Heart to lie in his Bed, and eat his former Food, for he is now become a Phyſician of his [f] Sifters in his Mother's Houſe; he will do great Wonders in all the ſeven Kingdoms of his Mother (which are the ſeven Forms of Life) as Chriſt has done.

[f] *Or* Kindred.

67. In *Saturn* he will raiſe the Dead, underſtand, he will awaken the dead Eſſence which held him captive in his former Priſon; for he ſhall turn [or make] the Earth to Heaven: Even as the Virgin has raiſed up his Will out of the Anger in the Love, and made him a Wonder-Worker; ſo muſt he alſo awaken with his Will, which is united to the Virgin's Heart, the Form or Signature in his Mother's Womb, whence ſhe has brought forth him and all her Children, and enkindle it with the Virgin's and his Love-Deſire: This is effected and done in the *Sulphur* of *Saturn* in the young Man's own [g] perſonal Property, and in his Mother; for before the eſpouſing of the Virgin the heavenly Eſſence of the young Man lies ſhut up in Death: For when God curſed the Earth, then the heavenly paradiſical Body diſappeared, and the Impreſſion of *Saturn* took it in Poſſeſſion, till the Reſtitution, where God ſhall reſtore that which is hidden, that Paradiſe does again ſpring forth afreſh in the expreſſed Word, or that the Artiſt does open the ſame in a [h] Part by God's Permiſſion.

[g] *Text*, bodily.

[h] By Degrees.

68. In the ſecond Kingdom of the Mother, *viz.* in *Luna*, he ſhall alſo do Wonders; for Jeſus fed with five Barley Loaves five thouſand People; this is the working in the Eſſentiality or Corporality. *He turned Water to Wine:* Theſe and the like do all belong to the Lunar Property, where the Champion with his Virgin opens Paradiſe, and feeds the Body, where nothing is, where the outward *Mercury* has not laboured and wrought: Thus the [i] Forms in the Lunar Property open themſelves as if they are paradiſical, even then the Artiſt thinks I am nigh unto it; but he is yet far off from the End.

[i] *Or* Signatures.

69. In the third Kingdom of the Mother, *viz.* in *Jupiter*, Chriſt did make the Babes and Ignorant, of a very weak and mean Capacity, Knowing and Underſtanding, *viz.* of poor Fiſhermen, Carpenters, and the like Mechanicks, he made Apoſtles, and the moſt underſtanding Men of all; and alſo of poor, diſreſpected, vilified People, as of Women, and ſimple ones, he made faithful, devout, dear, godly Children, who apprehended in themſelves the Univerſal without any Art.

70. Thus likewiſe it goes in the philoſophic Work; the Eſſentiality which lies diſappeared in Death, where the *Mercury* is wholly earthly, cold, and impotent, does now ariſe in Power, as if the whole Being and Eſſence were become a new Life, at which the Artiſt wonders, and marvels what it is, or how it happens, and yet does alſo exceedingly rejoice that he ſees the divine Power to ſpring forth before his Eyes in a half dead Eſſence, and that in the Curſe of God: He ſees all the four Elements, each apart, and ſees how the Wiſdom of God [k] repreſents itſelf therein, as an Harmony of Joy, and ſees all Colours, and the Rainbow upon which Chriſt ſits in Judgment in the expreſſed *Mercury*.

[k] Speculates, *or* beholds.

71. The Nature of this Splendor ariſes out of the Impreſſion of *Saturn*; the good *Jupiter* gives himſelf forth to be ſeen in ſuch a Manner, as God will change the World, and transform it again into Paradiſe; for this is the Underſtanding in the expreſſed Word, even as Chriſt has made the fooliſh, rude, ignorant People truly wiſe and knowing in divine, real, heavenly jovial Underſtanding and Knowledge.

72. In the fourth Kingdom of the Mother of all Beings, which is the *Mercurial* in the [l] Wheel of the Nature of Life, Chriſt made *the deaf to hear, the dumb to ſpeak, and cleanſed the Lepers* from the Poiſon of *Mercury:* All Apoplexies, the French or poiſonful Pox and Sores ariſe from the *Saturnine* Water in *Mercury*, which [Water] is called *Phlegma*, all which Chriſt healed in the Form or Signature of the young Man and Virgin; for the eternal Virginity had eſpouſed itſelf with the young Man, *viz.* with the Humanity.

[l] Orb, Rotation, *or* Courſe.

73. This comes to paſs alſo in the philoſophic Work: The Artiſt will ſee how the Heaven ſeparates itſelf from the Earth, and how the Heaven does again ſink into the Earth, and changes the Earth into a heavenly Colour; he will ſee how *Mercury* purifies the Matter, and how the purified Colours will appear in Antimony in their Property, and how the Wonder proceeds.

74. In the fifth Kingdom of the Mother of all Beings, Chriſt expelled the Devils out of the poſſeſſed, and healed the Deaf in this Form and Property.

75. This likewiſe the Artiſt will ſee in the philoſophic Work, how *Jupiter* in *Mercury* will drive up a black twinkling fiery Vapour out of the Matter, which ſticks on like Soot; for it is a Hunger of the Poiſon in *Mercury*, and is very rightly compared to the Devil, for it is of his Property.

76. In the ſixth Kingdom of the Mother of all Beings, *viz.* in the Wheel of Life, called *Venus*, Chriſt loved his Brethren and Siſters according to the Humanity, and waſhed his Diſciples Feet, and loved them even to the deepeſt Exinanition, and gave his Life into the Wrath's Property even to Death for them, and manifeſted himſelf among them that he was Chriſt: And when they perceived, that the King was come that ſhould deprive Self-will of its Might and Dominion, and deſtroy the Devil's Kingdom; then they cried out, and ſaid, *We have no King but Cæſar*; they took him in the dark Night into their Power, bound him, and brought him before their [m] Council, *mocked him, whipped him, and beat him, ſtripped him of Clothes, and hung him on the Croſs.*

[m] *Or* Judgment Seat.

77. This alſo the Artiſt will ſee very powerfully in the philoſophic Work; for as ſoon as the dark fiery Steam, *viz.* the material Devil goes from the Matter, then Virgin *Venus* appears in her Virginity very glorious and beautiful; for it betokens Chriſt's Love, who did ſo humble himſelf, and manifeſted his Love in our Humanity; then the Artiſt thinks that he has the philoſophic Child, then he has now the fine Morſel: But he dances with the Jews, who thought, when they had taken Chriſt, Now we have him, we will keep him well enough. Thus he alſo thinks, it is finiſhed, and receives the Child; and when he beholds it in the Trial, then he has *Venus*, a Woman, and not the Virgin with the Tincture of the Fire and Light, and is [n] deceived by the Woman.

[n] *Or* lets the Woman deceive him.

78. Now obſerve right, What do the Properties, viz. *Saturn*, *Mars*, and *Mercury*, when they ſee the Child, *viz.* the Champion in royal Colour, and find that he manages no external Dominion and Royalty with Power and Authority as they do, but will only rule with Love in their poiſonful Fire-Might? They will not ſuffer him.

79. For *Saturn* ſignifies the worldly Dominion, and *Mercury* the ſpiritual Dominion, *viz.* the [o] Phariſees, and *Mars* ſignifies the Devil; theſe three would not endure Chriſt among them; for he ſaid that he was a King of Love, and the Son of God, and was come to deliver his People from Sin: Then thought the Devil, ſure this rhimes not well, thou wilt loſe thy Kingdom: And the worldly Magiſtrate thought, Is this a King, and God's Son? Then he will take away our Might; this does not at all like us: And the

[o] *Or* Prieſts who call themſelves the Miniſters of Chriſt, but are not.

Mercurial Priefts thought; This Man is too mean for us, we will have a Meffiah who may bring us to worldly Dominion, and make us to be high and rich in the World, that we may alone poffefs the Honour of the World; we will not receive him, he is too poor for us; we might fo lofe the Favour and Refpect of the worldly Magiftrate, and fhould be much damaged; we will rather abide in our Power, Refpect, and Authority, and abandon this beggarly King with his Love-Kingdom: In like Manner as yet to this Day they are fo minded, and ferve his Meffengers fo whom he fends.

80. Thus likewife it goes in the philofophic Work, when *Venus* manifefts herfelf with Love, *viz.* in her own Property in the three wrathful Forms, *viz.* in *Saturn*, *Mars*, and *Mercury*; they can by no means endure it, for it is wholly againft their auftere, dark, fiery Might, but efpecially againft the Poifon of *Mercury*, they flafh and lighten againft *Venus*, and fhoot their Rays, *viz.* the *Mercurial* poifonful Rays upon her, as the Pharifees did upon Chrift. In the mean while, *Jupiter* and *Luna* hold with *Venus*, and give their Power to *Venus*; for *Venus* does here ftand forth in the Power of *Jupiter*; at this the Pharifees laugh, and think with themfelves, We are wife enough already, what need we Knowledge and Underftanding? We will have Might and Honour; and *Luna* fignifies the Multitude of Laymen who ftuck to Chrift, while it went well with him; fo does *Luna* in the philofophic Work to *Venus* in her Lufter, fo long as *Saturn*, *Mercury*, and *Mars* do not meddle with and affault her; but when the Power of Wrath comes, then *Luna* changes her Will, *viz.* the Colour, and looks, arifes, and cries alfo with the reft the *Crucifige*: This the Artift will fee, if he be chofen and accounted worthy of God for the Work.

The Eleventh Chapter.

Of the Procefs of Chrift in his Suffering, Death, and Refurrection: Of the Wonder of the fixth Kingdom in the Mother of all Beings: How the Confummatum eft *was finifhed, and how likewife it is fymbolically accomplifhed in the philofophic Work.*

1. THIS now is thus to be confidered; We are to know, that the Effence of this World, together with Man, confifts in two Properties, *viz.* in Fire and Light, that is, in Love and Anger: Now the Fire is two-fold, and the Light is alfo two-fold, *viz.* a cold Fire from the Impreffion, and an hot Fire from the Power of *Mercury* in *Sulphur*; and fo likewife there is a cold Light from the cold Fire, and a warming Light from the hot Fire; the cold Light is falfe, and the hot Light is good; not that it is falfe in its Property, only in the Impreffion, in the cold *Sulphur*; in the Sharpnefs of the Wrath it turns to a falfe Defire, *viz.* to a falfe Love, which is contrary to the Meeknefs; for its Defire is *Saturn* and *Mars*.

2. It puts forth its Sun (underftand its Lufter of Life) in *Mars*, and the warming Light (which alfo receives its fiery Sharpnefs in the Impreffion in *Sulphur* from *Mars*) brings its Defire again into the Liberty, *viz.* through the dying in the Fire, through the Anguifh: It wholly and freely gives [p] itfelf forth in the dying of the Fire, and forfakes the Property of the Wrath.

[p] It freely lofes itfelf in the Nothing.

3. And ſo it becomes a general Joy, and not its own only, even like the Sun that gives forth its ſhining Luſter univerſally: The Sunſhine is neither hot nor cold; only *Mercury* in the Spirit of the great World makes in *Mars* and *Saturn*'s Property a Heat therein; for the Sun enkindles their Deſire, upon which they grow ſo very hungry, eager, deſirous, and operative, that even a Fire is found to be in the Light, which Heat is not of the Light's own Property, but of the Soul of the great World, which does ſo ſharpen the pleaſant Light in its Splendor, that it is unſufferable to the Eye.

4. And we are highly to conſider and know, that if another Fire-Deſire, which is not like to the outward Life in *Mercury*, would rule in the auſtere Wrath of the outward Nature, that then it would be an Enmity contrary to the auſtere, cold, bitter, and fiery Dominion and Life, and that they would exalt [or exaſperate] their Wrath, eagerly deſiring to be rid of it: Even as it ſo came to paſs when the divine Love-Deſire did manifeſt itſelf with its great Meekneſs to the falſe, cold, proud, and auſtere Fire-Deſire of the *Saturnalians*, *Martialiſts*, and eſpecially of the falſe *Mercurialites*: It was a great Oppoſition and Enmity to them, that Love ſhould rule in the Death of Poiſon, and dwell therein, this they could not, nor would not endure; for Heaven was come into Hell, and would overcome the Hell with Love, and take away its Might; as it is to be ſeen in the Perſon of Chriſt; he loved them, and did them all Manner of Good, and healed their Plagues [or Diſeaſes,] but in that he was not ariſen from their wrathful Might, and that he ſaid he was deſcended from above, and was God's Son; this was unſavoury to the cold, hot Fire's Might, that he ſhould rule with Love over them.

5. Even thus it goes in the philoſophic Work; when the wrathful Forms of the Earthlineſs, *viz.* the outward *Saturn*, *Mars*, and *Mercury* ſee the heavenly Champion with the Virgin's Property among them, and perceive that he has far another Deſire than they, then they are angry in themſelves; for the Love-Deſire, when it caſts a Glimpſe on the Fire-Flagrat, awakes their Fire-Flagrat, and then the Wrath proceeds forth from the Anxiety into Love; from whence ariſes a Death's Flagrat in the Love; but ſeeing there can be no Death therein, the Love condeſcends in the Fire-Flagrat, and gives forth [or diffuſes] itſelf into their Deſire, and leaves its Eſſence; ſo that in their Deſire they reach after its Property in the Death's Flagrat; this is a Poiſon to Death, and a Peſtilence to Hell; and in this [q] Property Death was deprived of its Power in the Humanity; for Chriſt, when he ſhed his heavenly Blood in the Flagrat of Death, and left it in Death, the Wrath of God was driven to retain the heavenly Love-Eſſence in itſelf: Even there the Fire-Deſire in the enkindled Humanity was changed into a Love-Deſire, and out of the Anguiſh of Death [r] proceeded a Joy and Strength of Divine Power.

[q] Manner, *or* Condition.

[r] Was born, *or* begotten.

6. But I will hereby give the Well-wiſher fundamentally to underſtand how it went with Chriſt, and how in like Manner it goes with his philoſophic Work; both have wholly one Proceſs. Chriſt overcame the Wrath of Death in the human Property, and changed the Anger of the Father into Love in the human Property; the Philoſopher likewiſe has even ſuch a Will, he wills to turn the wrathful Earth to Heaven, and change the poiſonful *Mercury* into Love; therefore obſerve us here right; we will not write here parabolically, but wholly clear as the Sunſhine.

7. God would change the Humanity (after it was become earthly, and had awakened the poiſonful *Mercury* in the Love-Property, which [poiſonful *Mercury*] had devoured the Love, and changed it into itſelf) again into the divine heavenly Property, and make Heaven of the human Earth, of the four Elements only one in *one* Deſire, and change the Wrath of God in the human Property into Love.

8. Now his Anger was a Might of the Fire and Wrath, and was inflamed in Man, and therefore there muſt he right Earneſtneſs to withſtand the ſame, and change it again into Love: The Love muſt enter into the Anger, and wholly give itſelf in unto the Wrath; it would not be enough that God ſhould remain in Heaven, and only look

upon the Humanity with Love; it could not be, that the Anger and Wrath ſhould thereby yield up its Might and Strength, and freely give itſelf unto the Love: As the Fire is not made better by the Light, it ſtill holds its Wrath notwithſtanding in itſelf; but when a meek Eſſence (as Water) comes into the Fire, then the Fire goes out.

9. Even ſo heavenly divine Eſſentiality (underſtand heavenly Water, which the Tincture of the Fire and Light changes into Blood) muſt enter into the wrathful Fire of God, and become the Fire's Food, ſo that the Fire of God might burn from another Eſſence; for Water could not have done it; the Fire does not burn in the Water, but the meek oleous Property of the Fire and Light in the Eſſence of divine Meekneſs in the Love-Deſire, that did effect it.

10. The human Fire-Life conſiſts in the Blood, and therein rules the Wrath of God; now another Blood, which was born out of God's Love-Eſſence, muſt enter into the angry human Blood; they muſt go both together into the Death of the Wrath, and the Wrath of God muſt be drowned in the divine Blood, and therefore the outward Humanity in Chriſt muſt die, that it might not any more live in the Wrath's Property, but that the heavenly Blood's *Mercury*, viz. the ſpeaking Word, might alone live in the outward Humanity, and ſolely rule in peculiar Divine Power in the outward and inward Humanity; that the Self might ceaſe in the Humanity, and God's Spirit might be all in all, and the Self only his Inſtrument, whereby he makes what he pleaſes; that (I ſay), the Self-hood might be ſolely God's Inſtrument, and wholly in Reſignation; for God has not created Man to be his own Lord, but his Servant: He will have Angels under Obedience, and not Devils in their own Fire-Might.

11. Now when his Love would give itſelf into Death, and deprive Death of its Might, then the two Worlds, *viz.* the Father's Fire-World, with the outward viſible World, and alſo the divine Love-World with the divine heavenly Eſſentiality, that is, with heavenly Fleſh and Blood, and alſo with corrupted Fleſh and Blood, were formed into one Perſon. God became Man, and made Man to God: The Seed of the Woman, *viz.* of the heavenly Virginity, which diſappeared in *Adam*, and alſo the corrupted Man's Seed in the Anger, *viz.* *Mary*'s Seed, were formed into one Perſon, which was Chriſt; and the Seed of the Woman, *viz.* of the Virgin of God, underſtand the heavenly Eſſentiality, ſhould bruiſe the Head of the Serpent, underſtand, the Wrath of God in the corrupted Man; the Head is the Might of God's Anger; the divine Man, underſtand the divine Property, ſhould change the earthly into itſelf, and turn the Earth to Heaven.

12. Now when the Perſon was born, Heaven ſtood in the Earth of Man. Now the Incarnation could not have done it alone, there muſt be yet after this another Earneſtneſs; for as long as Chriſt walked on the Earth, the Humanity which was from *Mary*'s Property was not almighty, but the Humanity from God [was omnipotent,] they were ſet oppoſite one againſt the other in two Principles, yet not ſhut up, but both manifeſt in each other, the Love againſt the Anger, and the Anger againſt the Love.

13. Here now was the Trial of the Combat one with another, from whence alſo proceeded the Temptation of Chriſt; and when the divine World overcame, then the great Wonders broke forth through the outward human World; but all this could not accompliſh it, there muſt yet be a greater Earneſtneſs, the human Property, *viz.* the expreſſed Word, was yet ſtirring in the inflameable Anger: The human *Sulphur* muſt be changed into the heavenly, *viz.* into the heavenly Part; and thereupon the human Self, *viz.* the expreſſed *Mercury* was aſtoniſhed, when upon the Mount of Olives the heavenly World in the Love wreſtles with the Anger in the human World, *viz.* with the Self-hood, ſo that the Perſon of Chriſt did ſweat bloody Sweat; even there the one was diſmayed at the other, the Love at the horrible Death, whereinto it ſhould and muſt wholly yield and give in itſelf with the divine Eſſentiality, and be ſwallowed up by the Anger; and the Anger [was diſmayed] at its Death, in that it muſt loſe its Might in the Love.

14. Hence the whole Perſon of Chriſt ſaid, *Father, if it be poſſible, let this Cup paſs from me; yet not as I will, but thy Will be done.* The Love-World in Chriſt ſaid, *Can it not be but that I muſt drink down the Cup of thy Anger? Then thy Will be done.* And the Anger ſaid, *If it be poſſible, let this Cup of Love paſs from me*, that I may revenge myſelf, and rage in the Wrath of Man for the Sake of his Diſobedience; as God ſaid to *Moſes*, who ſtood in the Spirit of Chriſt as a Type of Chriſt before God, *Let me alone that I may devour this diſobedient People:* But the Name *Jeſus*, which had incorporated itſelf in Paradiſe with the Promiſe of the Woman's Seed in the Aim of the human and divine Covenant, would not ſuffer him; for the Humility of the Name *Jeſus* has always interpoſed againſt the Wrath of the Father, againſt his Fire's Property, that his Fire might not enkindle the half poiſonful *Mercury* in Man, except only ſometimes when *Iſrael* walked wholly in the Wrath and Diſobedience; as is to be ſeen by *Corah*, *Dathan*, and *Abiram*, and by *Elias*.

15. So it was here on the Mount of Olives, the Anger would live in the Fire's Might in Man, and the Name *Jeſus* put itſelf into the Anger; and here there was no other Remedy, but that the Name *Jeſus* in divine Love and heavenly Eſſentiality muſt wholly reſign up itſelf to be devoured by the Anger: The Son muſt be, and was obedient to the angry Father, even to *the Death of the Croſs*; as the Scripture ſays.

16. The dear Love-Humility and Meekneſs ſuffered itſelf to be *ſcorned*, *mocked*, *ſpit upon*, and judged by the Anger; that is, the Jews muſt execute the Juſtice of God; for by Man's Self-action Sin was committed, and by Man's Self-action, Death and Sin muſt be blotted out. *Adam* had introduced his Will into the Poiſon of the outward *Mercury*; ſo muſt Chriſt, *viz.* the Love, freely give up its Will alſo into the ſame poiſonful *Mercury*. *Adam* did eat of the evil Tree, Chriſt muſt eat of God's Anger; and as it went inwardly in the Spirit, ſo likewiſe outwardly in the Fleſh; and ſo alſo it goes in the philoſophic Work.

17. *Mercury* in the philoſophic Work denotes the Phariſees, he will not endure the Love-Child: When he ſees it, he gives it Trembling and Anguiſh, and *Venus* alſo ſtands diſmayed at the Poiſon of the angry *Mercury*; they are in one another as if Sweat did drop from them, as the Artiſt ſhall ſee.

18. *Mars* ſays, I am the Lord of Fire in the Body, *Saturn* is my Strength, and *Mercury* is my Life, I will have none of this Love, I will devour it in my Wrath; this denotes the Devil in the Anger of God; and ſeeing he cannot do it, he raiſes up *Saturn*, *viz.* the Impreſſion, which ſignifies the worldly Magiſtracy, and reaches therewith after *Venus*, and yet cannot get her into him, for ſhe is to him a Poiſon to Death: This *Mercury* alſo can much leſs endure, for the Love took away his Dominion; as the High Prieſts thought that Chriſt would take away their Government, becauſe he ſaid that he was God's Son.

19. Thus *Mercury* is vexed at the Child *Venus*, for *Venus* has wholly diſcovered herſelf, and freely given up herſelf; they may do now what they pleaſe, ſhe will go even into the Dragon's Mouth, he ſhall only but open his Jaws; and this *Mars* in *Mercury* does not underſtand, but they take the fair Child, and ſhoot their venomous Darts againſt it, and bind it with *Saturn*'s Might in their wicked Bands, as the Artiſt will ſee how they ſurround the Colour of *Venus*.

20. *Mars* brings it firſt to *Mercury*, ſeeing he is the Life, as before the High Prieſt, who muſt examine and prove the fair Child; but he hates it, he cannot reach into the Heart after its Love-Will, he only judges it externally, becauſe it is not of his Property, that it ſtands forth with ſuch a Form as the *Mercury* himſelf, and yet has another Power, Virtue and Will.

21. But ſeeing there is another *Mercury* which lives in its Love in the Child *Venus*, therefore he cannot kill it, but brings it to *Saturn*, as the Jews brought Chriſt from

Caiaphas to *Pilate*, who ſignifies *Saturn*, who alſo takes the Child: But ſeeing he is a Lord of the Impreſſion, *viz.* of the Darkneſs, therefore he cares not at all for the Property of the Child, but for the Dominion only; he ſeizes on the Child with the dark Impreſſion, and ſtrips it of its fair *Venus* Garment; and when *Luna* with the white Splendor of the Sun ſees this, then ſhe hides herſelf; as the Diſciples of Chriſt fled, and the enraged [rude] Multitude alſo, who did highly preſume to ſtand by him in the Croſs and Perſecution, but in [s] the Earneſtneſs they fly; for *Luna* is inconſtant, ſhe has not *Sol*'s Heart in the Love-Flame; and *Saturn* with his thorny Impreſſion puts the *Sulphur* upon the Child, *viz.* the Mother of all Beings with the purple-coloured Rayment of her own peculiar Property, in which the Wrath of *Mars* is contained and harboured.

[s] In the Heat of his Trial.

22. When *Mars*, viz. the Devil's Crew, and *Mercury* alſo, *viz.* the Self-Pride of Life ſee that *Venus* has her royal Garment on, underſtand the purple Robe of *Saturn* and *Mercury* in *Sol*'s Colour mingled with fiery *Mars*, and adorned in *Mercury*'s Sulphur-Colour in the open Blaze as a ſhining Luſter, for ſo is the *Materia* according to the Colour of the venereal Property, which the Artiſt muſt well obſerve, he then will clearly ſee as it is mentioned.

23. When *Mars*, *Mercury*, and *Luna* alſo ſee this, then they cry *crucifige*, away with him, he is a falſe King in our Garment; he is a Man as we are, and will be God, that is, they caſt their poiſonful Deſire through the purple Garment upon the Child, and ſo the Artiſt will ſee that the Child will appear in his own Form, as if it were full of Streaks from the poiſonful Rays of *Mercury* and *Mars*, which they lay upon the Child through the Impreſſion of *Saturn*; as *Pilate* whipped *Jeſus:* The Artiſt will ſee the prickly Crown of Thorns ſtanding very ſharp with its Point upon the Property of the Child; alſo he will ſee that *Venus* does not at all move herſelf, but ſtands ſtill, and ſuffers herſelf to be ſo done unto.

24. Further we are to underſtand, how that *Adam* had taken on him a cold falſe Love, and therewith ſo ſhewed himſelf before God as if he were in peculiar Dominion and Will, and moreover God's Child, whereas he did but mock God therewith; for ſo the Love-Deſire appears when it is captivated in the Impreſſion of Death.

25. Thus muſt the ſecond *Adam* Chriſt take all this upon him, and enter into the ſame Ignominy and Scorn, and be cloathed with a purple Garment as a King of this World, and be mocked therein; for *Adam* had put on the purple Garment of the outward World's Self-Might in the Splendor of the Property of Self; and here it was made open Shew of before the Anger of God: And the white Garment which *Herod* put upon Chriſt to mock him in ſignifies, and is the cold falſe Love as a Cloak of Falſhood, wherein Man pranks up as if he were an Angel, and ſo puts upon himſelf Chriſt's purple Mantle with his white Robe, and covers himſelf with Chriſt's pure ſnow-white Garment, *viz.* with his Suffering and Death, and yet holds and harbours the Man of Falſehood, *viz.* the falſe Love under a Vail.

26. Now Chriſt muſt ſet forth this Figure, and it was repreſented on his Body; for he ſhould overcome and ſlay the Man of Falſhood which lay in the human Property, and ſo it was fully preſented before God. Chriſt muſt be termed and reviled for ſuch an one as *Adam* was; the innocent muſt take the Blame upon him.

27. And thus it goes in the philoſophic Work, when the Curſe of God's Anger which is in the Earth is to be changed into Love; for ſeeing *Mercury* ſets the Child of Love before *Saturn*, and *Saturn* cannot, and may not try it, therefore he puts upon it the purple-coloured Garment with Stripes underneath, and ſends it before *Sol's* Splendor, which glimmers in *Mars*, and the Sun puts upon it its white Colour, *viz.* the *Lunar*, and then the purple Colour vaniſhes, and the Child ſtands in the *Lunar* white ſimple Colour, very deſpicable without Luſter: The Sun would fain ſee this Child ſhew forth its golden Colour, for it perceives there is a ſolar Virtue in the Child, therefore it gives

it the white Colour from the Property of the eternal Liberty; the Child ſhould but give the Power of the Fire's Center thereunto, *viz.* the divine Might, and then it would be like the Sun, and would be a Lord over the *Sulphur* of *Mars* and *Mercury*, yet only a Lord over the outward World's Eſſence, a Governour in the Wrath, as *Sol* is the like.

28. But Chriſt ſaid to *Pilate*, *My Kingdom is not of this World*, and would not anſwer *Herod* any Thing in this white Rayment when he put it on him, nor in the purple Robe; for the purple Robe and the white Rayment alſo were both falſe, and were put upon him to diſgrace and mock him, becauſe *Adam* had put them on, and proudly pranked up therein with Falſhood; Chriſt might not do any Sign therein before *Herod*, though he deſired it. Hereby the Shame of Man, who was an Image of God, and yet had made himſelf a falſe King, was repreſented before God's Face; as the poor Sinner confeſſes, and ſets forth his Abominations before God, when he ſets upon Abſtinence and Repentance.

29. Thus Chriſt repreſented to his Father the Abominations [or Sins] of Man in this falſe Garment, and ſtood before him as an Ignominy, and confeſſed the Sins of Man to his Father in the Stead and Place of all Men: And when his Father beheld him through his Imagination in this Garment, he would have none of this Robe; therefore *Pilate* muſt pull it off from him again, and ſet him before the *Jews* in his own Form; but they cry, *Away*, *away with him*, *he muſt be put to Death*; for ſo his Father would, that he ſhould give himſelf up to Death in his Wrath, and drown the ſame.

30. And *Pilate* condemned him to Death, for he would not acknowledge him for a King: So it alſo goes in the philoſophic Work, *Saturn* will not receive the Child, for it is not of his Property; and *Mars* and *Mercury* likewiſe will not have it in its Property: But what do they do? The Child is among them, they would fain be rid of it, but yet cannot: They grow angry and enraged, as the Jews againſt *Jeſus*, and take the Child into their [t] Arms, *viz.* into their falſe poiſonful angry Deſire, and will murther it, and quite ſting and pierce through the *Materia* of the Child with their ſharp, fiery, and poiſonful Rays, *viz.* with three ſharp Nails.

[t] *Text*, Hold.

31. One whereof is *Saturn*, viz. the Impreſſion of the dark World, denoting the Wrath of the dark World. The other is *Mars*, which ſignifies the Devil, *viz.* the Serpent's Property in the Anger of God. The third is *Mercury*, which ſignifies the falſe Life, *viz.* how the Wrath of God is enkindled in the expreſſed Word in the human Property.

32. Theſe three Nails pierce through the Property of the Child. Thus *Venus*, viz. the Eſſence of Love wholly yields itſelf to the three Murtherers, and wholly foregoes its jovial Life as if it died; and the *Mercurial* Life of the human Property, underſtand the Child's Power, falls alſo to the three Murtherers in its Mother's Houſe, *viz.* into the corporeal Eſſence, wherein the young Man received his Virgin, wherein God became Man.

33. Now when the heavenly Body, and alſo the earthly, do thus yield unto theſe three Murtherers, then appears the Image of *John* and *Mary* by the Croſs as a Type; for the young Man's Life, and alſo the Virgin's in the young Man, has freely ſurrendered, and given forth itſelf: And now the two Properties, *viz.* the divine and human, divide themſelves in the Form of each Power, which the Artiſt may ſee if he has the Eyes and Underſtanding thereunto.

34. And here, when *Saturn* with his Impreſſion and dark Sharpneſs, and *Mars* with his Wrath, and *Mercury* with his Poiſon-Life do powerfully enter into the Property of *Venus*, then the Wrath forces itſelf into the Love, and the Love into the Wrath eſſentially mixed, as aſſimilating one with the other: Here the wrathful Death is diſmayed at the Love, ſo that in dying he falls into Impotence [or a Swoon,] for it loſes the Might of the Wrath; and the Love is, and ſtands alſo in the Source of the Wrath in Death's

Flagrat as impotent [or in a Swoon,] and gives itſelf forth wholly into the Flagrat [or Stroke] of Death, and even then the heavenly Eſſence, *viz.* the heavenly Blood flows forth from it into the Property of the third Principle, *viz.* of the young Man. Here the Virgin gives her Pearl to the young Man for a Propriety, and God and Man become one.

35. For the Virgin's Blood out of the divine Eſſentiality does here now drown with its Love-Eſſence the young Man's Blood, *viz.* the Self-hood, and the three Murtherers ſurrender their Life in the Blood of the Virgin, and then the red Glee from the Fire, and alſo the white from the Life of the Champion ariſe up together, *viz.* from the Wrath the Life, and from the Love the Meekneſs: and both, *viz.* the Life of the Anger, and the Life of the Love, aſcend together as one only Life; for in Death they become one: The Death dies away in the Love, and becomes in the Love the Life of the divine Kingdom of Joy; for it is not a dying, but a free ſurrendering of its Power, Might, and Will, a Tranſmutation; the Virgin's Blood changes the human, dead as to God, into an heavenly [Blood,] the Life of the young Man dies, and the Life of the Deity remains fixed and ſtedfaſt, for it ſtands in its Property in the *Nothing*.

36. And here, thou dear Seeker, when thou ſeeſt the crimſon-coloured Blood of the young Man ariſe out of Death with the Virgin's white Blood, then know that thou haſt the *Arcanum* of the whole World, and a Treaſure in this Valley of Miſery, which ſurpaſſes the Value of Gold; take it and eſteem it more excellent and ſovereign than that which ſhall again ariſe from Death: If thou beeſt born of God, then thou wilt underſtand what I mean.

37. For this is the Type of Chriſt, [ſhewing] how Chriſt has drowned Sin, and the enkindled Anger of God in the human Property; it is not only an Offering, for then *Moſes* had accompliſhed it; it is not a bare verbal Forgiveneſs, as *Babel* teaches: No. The human Will muſt from all its Powers enter into this Death, into this Blood, *viz.* into the higheſt Tincture.

38. The purple Robe which Chriſt wore could not do it; the white hypocritical phariſaical Prieſts Coat could alſo not effect it, no Flattery or demure Hypocriſy avails here; no Comfortings, Soothings, or giving God good Words are effectual here; the crafty malignant Man muſt be mortified in Chriſt's Blood, he muſt be drowned in the Virgin's Blood: *The Seed of the Woman muſt bruiſe the Head of the Serpent*; the Will muſt wholly diſclaim and depart from its ſelfiſh Property, and become as an ignorant Child, and wholly enter into God's *Mercy*, into the Virgin-like Blood of Chriſt, that Sin and the poiſoned *Mercury* may be drowned in its *Mars*, that the white Lion may ariſe; for the Lion which now appears in the white Colour, in crimſon red, is the *Mercury* of Life, *viz.* the expreſſed Word, *viz.* the Soul, which before was a wrathful Devil in its Self-hood, ruling and domineering in the Anger of God in the three Forms of the Poiſon-Source, *viz.* in *Saturn*, *Mars*, and *Mercury:* Now it is the white ſcarlet-coloured Lion from the Houſe of *David* and *Iſrael*, fulfilled in the Covenant of Promiſe.

39. N. B. But that we may give Satisfaction to the Well-wiſher, we will further ſhew him the whole Ground even to the Reſurrection of Chriſt: When the Jews had hung *Jeſus* upon the Croſs, and he had ſhed his human and heavenly divine Blood, and drowned the Turba in the human [Blood,] then Jeſus ſaid, *Father forgive them, for they know not what they do.*

40. When Jeſus had broken Death in the Humanity, and took away Self, he did not then wholly caſt away the human Property, wherein Death and the Anger of God were, but then he did firſt truly aſſume it; underſtand, he even then did truly take the outward Kingdom into the inward; for the outward Kingdom was begotten as a Wonder out of the eternal Wiſdom in the ſpeaking Word, and ſpoken forth into a Form, as a Manifeſtation of the Deity in Love and Anger, in Good and Evil: So that *Jeſus* would

not that the outward Type of the Wonders in the Likeneſs of God ſhould periſh [or quite vaniſh,] but the Wrath which had overpowered the Love in Man ſhould be forgiven, that is, it ſhould be given into the *Nothing*, viz. into the Liberty, that it might not be manifeſt in its own Self-Property; it muſt be Servant, and only a Cauſe of the fiery Love and divine Joyfulneſs; nothing ſhould periſh [or be loſt] in Man, for God had created him to his Image.

41. Thus let the Philoſopher obſerve, that when the three Murtherers, viz. *Saturn*, *Mars*, and *Mercury* " ſink in the crimſon-coloured Blood of the Lion, they do not periſh; but they are pardoned, that is, their Wrath is changed into a Love-Deſire, *viz.* out of *Venus* into *Sol*; for when the fiery Deſire enters into the watery Deſire, then a ſhining, *viz.* a glorious Splendor, ariſes from and in the Fire; for *Venus* is white, and the Fire-Deſire is red.

" Are drowned.

42. Here now it is changed into one Colour, which is yellow, that is, white and red both in one Colour, which is the majeſtical [Luſter;] for when *Mercury* is changed into the Power of Joy, then ariſes the Multiplication; he changes his Mother, wherein he lay ſhut up in Death, into *Sol*; he makes the earthly heavenly in one Property, as the Virgin was: For here the Virgin loſes her Name, for ſhe has given her Love and Pearl to the Champion, who is now called here the white Lion, as the Scripture ſpeaks of the Lion of the Houſe of *Iſrael* and *David*, who ſhould demoliſh the Devil's Kingdom, and deſtroy Hell, that is, break the Anger of God, and change it into Love.

43. This Champion or Lion is no Man or Woman, but he is both; the Tincture of the Fire and Light muſt come into one, *viz.* of the Eſſence which is *Venus*, and of the Spirit which is *Mars* in *Mercury*; the Father's Love and Anger muſt become one Thing, and then this one Thing is called the Kingdom of Joy; ſo long as it is ſeparated, there is in the Thing only Anguiſh and Torment, and mere Deſire; but when it burns in one Will, it is a joyful proceeding forth from itſelf: And this egreſſive Property is called the Holy Ghoſt, *viz.* the Life of the Deity.

44. Therefore know that the Virgin's and young Man's Blood muſt be both ſhed together, that the Fire-Lion might die; which was manifeſt in the human Property, that the Love of the Virgin might change his Wrath in her dear Love-Blood into her Property, and obtain the Soul from the young Man; for in *Adam* the Virgin diſappeared, for the Soul departed out of its Love-Will out of the Reſignation into its own, and became diſobedient to God.

45. Here the Virgin does again take the Soul into herſelf, and gives it her Crown of Pearl, as to a noble Champion, and calls him in his own Name the white Lion or Champion. O ye Children of Men, obſerve it, I beſeech you; open the Gates of the World in your Heart; *Open them wide that the King of Glory may come in*, even the great Champion in Battle, who hath deprived Death of its Might, and deſtroyed the Hell in God's Anger, and made of the World Paradiſe.

46. O ye wiſe Seekers, how does the Lord open his Windows! Why do you ſleep in the Deſire of much Increaſe [in your Covetouſneſs,] which is multiplied in the Wrath? Do but enter only into the divine Reſignation; you may partake of that which the Powers of Heaven are able to afford: If you do but forſake your Selfiſhneſs, then the Earth ſhall become Heaven to you, ſays the Spirit of Wonders; but you ſhall not obtain it in your wicked Ways and covetous Doings.

47. And when Jeſus through the ſhedding of his Blood had given the Wrath of God in Man to the Love, that the Father had received the Love in the human Property into the Wrath; then the Kingdom of the Devil in the Wrath, and the Kingdom of Love did immediately part aſunder; they were divided: And this Figure did hang with Chriſt on the Croſs, *viz.* the wicked Mocker at the left Hand, who reviled Jeſus, and was

not capable of his Blood-Shedding; and the other at the right Hand, who was converted from his Sins to *Jesus*, and said, *Lord remember me when thou comest into thy Kingdom*; to whom *Jesus* answered, *Verily to-day thou shalt be with me in Paradise.*

48. Thus we are rightly to consider, that when the Wrath of God is drowned in the Blood of Christ, so that it changes its Might into Love, that even then Paradise is again open; for when *JESUS* had tinctured the human Blood which was corrupted in Sin with the Virgin's Blood in the Love, then the Virgin received the Manhood, *viz.* the Self-hood, into her Virgin's Love. This was the Paradise, and an Habitation of God, with and in Man, where God dwells in the Humanity, and is all in all in it.

49. Thus it falls out also in the philosophic Work, when *Mars* and *Mercury* die according to the Property of the dark Impression of *Saturn*, then *Venus* takes them into her Love-Blood, and *Venus* gives her Love into the poisonful Fire-Desire: She wholly gives herself in unto the Fire of *MARS* in *MERCURY*, and she yields herself fully to be their own; but seeing *Mars* and *Mercury* become impotent (as to the Might of the Fire and Poison) in the Love, the Love and Anger thereupon change themselves into one Essence, into one Desire; and here, when the Fire, *viz.* the Fire-Desire, gives in its Desire to the Love; then saith the Love, *To-day thou shalt be with me out of thy Fire-Anguish in Paradise*, *viz.* in Joy, that is, thou shalt be changed in me: And here *Venus* gets the Soul in the philosophic Work, so that *Mars* and *Mercury* become her Soul, and the Strife ceases; for the Enmity is appeased and quelled: And thus the Child subsists in the Fire immoveably without any Change; for *Mars* does not at all annoy it, and so likewise *Mercury* and *Saturn* hurt it not, for they are in the Child at the End of Nature, where there is no Turba any more.

50. *Mercury* is pure in *Saturn*, he has no more Poison, whereby to make Soil [or Rust] in the Water, *viz.* in the Salt of *Saturn:* And let the Philosopher and Divine also well observe this, that in *Paradise* there is a perfect Life without any Shadow of Change, also without any false evil Desire, and a continual Day, where the paradifical Man is clear as a transparent Glass, in whom the divine Sun shines through and through, as Gold that is thoroughly bright and pure, without any Spot or Foulness.

51. *And when Jesus knew that all was finished, he seeth his Mother and* John *his Disciple standing by under the Cross, and saith unto his Mother, Woman, lo! this is thy Son*; and to the Disciple, *Behold thy Mother, and forthwith the Disciple took her unto his own Home.*

52. This is an excellent Type, how Christ has forsaken this World, *viz.* the human Self-hood, and is again gone to the Father; for he saw his Mother according to this World, and his Disciple, *viz.* his Uncle, according to the outward Humanity from his Mother's Side, and yet said to his Mother, *Woman, behold, there is thy Son*, I am no more thy Son according to my outward Humanity; it is changed into God's Son, and is no longer of the World, but it lives to God: But seeing thou art to be yet in the World, take *John*, who is not yet changed, to be thy Guardian; and thou *John* take thy Mother; and he presently took her to himself.

53. This is the Type of the Christian Church upon Earth: For we the poor Children of *Eve* are not presently wholly changed according to the outward Man; but we must also pass into Death, and putrify, that the Wrath also in the Flesh may rot and putrify, and the Spirit might rest in the Death of Christ till the general Resurrection and Transmutation of the outward Man; in which the Earth of Man shall be transformed into Heaven, and the Mirror [or Type] of the Wonders shall appear therein.

54. Thus he commanded his Disciple to take care of his Mother: His Mother is the Christian Church upon Earth, wherein the Children of God are begotten according to the Spirit, whom he should take care for, and guide and lead them, till the Number of the Humanity out of the Flesh shall be accomplished, and then the spiritual Body shall arise, and shall be proved in Christ's Death, in his Entrance into the Anger, where he

changed the Anger into Love; and the Kingdom with the Source of Darkneſs ſhall be ſeparated from it.

55. But in this Life-Time, though the Spirit be [x] changed in the Divine Power, and the Spirit be baptized with the Virgin's Baptiſm, and puts on the Image of Chriſt internally, *viz. Venus*'s Body in the Love; yet *Adam* is not capable of it till he alſo enters into the Tranſmutation of Chriſt, which comes to paſs in Death, [or in the dying to this mortal Life.]

[x] Tranſformed.

56. But in the mean while, *John*, as the Teacher of Chriſt in Chriſt's Stead, muſt provide for the outward Mother according to the outward Man, and feed and teach the Lambs of Chriſt with Chriſt's Spirit: And it exactly ſhews us how the outward Man is not God's Mother; for Chriſt ſeparates himſelf from his outward Mother, and gives her to *John*; he has [y] put on the eternal Mother, *viz.* the Father of the eternal Birth, and therefore they do very ill that honour and worſhip the outward Mother of Chriſt for God's Mother.

[y] Taken, or received.

57. The whole true Chriſtendom is Chriſt's Mother, which bears Chriſt in her: And *John*, viz. the Servants of Chriſt are her Nurſes, which take Care for the Mother of Chriſt as *John* did; he preſently received the Mother of Chriſt and provided for her, as her Son, and not as her Lord; for Chriſt ſaid to him, *Behold, ſhe is thy Mother:* So ſhould all the Diſciples and Teachers of Chriſt do, and take Care of the poor Chriſtendom, as Sons, with great Humility towards the Mother, provide for, and cheriſh her with Diligence and Circumſpection, and ſerve her with all diſcreet Modeſty, Courteſy, and Humility; feed and comfort her with the Spirit of Chriſt, not as the Prieſts in *Babel* do, who ride over her as wealthy, rich, domineering Maſters, and will be Lords over the Mother, and only ſeek Honours, and to fatten their Bellies in Pleaſure, and live in Strife and Contention: Theſe, one with the other, of what Name or Title ſoever they be, are not all *Johannites*, but they are the poiſonful *Mercurial* Phariſees, in whom there is nothing but mere Anguiſh, Vexation, Pain and Torment, where one Property does continually torment, envy, and hate the other, and hold it out for falſe; and yet they are all only out of one Root, and have all only one Will, except that one Colour does not gliſter as the other.

58. For *Saturn* is not as *Jupiter*; *Jupiter* is not as *Mars*; *Mars*, viz. the Fire-Spirit is not as the Light of the Sun; and the Sun is not as *Venus* with her meek Water-Source; and *Venus* is not as *Mercury* with his Sound; for ſhe is meek and ſtill, and *Mercury* ſounds and ſets up his Note; and *Mercury* alſo is not as *Luna*, which as a ſimple Body does give Body to all the reſt for Manifeſtation; one is far otherwiſe than another, and has not one Property and Will; and yet they are in the Center of the Eſſence, *viz.* in *Luna* and *Saturn*, in the Property of the Soul and Body, all of them one and the ſame Lump. Thus the partial Sectarian Mercurialites, and *Baal's* Servants, are divided in theſe Properties; they are the *Phariſees* which judge and condemn Jeſus in his Members.

59. They wrangle and contend only about the Church, and yet none will take care of the poor forſaken Mother of Chriſt: They are mad in their Martial and [z] Mercurial Conteſt, and are not *Johannites*, they enter not in Chriſt's Spirit at the Door of Chriſt into the Sheepfold; they are Wolves, Lions, and Bears, yea Foxes and fearful Hares, who fly from and forſake the Mother; their Riſe and Original is out of *Babel*, where they continually contend, wrangle, grin, and bite one another for the Letter. Every one will be Lord and Maſter over the Letter, and tranſpoſe and place it as he pleaſes, only for the Honour, Applauſe, and Pleaſure of this World: They conſider not that the Mother is a Widow, and that Chriſt has left and ordained them that they ſhould be ſuch Curates for her as *John*.

[z] In War for their proud unrighteous Mammon, and in bitter Strife about their outward Worſhip of Chriſt.

60. O thou dear Mother of *Chriſtendom*, let theſe Wolves, Bears and Lions go, and

ſhelter themſelves where they pleaſe, regard no longer theſe evil Beaſts; take the *John*, the Diſciple of Chriſt, who teaches the Love and Humility.

61. O thou dear and worthy Mother, art thou not only one? Why doſt thou ſuffer the Lions to rent and tear thee in Pieces? Chriſt is thy Huſband, all theſe are Strangers and Hirelings, unleſs they walk in thy filial Love, and humble themſelves towards the Mother, and provide for her as Miniſters, elſe they be all Wolves, Bears, and tearing Lions; though there were many Thouſands of them, yet one is not at all better than another, unleſs he comes forth in the Line of *John*, and takes Care of *Chriſt*'s Mother, and provides for the Mother with Earneſtneſs in *Chriſt*'s Spirit: Which if he has not, he is not then called of *Chriſt* to be a Guardian or Curate to the Mother; but he is a Mercurialite, a Phariſee, ſuch as *Chriſt* called the Seed of Serpents, and Generation of Vipers, who crucify Jeſus in his Members.

62. And thus the Philoſopher muſt conſider of, and well obſerve *Chriſt*'s Mother, whom he recommended to *John* to take Care of: He muſt likewiſe be a *John*, and know that his Buſineſs is about the Mother, and that his Work in this World is not [a] wholly heavenly: He will not ſo manifeſt Paradiſe, that God will appear, and be manifeſt Face to Face in his Work: No, he remains in the Mother, yet he obtains the Univerſal in the Mother; for the Mother of *Chriſt* obtained it alſo, for it was ſaid to her, *Thou art the bleſſed among all Women.*

[a] Altogether.

63. So likewiſe the Philoſopher reaches to the Bleſſing in this Valley of Miſery, that he is able to bleſs his corrupt Body, that is, tincture it and free it from Sickneſs, even to the Limit of the higheſt Conſtellation according to *Saturn*; and therefore let him take heed of Covetouſneſs, for ſo he introduces the *Turba*.

64. By the Type of *John* and the Mother of Chriſt, he is to know, that the Kingdom of God and the Kingdom of this World are two in his Work, and that God's Kingdom lies ſhut up in the Mother, *viz.* in his Work, of which he muſt take Care; and be a Miniſter thereunto, and not a Lord of the Mother, but an Alms-giver, and not a Gatherer of Treaſure and Wealth, not a covetous Muck-worm; alſo none ſhall attain to it, or underſtand our Meaning, that will not be a Guardian of the Mother: The Moſt High has laid a Bar before the fooliſh [b] Underſtanding, that it is blind, till it be weary with ſeeking; I ſpeak in the Ground of Truth.

[b] Underſtanding of Folly.

65. And when Jeſus had commended his Mother to *John*, he again turned his Deſire into the Mother of the human Property, and ſaid, *I thirſt*; he thirſted after the Members of human Property, and deſired the Salvation of Mankind, *viz.* the Health of his Members, underſtand of his Children, which ſhould be begotten in him; and the Jews gave his Humanity Gall and Vinegar to drink; and when he taſted it, he would not drink it.

66. Here is again the outward Type, ſhewing how it went inwardly: The Name *Jeſus*, viz. the Love of God which was entered into the Humanity, and had eſpouſed itſelf thereunto, did thirſt in the Love-Deſire after the corrupt Humanity, and would fain taſte the pure Water of the Humanity in itſelf; but the wrathful Anger of God, which was enkindled in the human Property, gave itſelf in with the human Property to the Thirſt of the Love-Deſire: And when the Love-Deſire taſted of it, it would not drink it, but ſunk down into it as wholly reſigned, or freely yielded up, and did unite and very eſſentially incline itſelf into the Anger of God as a full and perfect Obedience, and as fully and freely given over as a peculiar Propriety thereinto.

67. This was now the Flagrat of the Wrath, that the Love ſhould ſo come into it; whereupon the Earth trembled, and the Rocks clave aſunder; for ſo the Death was diſmayed at the Life: And here the awakened Wrath's Property did ſeparate itſelf into the Center, *viz.* into the firſt Principle, into the Fire-Root; and now from the Center there proceeded forth the Hunger to the New-Birth in the human Property; of the Hunger

unto Death was made a Hunger to Life; for the Love tinctured the Anger, that the Fire-Desire to the dark Impression became a Desire of Life.

68. Understand it here right; God the Father, who gave his dear Heart into the Humanity to help Mankind, did now thirst after the Humanity, *viz.* after his Heart or Word of Power; and the Deity in the Humanity, *viz.* the Heart of the Father, did thirst after the Father; and the Love or the Essence of the Light did thirst after the Fire's Essence: For the Fire's, or Soul's Essence in *Adam* was departed out of the Love-Essentiality (wherein the Paradise did consist) into a Selfishness, and was become disobedient to God; and thereupon the Essence, Life, and Being of the Light and Love died in its Growing, that is, it withered as to the vegetative Life, or heavenly Growth, Blooming, and Sense of the paradisical Source, and awaked and arose to the earthly World.

69. Here the Father brought the Soul, which was entered into his Wrath, and had manifested itself in his Anger, again into the Love, *viz.* into the disappeared paradisical Image: And here the dark World was dismayed in Death's Flagrat at the Fire-Flagrat, which arose up in Love in the Death as a joyful Flagrat; which Joy-Flagrat entered into the dead Bodies of those who had Hope in Israel (who did hope upon the Messiah) as a Sound of the Power of God, and awakened them from Death.

70. This Flagrat rent in twain the Veil in the Temple, *viz.* the Veil of *Moses*, which hung before the clear Face of God, so that Man could not see God, and therefore he must serve him with an Offering, and Type of this final Discovery, in which God did manifest himself again in the Humanity: This Flagrat broke the Type in the Offerings and Sacrifices, and manifested the clear Face of God, and united the human Time with Eternity.

71. All whatever the *Jews* did outwardly to Christ, the same was a Type of the inward, *viz.* how it went between God and the Humanity, *viz.* between the Eternity and Time: The *Jews* gave *Jesus* Gall and Vinegar in his Thirst, both these Properties are a *Mercury* in the *Sulphur of Saturn*, viz. in the Impression; this is even the Type and full Resemblance of the Soul's Property, as it is in itself alone void of the other Love-Properties.

72. God gave this Property of the Soul again into his Love, the Death into the Life, the disappeared Love-Essence (which the Word of God had assumed to itself in the Essence and Seed of *Mary*, and quickened to Life) into the Anger's Property, into the Soul's Essence, *viz.* into the Center of the Fire and dark World; whereupon the Soul-like Fire and dark World became an exceeding triumphant joyful paradisical Life: And here the Champion upbraided Death and Hell, *viz.* the dark World in the Soul, and said, *Death! where is thy Sting* now in Man? *Hell! where is now thy Victory* in the Wrath of the Poison-Source in the expressed Word or *Mercury?* All is now dead: O Death, I am to thee a Death; Hell! I am to thee a Conqueror; thou must serve me for the Kingdom of Joy: Thou shalt be my Servant and Minister to the Kingdom of Joy; thou shalt enkindle the Flames of Love with thy Wrath, and be a Cause of the Spring in Paradise.

73. Thus we give the Philosopher to understand our Sense and deep Ground in Nature, who desires to seek and open the disappeared Essence of the Earth, which lies shut up in Death, *viz.* in the Curse of God: The Veil of *Moses* hangs also before him, and a very right Earnestness is requisite to rend the Veil in twain, that he may be able to see the Face of Nature, otherwise he is not fitted for it.

74. And as it went in the Humanity of Christ, betwixt God's Love and Anger, and both were transformed into one; so likewise it is in his Work of Nature, the poisonful *Mercury* in the *Sulphur* of *Mars* and *Saturn* gives its *Lunar Menstruum*, viz. the greatest Poison of the dark Source into *Venus*'s Property; when *Venus* thirsts after the Fire of

Love, then *Mercury* gives his Poiſon into the Thirſt of *Venus*, and *Venus*'s Thirſt gives itſelf wholly to the Poiſon, as if it died; it wholly yields up its deſiring Life, whereupon ariſes the great Darkneſs in the philoſophic Work: For the *Materia* becomes as black as a Raven, for *Venus* has reſigned its Life, from whence the Glance [or Splendor] ariſes, as it is to be ſeen by Chriſt, that the Sun loſt its Light, and there was a great Darkneſs contrary to the common Courſe of Nature.

75. For when the inward Sun gave in itſelf unto the Anger, *viz.* into the Darkneſs of God; then the outward Sun, which receives its Power and Luſter from the inward, as a Glaſs or Reſemblance of the inward, could not ſhine; for its Root from whence it ſhines was entered into the Darkneſs in the Place of this World, and would turn the Darkneſs in the Curſe of God into Light, *viz.* it would make the Place of this World again Paradiſe.

76. Thus likewiſe the Sun of the outward World, which is a Figure of the inward all-eſſential Sun, muſt ſtand ſtill with its Splendor in the Darkneſs, from the ſixth Hour unto the ninth, which is even the Time of *Adam*'s Sleep when he entered with the Deſire into the Center of the Eternal Nature, *viz.* into the Birth, where the Love and Anger part themſelves into two Centers, and would prove the cold and hot Fire, which took him, and did powerfully work in him. Here are three Hours according to the [c] Ternary, and in the Grave three Days according to the Time, *viz.* according to the Humanity.

[c] *Or* Number three.

77. When *Adam* was in the Image of God, and was neither Man nor Woman, but both; he ſtood forty Days in *Paradiſe* without wavering, and when he fell he ſtood even till the third Day, *viz.* forty Hours in the Sleep, even till God did make or build the Woman out of him. Thus *Iſrael* muſt be tempted forty Days on Mount *Sinai*, whether they would live in the Obedience of God under the Wonders and mighty Acts; and when it could not be, God gave them the Law of his Covenant as a Mirror of that which was promiſed in the Covenant; therefore the Temptation of the Body was upon them forty Years, that the Body muſt eat *Manna* to try whether Man could be remedied: And when the Body [or outward Perſon] could not ſtand, then *Joſhua* brought them through the Water with the Covenant of the [d] Type, where *Iſrael* muſt ſerve with Sacrifices in the Covenant in the Type of the final Accompliſhment, till the Time of Reſtitution came in: And then the valiant Champion in Battle ſtood forty Days in the Wilderneſs in the Temptation, and ſtood out the firſt Trial of *Adam* in Paradiſe; and the three Hours of Darkneſs on the Croſs are the three Hours of Temptation of Chriſt, when the Devil tempted him: And again the forty Hours of Chriſt in the Grave are the forty Days of *Adam* in Paradiſe, and the forty Days of *Moſes* upon the Mount; and the forty Years in the Wilderneſs, and the forty Days after the Reſurrection before the Aſcenſion, are even one and the ſame: And now when the Champion had ſtood out *Adam*'s Trial, the Soul was tempted forty Days in the human Property, whether it would eat of God's Word, and live in full reſigned Obedience in the Will of God, and be a true Image, Likeneſs, and Similitude of the Divine Power in the unſearchable Eternity, according to the Trinity of the Deity.

[d] Mirror, Reſemblance.

78. In the like Manner let the Philoſopher obſerve, that the Eſſence of Time does alſo ſtand in ſuch a Property, for Man was created out of the Eſſence of Time into an Image, as an Extract of all Eſſences, a complete Image and Likeneſs according to Time and Eternity, ruling and ſtanding in the Time and in the Eternity as an Inſtrument of the great infinite God, with whom, by and with his Spirit, he would make and do what he pleaſed.

79. Now Man is the Inſtrument of God, with [or by] whom he manifeſts his Hiddenneſs both in his own human Property, *viz.* in the Eſſence and Image of God; and

then alſo through Man, as with the Inſtrument in the Mother of all Beings, as in the grand Myſtery, *viz.* in the Soul of the great World.

80. Man has Power ſo far as he goes, as an Inſtrument of God in Divine Obedience, as his Spirit guides and leads him, that he can introduce the Earth which ſtands in the Curſe of God into the Benediction, and make of Death's-Anguiſh the higheſt triumphant Joy in the outward pregnant Mother; but he himſelf does it not, only his Will labours with the Underſtanding therein, and conjoins the [d] *Compacta*, which belong together, as Life and Death which ſtand oppoſite to one another: Theſe he muſt join together, and bring them into one by ſuch an Art as Time and Eternity are united by and in the Man Chriſt, and by him all thoſe which give their Will thereinto.

[d] Things to be compacted.

81. He will ſee in his Work all whatever God did [e] in the Humanity; when he brought it again into the Univerſal, *viz.* into Paradiſe, he will ſee how the Wrath devours and ſwallows up the fair *Venus* into his pricking thorny Eſſence, and how *Venus* does fully yield in herſelf; and how the Wrath alſo dies away in *Venus*, and becomes wholly dark and black as a Coal; for Death and Life lie together both in Death, *viz.* in the Obedience of God: They both hold ſtill to him, and ſuffer the Spirit of God to make of and with them what it pleaſes, who introduces them again into the Eternal Will of God to which he at firſt created them: And thus the Eſſence ſtands again in the Beginning in the Order as God created it: It muſt only ſtand in its Impreſſion, in the *Verbum Fiat*, viz. in the divine making, till the Day of God's Separation, when God will change the Time again into the Eternity.

[e] With.

82. And when Jeſus had drank the Cup and taſted the Vinegar mixed with Gall in the outward [Man,] and inwardly in the Love-Property, *viz.* in the Virgin, the wrathful Anger of God; then ſaid the whole Man Chriſt, *My God, my God, why haſt thou forſaken me?* For God's ſpeaking Word ſtood ſtill now in the human Property, and the new-born Eſſentiality which was dead in *Adam*, and was again quickened in Chriſt, cried with the ſame, *My God, my God, why haſt thou forſaken me?* For the Anger of God was by the Soul's Property entered into the Image of the Divine Eſſentiality, and had devoured the Image of God.

83. Here now the Image in the Creature of the Soul cried, *My God, my God, why haſt thou forſaken me?* For the human Image which diſappeared in *Adam*, and was again revived in Chriſt's Incarnation, ſhould bruiſe the Head of God's Anger in the Fire Soul, and change its Fire-Might into [f] *Sol:* And now the ſpeaking Word of God did here forſake it, and it fell into the Soul's Wrath, where it felt God's Anger; for the ſpeaking Word did ſo bring it through the Anger into Death, and out of the Death again into the ſolar Life, underſtand into the eternal Sun.

[f] *Text*, the Sun.

84. Like as the Candle dies in the Fire, and out of that Death the Light and Power proceed, *viz.* the great painleſs Life; ſo out of Chriſt's dying and Death the eternal divine Sun ſhould and muſt ariſe in the human Property; but the Selfiſhneſs of the human Property, *viz.* the Soul's own Self-will to live in the Fire's Might muſt here die and be drowned in the Image of Love, and the Image of Love muſt alſo reſign and give itſelf in unto the Wrath of Death, that ſo all might fall down into Death, and ariſe in God's Will and Mercy through Death in the Paradiſial Source in the Reſignation, that God's Spirit might be all in all. Hell's Eye muſt ſee through the Love, as the Light ſhines out of the Fire, and the Fire from the Darkneſs, and the Darkneſs takes its Original from the eternal Deſire.

85. And as *Adam changed* the Likeneſs of God into the dark Death's Form, ſo God did again change the Likeneſs through his Fire-Wrath out of Death into the Light; he drew forth the Likeneſs again out of Death, as a Bloſſom grows from the [g] harſh Earth.

[g] *Or* wild.

86. Thus it goes likewiſe in the philoſophic Work; *Venus* is forſaken when ſhe receives the three wrathful Properties into herſelf in Wrath; their Wrath, *viz.* the Death devours her Life, whereupon ſhe loſes the Colour, and yet becomes a Death to the three Forms in the Wrath, for ſhe drowns Death with Love. Thus the Life is made a Death to Death, *viz.* to the Wrath, and now they both lie in the Will of the Eternal Nature, *viz.* in the *Verbum Fiat*, which [h] proceeds with them the divine Way, in Manner as it proceeded forth into Eſſence in the Beginning of the Creation: For in the Beginning Paradiſe, *viz.* the Univerſal was manifeſt, and the Love ſhined through the Death or Anger. Even ſo it muſt be again, *Venus* muſt become the Eye or Sight in the Wrath, and then of *Saturn*, *Mars*, and *Mercury* there will be a *Jupiter: Mars* becomes Sun, and *Saturn* Moon, and ſo *Mars* ſhines with the Sun out of *Saturn* in *Luna* from *Venus*'s Eye, and all ſeven are only one: Thus the Strife has an End, and all is accompliſhed till the Reſurrection of the Body.

[h] Goes out.

87. And when Jeſus had drank the Cup, and ſaid, *My God, why haſt thou forſaken me?* Then he ſaid, *All is finiſhed*, underſtand the Work of Man's Redemption; and he ſaid further, *Father, into thy Hands I commit my Spirit, and bowed his Head, and gave up the Ghoſt.* Here the whole Life of Chriſt reſigned itſelf into the Father's Deſire, *viz.* into the Will of the Eternal Nature, and fully gave in the Will of his Self-hood, *viz.* his creaturely Will again into the Center, *viz.* into the firſt Mother, from whence the Soul-like Creature was produced, that is, into the grand Myſtery of Eternity: The Self-will muſt again enter into Nature's End, ſo that the Selfiſhneſs may wholly die, that God's eternal Will and Spirit may be and do only all in all in the Humanity, and that the Creature might afterwards be alone his Inſtrument, wherein he might do and work according to his good Pleaſure: And thus God the Father has in Chriſt's Death and Entrance into our Humanity again received our Self-hood into his Will; and that this might be, he firſt tinctured the Humanity with the Deity, that the Humanity might be a pleaſant ſweet Savour and Offering to him in his Power, for before Death lay before it.

88. Here the Love deſtroyed Death, and opened the faſt Seal, that the Will might again enter into that which it was before [it was] the Creature; and ſo we all muſt follow him upon the Path which he has made open for us; none can ſee God, unleſs God become firſt Man in him, which is brought to paſs in Faith's Deſire, and even then the corrupt Will (which is apprehended in the Death and Anger of God, and which blooms in the earthly Eſſence, and brings forth Fruit unto Death) be wholly mortified, and fall into the free Reſignation, into the Will and Mercy of God: And then the own Will is with and in Chriſt at Nature's End in the grand Myſtery of God, *viz.* in God's Hands. God's Hands are the Eternal Deſire, or the Eternal Will, which is unchangeable; thus the creaturely Self-will dies; it enters wholly into the *Nothing*, that it might no more live to itſelf, but to God.

89. Thus it falls out alſo in the philoſophic Work; when the Artiſt has firſt ſeen great Wonders, which the creaturely and natural Will has wrought in the Power [of] *Venus*, inſomuch that he ſuppoſes that he is nigh thereunto; even then Nature does firſt die in his Work, and becomes a dark Night unto him; the Property and Power of all the Forms muſt [h] give forth themſelves from their Center, and fall upon Nature's End; all do freely yield over themſelves as one dead Eſſence, and there is no longer any effectual Working therein, all is divided in the Crown into the thouſandth Number, and then it is again in the Myſtery as Nature's End as it was before it came into the creaturely Being; underſtand, the eſſential Deſire, *viz.* the expreſſed *Mercury*, muſt again come unto the End of its Selfiſhneſs, and reſign itſelf into the ſpeaking Word.

[h] Muſt go out of their Center.

90. The corporal Eſſence remains in the Center of the four Elements till the Judgment of God, which now at Death ſtands in the Center of *Sol*, viz. in the Compaction

of *Venus* and *Mercury*, which Compaction at Death falls wholly into one [*Thing*,] viz. into [k] one Power of *Jupiter*, that is, into the Center of the Liberty; for here the Desire to Cold and Heat goes out, all earthly Will and Desire of the Properties dies, and there is no more any Hunger after the earthly, or Death's Property.

[k] Into the sole Power and Virtue of *Jupiter*.

The Twelfth Chapter.

Of the seventh Form in the Kingdom of the Mother; how the seventh Kingdom, viz. the Kingdom of the Sun, is again opened and made alive; set forth in Parable, or by way of Similitude of Christ's Resurrection.

1. WE are not to think that when Christ died the natural Death in the human Property, that he died as to his [l] creaturely Soul, much less as to the Deity; also he did not disappear or die in the heavenly Essentiality and in the heavenly Tincture: This cannot be; only the Will and Dominion of Self, *viz.* of the outward World, which domineered in Man unto the own Will and own Powers of the selfish Creature (wherein Man was disobedient to God) he gave that wholly into the Father's Hands, *viz.* into the End of Nature, into the Father's great Mystery; not that it should be dead, but that God's Spirit might alone be the Life thereof, that the divine Dominion might be in Christ's Person, that the Eternal Father might rule and reign with his eternal Spirit in his Image; and therefore God has determined to keep the last Judgment by this Jesus.

[l] Soulish Creature.

2. Now the Creature of Christ does it not alone, but God in his Image through the Creature in the Dominion of his eternal Spirit of all the three Principles, which is the Life and Dominion of every Being, in each Thing according to its Property.

3. And understand us right, when Christ died on the Cross, the Name *Jesus* did not also die, which destroyed Death, and tinctured the expressed Word, *viz.* the Form of the Deity (or the formed Word) *viz.* the Soul with Love: No, it cannot be, the Eternity does not die, only the spoken Word, which stands again in the Desire of the Speaking, *viz.* in the *Fiat*, which changes itself in its own Speaking, *viz.* in the Self-Desire, and brings its own Sound into another Form and Source than the speaking Word had spoken it, and set it forth with the *Verbum Fiat* into a Form, Signature, and Will; as *Lucifer* with his royal Throne, and *Adam* also did, when they both departed out of Resignation into Self-hood; the Instrument would be Master.

4. The outward working sensitive Life wherein the Anger of God was set on Fire did wholly die away, not that it should be a *Nothing*, but it fell into the *Nothing*, viz. into God's Will, into God's Working and Feeling, quite from the Will of the outward World, which is Evil and Good, so that it might no longer live to the World, *viz.* to the *Astrum* in the Walm, the boiling or seething Power of the four Elements; but to the Eternal Father's Nature in the Walm of the pure divine Element the Life of the outward World died.

5. Thus the true human Life fell immediately again into that Place from whence *Adam* had brought it, *viz.* into Paradise, upon which Christ said to the Thief, *To-day thou shalt be with me in Paradise*; it fell into *Adam*'s Death, whereby he died to Paradise, and

ſprang up in *Adam*'s Death as a new Creature out of the old, like as the Branch ſprings from the Corn: And this it did from the Might and Power of the ſpeaking Word, which of Grace was entered with living Eſſentiality into the diſappeared heavenly Eſſentiality of Man, and had freely given itſelf into the Center of the Soul-like Nature, and alſo into the Wrath of the Anger and Death in the Fleſh, and changed the Anger into Love, and tinctured the corrupt Blood in the Anger with the Love.

6. The divine Tincture tinctured the human; the divine Sun entered into the human; the divine Sun entered into *Adam*'s Night, *viz.* into *Adam*'s Sleep; God's Sun with the Name Jeſus entered with *Adam*'s Soul and Humanity in Chriſt's Perſon into Death, underſtand into *Adam*'s Sleep.

7. When Chriſt died, then *Adam* died alſo to his Self-hood in Chriſt's Death; the Name *Jeſus* was in *Chriſt* the Serpent-Deſtroyer in *Adam*'s Humanity; Chriſt entered into the Image of the firſt *Adam*, ſo that the firſt *Adam* in the Humanity of Chriſt became the ſame Chriſt, and Serpent-Deſtroyer, indeed not in the ſame Creature, but in the ſame Soul's and Body's Property.

8. The firſt *Adam* fell into Sleep, *viz.* into the Impotence of the divine World, and died in the Death of Death; the ſecond *Adam* entered into the Death of Death; and took the Death of Death captive in himſelf, *viz.* in the Humanity of *Adam:* He was a Death to Death, and brought forth the Life out of Death into the eternal Liberty: He aroſe in the Divine Omnipotence in the Eſſence of the firſt *Adam:* God's Spirit in the ſpeaking eternal Word brought forth *Adam* out of Death in Chriſt's Humanity. *Adam* aroſe in Chriſt's Humanity, and all the Children of *Adam*, which are Partakers of Chriſt's Kingdom, ariſe in Chriſt; all in Chriſt's Fleſh and Blood, Soul and Spirit, but every one in his Creature which he has had here, and mortified in Chriſt's Death.

9. Every one is a particular Twig; but there is only one Tree, which is Chriſt in *Adam*, and *Adam* in Chriſt, only one, not two; only one Chriſt in all Chriſtians; ſo that I may ſay, *If I be dead in Chriſt to the World, I am the ſame Chriſt*, viz. *a Branch on the ſame Tree.*

10. But ſeeing that I in the outward Man do yet live in my Self-hood, therefore I muſt alſo die with the outward Man in Chriſt's Death, and ariſe and live in him. Now therefore I live with the Will of Faith in the Mind in Chriſt, and am a Chriſtian in the Will of the Mind in the Deſire of Faith, and receive Chriſt with his Humanity into my Will, and caſt my Will into his Death; and thus my inward Man is alſo dead in Chriſt's Death, and lives no longer to Self-hood; but I am reſigned in him, and lie buried in his Death: But ſeeing he is riſen in God's Will, I alſo live in his Reſurrection in him; but my Earthlineſs in its ſelfiſh Property lives to the earthly World, until it alſo dies quite to Self-hood, and enters into the Reſignation and Putrefaction, and then Chriſt will awaken it through my inward Man, which now lives in him.

11. Like as he is riſen from the Dead, even ſo ſhall I, who ſhall die to the Earthlineſs in him, *viz.* in my firſt Father *Adam*, in the Name Jeſus as a Chriſtian in Chriſt; my Twig, withered in Sin on the Tree, ſhall obtain Strength and Sap in the Name Jeſus to Life. I ſhall and muſt ſpring forth afreſh with my Humanity in him as in my Stem who is become a Heart and Power in my Father *Adam*, and bring forth Fruit to the Praiſe of God.

12. My Will-Spirit, which now is in Chriſt's Humanity, and lives in Chriſt's Spirit, that ſhall in Chriſt's Power give Sap to the dry Tree, that it ſhall again ariſe at the laſt Day in the Sound of the Trumpet of the Divine Breath in Chriſt's Voice, which alſo is my Voice in his Breath, and ſpring afreſh in the Tree Chriſt, *viz.* in Paradiſe: The Paradiſe ſhall be in me; all whatever God has and is ſhall appear in me as a Form and Image of the divine World's Being; all Colours, Powers, and Virtues of his Eternal Wiſdom ſhall be manifeſt in me, and on me, as on his Likeneſs: I ſhall be the mani-

feſtation of the ſpiritual divine World, and an Inſtrument of God's Spirit, wherein he makes Melody with himſelf, with this Voice, which I myſelf am, as with his Signature: I ſhall be his Inſtrument, and Organ of his expreſſed Word and Voice; and not only I, but all my Fellow-Members in the glorious tuned Inſtrument of God: We are all Strings in his joyful Conſort; the Spirit of his Mouth ſtrikes the Tune and Note on our Strings.

13. And therefore God became Man, that he might again repair his glorious Inſtrument which he had made for his Praiſe, which periſhed as to him, and would not ſound according to the Deſire of his Joy and Love, and introduce again the true Love-Sound into the Strings: He has introduced the Voice which ſounds in his Preſence again into us, *viz.* into his Inſtrument, he is become that which I am, and has made me that which he is, ſo that I may ſay, that I am in my Reſignation in him his Trumpet, and the Sound of his Inſtrument and divine [m] Voice, at which now I rejoice in all my Fellow-Strings and Voices, which with me are tuned and ſet as an eternal Work, to the Praiſe and Glory of God.

[m] Breath, Air, Tune.

14. Thus know ye now my Fellow-Voices in the Praiſe of God, that I ſound with my String played upon in the Spirit upon and in your Note, and thus ſing I to you; that whatever Jeſus has done through the Chriſt, *viz.* through his and my Humanity, the ſame he does yet to-day in me and in all my Fellow-Members. He died to my Self-hood in his Death, and I alſo die to my Self-hood in his Death: He is given up to his Reſignation in God his Father, and God his Father has raiſed him up with the Spirit of his Mouth in him, and ſet him forth for the royal Image according to the Holy Trinity, through and with whom God will judge all Things in the Place of this World.

15. Thus God alſo has awakened in him my Spirit and Soul through his Spirit in the great Name Jeſus in Chriſt, ſo that I in my Reſignation in him need not to die, for he died in me and for me; his Death, in that he is riſen from Death, is become my eternal Life, ſo that now I live in his Death, as one dying; and yet there is no more any Death in him, but thus I die to myſelf and Sin in him, ſeeing that my Deſire and Will preſſes forth from my Self-hood into it, ſo that I die daily to myſelf, till once I ſhall obtain the Limit of my Self-hood, and my Self-hood with the earthly Will and Deſire does wholly die to its Selfiſhneſs; then ſhall my Self-hood, and all whatever is in me which ſeeks and loves itſelf, fall into the Death of Chriſt, *viz.* into the firſt Mother, from whence God created me, and my Self-hood ſhall become a Nothing; and even then my Self-hood lies in Chriſt's Death in the Reſignation as an Inſtrument of God, who then will make it his Inſtrument as he pleaſes.

16. But ſeeing now my Soul and Spirit lives in his Reſurrection, and his Voice [Air or Breath] is in me, according to the Reſignation in him; as St. *Paul* ſays, *Our Converſation is in Heaven, from whence we wait for the Saviour Jeſus Chriſt*; therefore alſo his Voice, which is in me in that I am [or live] no longer to my Self-hood, but he alone [is and lives in me,] ſhall raiſe up my dead Body, which I reſign to him, and bring it into his firſt Image, to which he created it.

17. Thus now I live in God, and my Self-hood does not know it, for it lives not in God, but in itſelf (God is indeed in it, but it does not apprehend him) and hides the Pearl which I am in Chriſt; not I, but he in his Humanity in my Creature in himſelf: And thus I ſpeak and write of the great Myſtery of all Beings, not that I have apprehended it in my Self-hood, but he ſtrikes my Signature in my Deſire, which preſſes into him, as he pleaſes.

18. I am known to myſelf, but not in my Self-hood, but in his Mirror which of Grace he has put into me, thereby to allure my Self-hood to him, *viz.* into the Reſignation; and ſo likewiſe, dear Brethren, it ſhall again be repreſented to you out of his Glaſs [n], which he has ſet forth through my Capacity in him, as his Inſtrument.

[n] Mirror.

19. Thus it goes alſo in the philoſophic Work; *Sulphur*, *Mercury*, and *Sal* are entered by the Curſe of God into their Self-hood, *viz.* into a Self-working and Living; all does now work in the Curſe and Anger of God according to the Property of the firſt Principle; if God had not placed the Sun as a Nature-God of the outward viſible World therein, which tinctures every working Life, even every Thing which grows and moves, all would be in the dark Death's Impreſſion, *viz.* in the Abyſs of Hell.

20. Now if any Thing ſhall be freed from this Self-hood, *viz.* from the wrathful Death, and be again brought into the Univerſal, *viz.* into the higheſt Perfection, then it muſt die wholly to its Self-hood, and enter into the Stillneſs, *viz.* into the Death of the Reſignation at Nature's End: *Mars* muſt wholly loſe the Might of the Fire and Wrath, and *Mercury* alſo his Poiſon-Life; *Saturn* muſt be a Death to himſelf, inſomuch that the Artiſt ſees nothing but the great Darkneſs, and even then the Light appears in the Reſignation; for St. *John* ſays, *The Light ſhineth in the Darkneſs, and the Darkneſs apprehended it not*; that is, in its Self-hood, *viz.* in its own Will and Working it cannot apprehend it; but in the Reſignation the Nothing, *viz.* the Liberty of God ſhines in it.

21. For the Nothing manifeſts itſelf in its Lubet out of the Liberty in the Darkneſs of Death; for the Nothing will not be a Nothing, and alſo cannot be a Nothing, and likewiſe it cannot otherwiſe manifeſt itſelf, but according to the Property of the free Lubet, which is now fixed [or ſtedfaſt,] and in it alſo as a Nothing, for there is no *Turba* therein; the Self-will and Hunger is dead, and in the Nothing, and the Lubet of the eternal Liberty is its Life: Now ſeeing that the higheſt Being has once moved itſelf, and come into a viſible comprehenſible Eſſence, it does again figure [or form] that ſame Eſſence, which departs from its Self-hood, and enters into the Nothing, into ſuch a Being [or Eſſence] as it was before the Times of the World: But ſeeing the *Verbum Fiat* ſtands yet to this Day creating of the corporal Eſſence, it does again make a fixed perfect Eſſence; as the like is brought to paſs in the philoſophic Work, where a new Life ariſes out of Death, as God does raiſe us up in himſelf in Chriſt, if we die to Self-hood, and wholly reſign up ourſelves to him.

22. And thus when the expreſſed *Mercury* in the *Sulphur* of *Saturn* reſigns its Self-hood into *Venus*, then the *Verbum Fiat* changes it again into ſuch an Eſſence according to the Lubet of the Liberty; the Death ariſes in a new Body out of the Darkneſs of Death, in a white fair Colour, but as an hidden Luſter, wherein the Colour is not rightly and diſtinctly known, till it diſſolves itſelf, and the *Materia* becomes deſiring; then the Sun ariſes in the Center, and *Saturn* in the Property of *Jupiter* and *Venus* in all the ſeven Forms (that is in the *Verbum Fiat*) as a new Creation, and the Deſire of all the ſeven Forms tend to *Sol*'s Luſter, *viz.* to the white and red Colour from the Fire and Light, which is the majeſtical [Colour, Luſter, or Glory.]

23. CHRIST after his Reſurrection [n] walked forty Days in the Myſtery of all the three Principles at once, in the Property of the firſt *Adam* after his Creation before his Sleep, and before his *Eve* was formed, and appeared to his Diſciples in his Property which he had here from the outward World, and did eat with them, and ſhewed them his aſſumed Humanity, and that he had in no wiſe wholly put it off.

[n] *Or* converſed.

24. Even ſo let the Artiſt underſtand us, that in the philoſophic Work the firſt Matter does not wholly paſs away or vaniſh, but it enters into the Death of the Life of its wrathful Property, and dies in the Curſe of God, but riſes again in its former Being, which it [o] had before the Curſe of God: The Curſe only is deſtroyed therein, and the firſt Life does again riſe up therein, and therefore it is fixed, and ſubſiſts in the Fire, for it is dead to the Dominion of the four Elements, and lives in the fifth Eſſence; not that it has that ſame Life, but it ſtands ſtill therein; yet the Spirit of the new-born Eſ-

[o] *Or* was.

ſence is a vegetative Life with its growing therein; its Luſter ſtands therein, it ſhews the firſt *Adam* in Innocence, who ſtood likewiſe in ſuch Perfection.

25. And as Chriſt tinctured our corrupt Humanity, in which *Mercury* was turned to Poiſon, with the heavenly Blood of the eternal divine Virginity and Eſſentiality, whereby the human Self-hood died in the Poiſon, and the reſigned Life did again ariſe; ſo the poiſonful *Mercurial*, *Martial*, and *Saturnine* Will and Deſire die in the Blood of *Venus* in the philoſophic Work, and both enter together into Death, and ariſe both together in one Love, in one Will.

26. Therefore let the Artiſt obſerve the Tincture; it is more noble and precious for Man's Uſe in this Valley of Miſery than the Body which ariſes in the Tincture; for the Spirit is the Life; the Body is only a Figure of the Life, and the Blood is a Manſion of the Spirit.

27. The Artiſt muſt well obſerve this; in the Blood of the young Man, when his [p] Pearl gives itſelf to the three Murtherers, that it alſo ſheds its Blood in and with the young Man's, then the Champion ſtands in Hell, and diſclaims the human Self-hood: Then the white Lion appears upon his Crimſon-coloured Beaſt; even there lies the Cure of Sickneſs, and the Death of Death.

[p] *Or* Virgin.

28. The Body is diſſolved in the Blood of Love in the Death out of the earthly into an heavenly [Property.] The Tincture gives itſelf into the new Body; and afterwards, when the Body riſes in *Sol*'s Splendor, it alſo forſakes its Will; it reſigns itſelf wholly into the Body's Eſſence, and becomes its Beauty, Splendor, and Colour, which the Artiſt can never ſeparate; for they are together in the fifth Eſſence, *viz.* in the Myſtery of the *Verbum Fiat*, and belong to God's Motion of the final Day of Separation; in this Time to his own Manifeſtation unto his Honour, and Deeds of Wonder; but after this Time to the cryſtalline World in the glaſſy Sea before the Ancient in the *Apocalypſe*.

A brief Summary of the Philoſophic Work.

29. Our Meaning might ſeem very difficult to the Reader, in that we go ſo far about and ſhew Chriſt all along therein; at which let no Man wonder, we do not ſeek Gold, or any temporal Goods thereby, and drive Man into vain Curioſities; we ſpeak only with the Children whom God has choſen thereunto; for the Time is born, where that which is loſt ſhall be again found; yea not only the Univerſal for the Body of this World, but alſo for the Soul.

30. The Proceſs is very ſhort in both, and it is only of one Property which is thus: The Tree, underſtand the Life, is divided into ſeven Forms; now the Curſe of God is come into the ſeven Forms, ſo that they are in Strife and Enmity, and one Form annoys the other, and can never agree unleſs they all ſeven enter into Death, and die to the Self-will. Now this cannot be, unleſs a Death comes into them, which breaks all their Will, and be a Death to them; as the Deity in Chriſt was a Death to the human Self-hood, and the ſeven Forms in the human Life; thus it is here alſo: The human Will was changed in Chriſt into the eternal Sun, *viz.* into the Reſignation in God; ſo muſt all the Forms in the philoſophic Work be changed into one, *viz.* into *Sol:* Seven muſt become one, and yet remain in ſeven, but in one Deſire, where each Form deſires the other in Love, and then there is no more any Strife and Conteſt.

31. Therefore let the Artiſt but conſider how he may give Death to the Death with the pure Life, and how he may awaken the dead and diſappeared Life, which is heavenly, and lies hidden and captivated in the Curſe, ſo that it may again receive the Fire-Soul; and if he does but bring it ſo far, it [q] works of itſelf.

[q] It makes itſelf, *or* it has its own Faber in itſelf.

32. When the Virgin again receives her Bridegroom, who has been faithleſs, then he is prepared and fitted to the Work; otherwiſe he is no Way at all fitted; but all is in vain and to no Purpoſe [which he attempts.] There is not any Poſſibility for the heavenly Image according to God's Likeneſs in Man to be otherwiſe helped and reſtored after that the Fire-Soul had entered into its Self-hood, unleſs the Spirit of God introduced itſelf into the diſappeared Image, *viz.* into the heavenly Eſſentiality, and gave itſelf in with the Image awakened in it into the Soul's Fire, *viz.* into the Wrath of Death, and be a Death to Death, *viz.* to the wrathful Anger of God, that it might be drowned in the Love, in the Blood of the heavenly Eſſentiality; and though there could be no parting nor dying, yet there was a dying of the Wrath, ſo that the Wrath was changed into a Joy and Love.

33. Thus the Artiſt's Work is exactly and throughout no otherwiſe: For Man was created out of all Beings, out of the Heaven and Earth; but when he became wholly earthly, and the Curſe ſeized on him, the Curſe alſo came over the earthly Being, from whence Man was made: Thus the Heaven was ſhut up from Man, and the Heaven alſo was ſhut up in the Earth, as Metals, Trees, and Herbs, in the Food of Man, and whatever belonged to his Ornament and Delight.

[q] From. 34. The Soul of the Earth, *viz.* the Property [q] of the Fire of the firſt Principle is entered into its Self-hood, *viz.* into God's Anger; now the Heaven is hidden in it; therefore the Artiſt muſt in his Work reduce the Soul in the Curſe and the Heaven again into one: He muſt introduce the Soul again into Heaven, or elſe there is no Poſſibility: Now he cannot bring the Soul in its Iniquity into Heaven, for it will not, and therefore he muſt bring the Heaven into the Soul, and wholly give in the Heaven to the Soul, that [r] *Or*, as dead. the Soul may eat of Heaven, whether ſhe will or no; the Heaven muſt be as [r] Death in the Soul, ſo that the Soul cannot get rid of it, how angry ſoever ſhe be, and vehemently rages againſt it, till ſhe be overcome in her Wrath, and enters with the Deſire into Heaven, *viz.* into the diſappeared Eſſence, and wills to murther it, as the *Jews* did Chriſt; and if ſhe ſo enters into the heavenly Eſſence, then the Image of the heavenly Eſſence falls into the Jaws of the Murtherer.

35. Thus when the heavenly Eſſence gives its Deſire to the Murtherer, the Murtherer is diſmayed at the dear Love-life, and ariſes in the Flagrat in the heavenly Eſſentiality; thus the diſappeared Eſſence does again receive the Fire Flagrat into itſelf, and wholly unites itſelf with the Fire-life; and ſo the Fire muſt burn in Love and Meekneſs, and [s] *Or*, Leave. [s] forego its Right in the Center, as the Light which ſhines from the Fire; thus and no otherwiſe the heavenly Eſſence obtains its Life; and as a Fire does thoroughly heat an Iron that it appears as if it were meer Fire, and it is ſo, but the Iron does ſtill retain its Subſtance; ſo the diſappeared Eſſence, *viz.* the Heaven is manifeſt in the poiſonful *mercurial* and *martial* Fire-ſoul, and makes of ſeven Wills only one, and yet ſeven remain, but the Enmity ceaſes.

[t] Contrariety. 36. This is an Univerſal, which alſo changes the [t] Enmity or Malignity of all Diſeaſes in the human Body into one Will, [into Unity;] ſo that the raging and raving, *viz.* the ſeven Forms of Life in their Enmity become unanimous; and then the Hunger of the Diſeaſe ceaſes, and the Proceſs to the Univerſal is as has been already mentioned. It is not my Intention to mention a clear Declaration thereof; it is clear enough; he that will not ſeek thereby a new Man born in God, and apply himſelf diligently thereto, let him not meddle with my Writings.

37. I have not written any Thing for ſuch a Seeker, and alſo he ſhall not be able to apprehend our Meaning fundamentally, though he ſtrives never ſo much about it, unleſs he enters into the Reſignation in Chriſt; there he may apprehend the Spirit of the Univerſal, otherwiſe all is to no Purpoſe; and we faithfully warn the curious Critic not to

amuſe himſelf, for he will not effect any thing in this Way, unleſs he himſelf enters thereinto, and then it will be ſhewn him without much ſeeking; for the Way is Child-like, [plain and eaſy.]

The Thirteenth Chapter.

Of the [u] *Enmity of the Spirit and of the Body, and of their CURE and REMEDY.*

[u] Contrary Will, Contrariety.

1. EVERY Thing is in itſelf a ſenſeleſs, and as a dead Thing or Being; it is only a Manifeſtation of the Spirit, which is in the Body: The Spirit is ſigned [x] with the Body; whatever the Spirit is in itſelf in an incomprehenſible [imperceptible] Operation, the ſame is the Body in the comprehenſible and viſible working. There is one Form of the ſeven Forms of Nature ſuperiour and chief; the other hang to it, and give their Signs alſo, according as each of them is ſtrong in the Eſſence; and as the Forms ſtand in their Order in each Thing, ſo they ſign the Body of every Thing and Creature in its Generation, [or Kind:] This is the Manifeſtation of the Divine Wiſdom in the expreſſed Word of Love and Anger.

[x] *Or*, ſigns and marks itſelf in the Body.

2. There is not any Thing but it has its Soul in it according to its Property, and the Soul is a Kernel to another Body: Whatever lives and grows has its Seed in it; God has comprehended all Things in his Word, and ſpoken them forth into a Form, as the Will had [y] formed itſelf in the Deſire, the expreſſed Word is a Platform of the ſpeaking, and has again the ſpeaking in it; this ſame ſpeaking is a Seed to another Image according to the firſt, for both work, *viz.* the ſpeaking, and the ſpoken [Word.]

[y] *Or* comprehended, *or* conceived.

3. The ſpeaking works in itſelf, *viz.* in the Eternity, and the ſpoken alſo in itſelf, *viz.* in the Time; the ſpeaking is the Maſter, and the ſpoken is the Inſtrument; the ſpeaking makes the Nature of Eternity, and the ſpoken makes the Nature of Time; each makes in its Comprehenſion two Properties, *viz.* Light and Darkneſs, wherein the Element of all Beings conſiſts, which in the expreſſed Word operates itſelf into four Elements, but in the ſpeaking Word there is but one: The Element in itſelf is neither hot nor cold, alſo neither dry, nor moiſt; but it is a Lubet, *viz.* a deſiring Will, wherein the Divine Wiſdom makes the [z] different and various Colours; all according to the Deſire's Property, in [a] which there is neither Number nor End: But in the four Elements there is Number and End; for with the expreſſing (in that they are become ſelfull) they have taken a Beginning, and have formed themſelves into a Model or Platform of a Time, which runneth as a Watch-work; it forms, frames, and deſtroys.

[z] Colours of Diſtinction.
[a] Element.

4. This Watch-work conſiſts of ſeven Forms, or Properties (as is before mentioned) which make in themſelves a threefold Spirit, *viz.* a vegetative, ſenſitive, and rational: The vegetative conſiſts in the four Elements; the ſenſitive in the ſeven Forms of Nature, and the reaſoning Power in the Conſtellation; but the Underſtanding proceeds only from God, for it riſes out of the eternal Nature; all Life whatever, which has its Limit in the expreſſed Word, conſiſts in *Sal*, *Sulphur*, and *Mercury*; for therein conſiſt the ſeven Properties of every Life of this World; and alſo the Spirit of Vegetation, Senſation, and Reaſon.

5. *Sulphur* is the Mother of all Spirituality and Corporality; *Mercury* manages the Dominion therein; and *Sal* is the Houſe of its Habitation, which *Mercury* itſelf makes in *Sulphur:* Reaſon ariſes in the Oil of the *Sulphur*, whereinto the Conſtellation gives its Deſire, *viz.* the Eſſence of its Property, from whence immediately the Senſes and Thoughts ariſe; but the Underſtanding proceeds from the Oil of the Element, *viz.* in the free Lubet in the ſpeaking *Mercury*.

6. Now then, ſeeing it is very neceſſary for us poor Children of *Eve* to know from whence the Diſeaſe and Enmity of our Life ariſe, and what that is in us which makes us our own Enemies, and vex, perplex, and plague us in ourſelves; much more neceſſary it is to know the Cure, whereby we may cure ourſelves in our Self-hood, and bring ourſelves into the [b] Limit of Reſt.

[b] Into the deſired End or Perfection of Reſt.

7. This we will delineate and declare, if there be any one that has a Mind to enter upon it, and truly prove and try it; and we will ſet forth from whence Evil and Good ariſe originally, and how they ariſe, and give Occaſion to the underſtanding Searcher to ſeek: And we will ſhew how the Will to Evil and Good ariſes, and how the Evil is the Death of the Good, and on the contrary the Good the Death of the Evil.

8. When we conſider what the *Mercurial* Life is, then we find that it conſiſts in *Sulphur*; for *Sulphur* is a dry Hunger after Matter, which makes an auſtere Impreſſion, and in its auſtere Impreſſion it has the Fire, and alſo in its Impreſſion the Oil, from whence the Life burns. Now the Impreſſion makes Coldneſs, and its Compunction or Attraction makes Heat, [c] ſo that now there is a cold Fire, and an hot Fire in one Thing; the Cold makes in itſelf Hardneſs and Darkneſs, and the Heat makes in itſelf the Light, and yet there could be no Light, if the Oil in the *Sulphur* did not die in hot Anguiſh, as the Candle in the Fire.

[c] Thus now.

9. Now there is a two-fold dying in *Sulphur*, from whence alſo a two-fold Life is generated: Firſt, the Impreſſion or Deſire does draw in, contract, incloſe, make hard, cold, thick; and the Hardneſs, *viz.* the incloſed, cauſes a Death in the incloſed Being, and yet in that Spirit there is no Death, but a pricking, raging, and anxious cold Fire-Life, which is generated with the Impreſſion, and is the Life of the Darkneſs.

10. Secondly, in the ſame Anguiſh, in the auſtere Deſire, the hot Fire is generated, which conſumes the Subſtance, which the Coldneſs, *viz.* the Impreſſion of the Deſire to Nature makes: Thus there remains in the Fire the Contention betwixt the Cold and Heat; the Cold will have its Life according to its Property, and in that it ſtrives for Life, it enkindles the Heat in its Impreſſion, and immediately the Heat deprives the Cold of its Might, and conſumes the cold Subſtance, and then alſo the Fire-Spirit cannot ſubſiſt; for unleſs it has Subſtance it goes out, therefore it muſt continually, and without Intermiſſion, die in itſelf in the fiery anxious Deſire: So long as it has the Cold's Subſtance to live upon, its Life ariſes, and yet it is nothing but a conſtant Dying and Conſuming, and in its Devouring is the greateſt Hunger after Subſtance; this ſame [Hunger] paſſes forth through and with the Devouring out of the dying of the Fire, and dwells in the Nothing; yet it may not be a Nothing, and alſo it cannot be a Nothing, therefore it draws the Fire again into itſelf; for its own Deſire is bent towards its Mother: But ſeeing it is once dead to the Fire-Source, it cannot die any more in the Fire of the Heat or Cold, but it continually proceeds forth from the Fire, and the Fire draws it again continually into itſelf, and ſo it is the Life of the Fire; and this is the Air, which in the Fire is rightly called Wind, by Reaſon of the Strength and Force; and in that [d] which is proceeded forth it is properly called Air, by Reaſon of its Life of Meekneſs.

[d] In the outward Principle in the expreſſed formed Word.

11. And in the dying of the Fire we are to underſtand the Oil, whence the Fire receives its ſhining Light, in which the true Life is underſtood; for that which proceeds forth in the Fire-Death with the Deſire to be delivered and freed from the Fire-Source,

that is a Desire of Meekness, and takes its Original in the first Will to Nature, in which the eternal Nothing brings itself with its Lubet into a Desire.

12. This Lubet brings forth itself through the cold and hot Death (through both the Dyings) again into the Liberty, *viz.* into the *NOTHING*; and so it is manifested in the austere Impression through the Fire, and brought into a Principle, and yet it is not either of the Fire or of the Cold, but so is its Manifestation.

13. But seeing the eternal Lubet to Nature introduces itself with Nature into a Desire; thereupon this Desire cannot die either in the Cold or Heat, for it takes its Origin neither in the Heat or Cold, but in the *Nothing*; and so it is, after it proceeds from the dying in the Fire, again desiring, namely of its own Property, and impresses itself, for in the Fire it has taken the Impression.

14. Now it cannot conceive any thing in its Impression but an Essence according to its Desire, which is now Water; understand according to the dark Impression's Property it is Water, and according to the Fire it is Oil; and that which in the cold Impression is wholly inclosed in the Hardness, as a Conception according to the Wrath's Property, is Earth.

15. Thus the wrathful fiery Desire draws continually the same Air, Water, and Oil into itself, and devours it, and so the Fire-Wrath is changed in the Air, and Oil, and Water, into a shining Light; for the *Nothing* desires *nothing* else but Power and Luster, and so it makes itself manifest, and brings itself into Essence: And the Spirit which proceeds forth out of the Fire burning in the Oil, *viz.* in the Light from the Fire and Light, gives Reason and Understanding; for it has originally taken its Rise in the *Nothing*, and was the Desire to Nature; and has brought itself through all the Properties of Nature, through Heat and Cold, through the dying in the Fire through the Light, and dwells again in the *Nothing*.

16. It is a Prover and Knower of all the Properties, for it is generated through all, and proceeded forth from all; it is as a *NOTHING*, and yet has all Things, and passes through Heat and Cold, and yet none of them apprehend it; as we see, that the Life of the Creature dwells in Heat and Cold, and yet the right Life is neither hot nor cold.

17. Now therefore understand us right: This Birth in the Eternity is spiritual, but in the Time it is material; for I cannot say of God that he is Darkness and Fire, much less Air, Water, or Earth; but in his eternal Desire he has so formed himself with the Time in the Place of this World into such an Essence, which he formed in the speaking *MERCURY* according to the Properties of the Will, and brought with the expressed Word into such a Formation according to the Properties of the Desire in the Eternal Nature, *viz.* in the *Verbum Fiat*.

18. Now the expressed Word, *viz.* the Eternal Nature's Property is understood in *Sulphur*, for therein is the seven-fold Wheel of the Birth, which in the Spirit, *viz.* in the first Conception to Nature, is a Constellation, and divides itself out of the Constellation in its own peculiar Birth into seven Properties, and out of the seven Properties into four Elements.

19. This Constellation is a Chaos, wherein all Things lie, but hidden; and it is the first Body, but spiritual; and the seven-fold Wheel is the first Explication [or working forth] of the Chaos, and makes the second Body, *viz.* the Reason; the second manifests the first, and it is also a spiritual Body; the third Body is elementary, a Cabinet of both the first, and is a visible tangible Body.

20. The first Body, *viz.* the Chaos, or the first Constellation, seeing it is spiritual, is the Word expressed out of the eternal Conception; the same has again its Speaking in itself, which is the Mercurial Wheel in the *Sulphur* with the seven Forms, which speaks forth again from itself the four Elements.

21. Thus the one proceeds forth from the other; the firſt before the Chaos is the Lubet of Eternity in the Abyſs, which takes in itſelf a Will to its own Manifeſtation; this is all God; and the Will conceives in itſelf a Deſire in the Lubet; this is the Chaos, or firſt [c] *Aſtrum*, wherein conſiſts the Eternal Nature, which with the Deſire to Nature introduces itſelf into ſeven Forms, as is before mentioned, and ſo manifeſts the Chaos, *viz.* the eternal hidden Wiſdom of God; and with the Deſire in the Mercurial Wheel the Element is formed, being a ſpiritual Body of the Mercurial Life.

[c] Conſtellation.

22. Now all this is two-fold, *viz.* the Deſire makes in itſelf in its Impreſſion the Darkneſs, wherein is the ſtrong Might of the Enkindling of Nature, and it is painful; and the free Lubet to the Deſire makes in itſelf through the Enkindling of the Deſire Light and pleaſing Motion; the Light is the Power and Luſter, and the Element is its Body, or Eſſence; whereas yet it is only ſpiritual: Thus the Fire-Deſire is a Joyfulneſs in the free Lubet, and in the Darkneſs it is an aking painful Source.

23. Out of this whole Eſſence Man was created to the Image of God, and underſtand us right, he ſtood after and in the Creation in the Dominion of the Element; the Mercurial [f] Wheel in *Sulphur* ſtood in the Light, and in the free Lubet of Eternity; but he departed further with his Deſire into the four Elements, *viz.* into the Center of Darkneſs, from whence Heat and Cold ariſe.

[f] Sphere.

24. His Deſire in the Beginning was bent [inclined] into the Liberty of God, *viz.* into the Element, where he was reſigned in God; and then God's Love-Will ruled him with the free Lubet's Property, but he departed out of the free Lubet of God, out of the Reſignation into a Self-will, which he forged in the Center to Nature, from whence the Pain and Torture ariſe, *viz.* Heat and Cold, ſo alſo Aſtringency, ſour Bitterneſs, and all the Properties of the dark Impreſſion.

25. Even there he fell into the eternal Death, *viz.* into the dying Source, in which the Mercurial Life in the *Sulphur* rules in the Poiſon, where one Form in the Mercurial Sphere does envy, hate, annoy, and deſtroy the other, where there is meer Anguiſh, Aking, Tormenting, and Enmity; for the free Lubet was quenched in him, wherein the holy Element, *viz.* the divine Body conſiſts, and there aroſe in the ſame pure Element the four Elements of the outward Source; [g] there the Image of God was curſed, which is nothing elſe but that God's Love-will, which ruled in the Image of his Likeneſs, withdrew from Man, and ſo Man fell into the Dominion of Nature: And ſeeing the four Elements have a temporal Beginning and End, and muſt again enter into the End, therefore alſo the human Body, which is now become wholly earthly in the four Elements, muſt fall again into the four Elements, and be deſtroyed therein: And therefore now we are to conſider of his Cure and Reſtoration, how he may again be delivered from Death, and be again introduced with the Body into the pure Element, and with the Spirit into the Dominion of God's Will.

[g] *Or* then.

26. Now there is no other Remedy but that he with the Spirit which ariſes in the Chaos, and was inſpired by God's Will-Spirit into the created Image, does again depart out of his Self-hood, *viz.* out of his natural Will, and reſign himſelf up fully and freely into the firſt Will, which in the Beginning formed him into an Image: He muſt wholly die to his Self-hood in himſelf in the Death of the dark Impreſſion (as far as he lives therein to his own Will in the Self-Deſire of the outward Life of the four Elements) and caſt himſelf with total Reſignation into God's Will, *viz.* into God's Mercy, that he may no longer live and will to himſelf, but to God, *viz.* to the firſt Will of God, which created him in its Image, whereby God manifeſted himſelf in an Image; and ſo he is with the firſt *Aſtrum*, viz. with the Chaos of the Soul, again in the ſame Comprehenſion wherein God created him to his Image.

27. But ſeeing the Self-hood, *viz.* the Self-Will, ſtrives againſt this, and will in no wiſe die to its Self-hood (underſtand the Will of the outward World, which is from

the outward Stars and four Elements) therefore God's Food must be given to the inward Will of the Spirit to eat of, that it may live without Need and Hunger as to the outward Being, that it may continually mortify and break the Will of the earthly Self-hood, till the Earthlineſs, *viz.* the earthly Body, does freely unlooſe or diſſolve itſelf in Death, and alſo enter again into the Mother, from whence it was created, and forſake its Self-hood, that the pure Body of the Element (in which [h] the true Life in God's Will-Spirit does again enkindle the Soul in the reſigned Will) and the diſappeared Body from the pure Element may become a Manſion of the Soul, *viz.* a paradiſical Budding, [or bloomy Renovation in the eternal Spring-time of Paradiſe.]

[h] *Or* in which the Soul in the reſigned Will does again enkindle by its Deſire the true Life in God's Will-Spirit, *viz.* in the eternal Light or Liberty.

28. And that the own Will of the Soul might be able to do this, *viz.* that it might break itſelf off from its Self-hood, and willingly enter into the Death of its Self-hood, and become a Nothing in its Self-hood, the free Will of God, *viz.* the eternal Lubet to the Chaos of the Soul, which is the eternal *Mercury* in the Power of the Majeſty, is again entered into the diſappeared Image of God proceeded from the pure Element, *viz.* into the Virgin-like Life, and draws the Will of the Soul to itſelf, and gives it again out of Love and Grace the heavenly Corporality of the pure Element for Food, and the Water in that Element in the Tincture of the Fire and Light, *viz.* of the eternal Life, for Drink: And it has incorporated itſelf in the Humanity, and freely tenders itſelf to all Souls with full Deſire: That Soul which dies to its Self-hood, and brings its Hunger again into God's Mercy, may enjoy this Food, whereby it again becomes the [i] firſt Creature in God's Love.

[i] Such a Creature as it was at firſt, before it fell.

29. Now we are to conſider how the poor Soul captivated in God's Anger, being void of the heavenly Food, lives in meer Anguiſh, and Diſtreſs, and reſtleſs Pain; as the outward earthly Body in its Properties lives in its Hunger in meer Anguiſh, Diſtreſs, and oppreſſing Pain, unleſs the Soul with the pure Element does ſo overpower and keep it under, that it does not fully domineer in its own Dominion of the outward *Aſtrum* and four Elements in the poiſonful Mercurial Wheel, according to the dark Impreſſion, by Reaſon of the Influence of the Element: If the Univerſal does withſtand it, then it may ſtand in quiet Reſt, but yet no longer than the inward penetrates the outward [Body,] and tinctures it: There is in the four Elements no Perfection, till the Body is changed again into the pure Element; therefore it muſt enter again into that from whence the four Elements ariſe.

30. Now in this Time of the four Elements there is mere Pain and [k] Vexation; the Soul amuſes itſelf on the outward *Aſtrum*, which forces into it, from whence its falſe Imagination ariſes, and the Body ſtirs up the poiſonful Mercurial Wheel, from whence Sickneſs and Pains befall it; therefore the Soul muſt be cured with the inward Perfection, *viz.* by the ſpeaking Word, wherein it ſtands in God's Hand, which alone is able to tincture the Soul, and bring it into Reſt: The outward Body muſt be tinctured and healed with the expreſſed *Mercury*; and if the outward *Mercury* does alſo ſtand in the Curſe as a Poiſon-Wheel, then he muſt be tinctured with his own Light in his Mother in the Body [or Womb] of *Sulphur: Mercury*'s own Will and Hunger muſt be broken, that the envious odious Hunger may become a Love Deſire.

[k] Source.

31. And now to know how this may be brought to paſs, we muſt conſider the Generation in *Sulphur*, from whence Joy and Sorrow do ariſe; for the poiſonful *Mercury* may not otherwiſe be reſiſted, and alſo nothing can reſiſt it, but its own Mother which brings it forth, in whoſe Womb it is couched: As nothing can reſiſt the Cold but the Heat only, and yet the Heat is the Cold's Son; ſo alſo the poiſonful *Mercury* muſt be reſiſted with its own Child, which he himſelf generates in his Mother's Womb out of Heat and Cold out of himſelf.

32. As the Love proceeding from the Heart of the Father, which is his Son, with-

ſtands the Anger of the Father, whereby the Father is merciful; ſo likewiſe it is in the expreſſed Word or *Mercury*.

33. Now underſtand it thus: I do not mean that the cold Poiſon of *Mercury* ſhould be, or could be reſiſted with the enkindled Heat; no, but if the cold Poiſon be enkindled, then the Remedy muſt be from the ſame Likeneſs; but it muſt be firſt freed from the Coldneſs, *viz.* from the inflamed cold Wrath, and brought into Meekneſs, and then it does alſo ſtill and appeaſe the Hunger of the Cold's Deſire in the Diſeaſe of the Body: For if enkindled Heat be adminiſtered to the enkindled Cold, then the Cold is diſmayed at the Heat, and falls into a Swound, *viz.* into Death's Property; and ſo the Heat becomes in this Death's Property a Poiſon-Life, *viz.* an anxious Sting; and the *Mercurial* Wheel runs into Sadneſs, *viz.* into Sickneſs, or a craſy Dotage, wherein all Joy is forgotten.

34. For if the Life ſhall ſubſiſt in its own Right, then the Heat and Cold muſt ſtand in [l] Equality, that ſo they may accord one with another, and no Enmity or [m] Diſaffection be at all in any of them; the one muſt not exceed or over-top the other, but they muſt ſtand in one Will; for the enkindled Cold deſires no Heat, but only Likeneſs: Every Hunger deſires only Likeneſs for its Food, but if the Hunger be too ſtrongly enkindled in the Cold, ſuch a Cure is not to be given it which is ſo enkindled; indeed it muſt be in as high a Degree in the Cold; but the violent Force muſt be firſt taken away from it; ſo that it may be only as the Mother which generates it, not according to the enkindled Poiſon-Source, but according to the Mother's Joy; and ſo the Sickneſs, *viz.* the Poiſon in the Anguiſh, will be likewiſe changed into ſuch a Joy, and ſo the Life receives again its firſt Property.

[l] Equal Eſſence.
[m] *Or* Departure.

35. The raw oppoſite Body does not belong to the Cure, but its Oil, which muſt be mollified with its own Love, underſtand with a meek Eſſence, which alſo belongs to the ſame Property; for the ſeven Forms of Nature are only one in the Center: Therefore that Oil muſt be brought ſo far in the Wheel, till it enters into its higheſt Love-Deſire, and then it is rightly fit for Cure; for there is nothing ſo evil but it has a Good in it, and that very Good reſiſts its Evil, [or poiſonful Malignity.]

36. Thus alſo in the ſame Sickneſs it may withſtand the enkindled Wrath in the Body; for if the cold Poiſon be enkindled in the Body, then its Good falls into [n] Faintneſs; and if it cannot obtain the Likeneſs of its Eſſence for its Help, it remains in Faintneſs; and then the enkindled Wrath alſo does immediately conſume itſelf, and falls alſo into Faintneſs; and ſo the natural Death is in both, and the moving Life in the Body ceaſes; but if it attains the [o] Likeneſs, then it gathers Strength again, and the enkindled Hunger of the Diſeaſe muſt ceaſe.

[n] Into a Swoon, or Impotency.
[o] *Or* Aſſimulate.

37. In like Manner alſo we are to conſider of the Heat, which needs no cold Property, but the Likeneſs; yet it muſt be firſt freed from the Wrath of the ſame Likeneſs, and brought into its own higheſt Joy and Good, ſo that this Likeneſs does not [p] effectually operate either in Heat or Cold, but in its own Love-Deſire, *viz.* in its beſt Reliſh, and ſo it will bring the Heat in the Body into ſuch a Deſire: All Corruptions in the Body proceed from the Cold; if the Brimſtone be too vehemently enkindled by the Heat, then the Right and Property of the Cold dies, and enters into Sorrow.

[p] *Or* vehemently, by Force.

38. *Mercury* is the [q] moving Life in all, and his Mother is *Sulphur*; now the Life and Death lie in *Sulphur*, viz. in the wreſtling Mercurial Wheel. In the *Sulphur* there is Fire, Light, and Darkneſs; the Impreſſion cauſes Darkneſs, Coldneſs, and Hardneſs, and alſo great Anguiſh: and from the Impreſſion of the Attraction *Mercury* takes his Riſe, and he is the Sting of the Attraction, *viz.* the Motion or Diſquietude, and ariſes in the great Anguiſh of the Impreſſion, where Coldneſs, *viz.* a dark cold Fire, by Reaſon of the Hardneſs, ariſes in the Impreſſion; and in the Sting of Anguiſh, *viz.* in the Diſquietude, an hot Fire ariſes.

[q] Stirring, active.

39. Now *Mercury* is the Wheel of Motion, and a ſtirring up of the Cold and Heat; and in this Place it is only a painful aking Source in Heat and Cold, *viz.* a cold and hot fiery Poiſon-Anguiſh, and forces forward as a Wheel, and yet it is a Cauſe of Joy, and all Life and Motion; but if it ſhall be freed from the Anguiſh, and introduced into the Joy, then it muſt be brought forth through Death.

40. Now every Sickneſs and Malady is a Death's Property; for *Mercury* has too much enkindled and enflamed himſelf either in Heat or Cold, whereby the Eſſence or Fleſh, which he has attracted to himſelf in his Deſire, *viz.* in his Mother in the *Sulphur*, is burnt, whereby the Earthlineſs ariſes both in the Water and Fleſh: Even as the Matter of the Earth and Stones, *viz.* the Groſſneſs of the ſame, is nothing elſe but a burnt *Sulphur*, and Water in *Mercury* is his Property, where the Sal Niter in the Flagrat of the Mercurial Wheel, from whence the manifold Salts ariſe, is burnt [or too vehemently enflamed,] from whence come the Stink and evil Taſte.

41. Otherwiſe if the *Mercury* did ſo effectually operate therein in the Oil of *Sulphur*, that he might be brought through the Death of the Impreſſion from the Heat and Cold, then the Earth would be again in Paradiſe, and the Joy-Deſire would again ſpring [or bloom afreſh] through the Anguiſh of the Cold's Impreſſion: And this is the Cauſe that God laid the Curſe upon the Earth; for the Mercurial Wheel was deprived of its Good, (*viz.* the Love-Deſire, which ariſes in the eternal Liberty, and manifeſts itſelf with this Mercurial Wheel through Cold and Heat, and proceeds forth through the Fire, and makes a ſhining of the Light) and the Curſe was brought thereinto, which is a withdrawing of the Love-Deſire.

42. Now this *Mercury*, being a Life in the *Sulphur* of its Mother, ſtands in the Curſe, *viz.* in the Anguiſh of Heat and Cold, and makes in his Flagrat, or Sal-nitral Walm, continually Salts, according to ſuch Property as he is in each Place, and as he is enkindled in each Body; theſe Salts are only the Taſte in the ſeven Properties.

43. Now if the *Mercury* be too vehemently enkindled in the Cold, then he makes in the Sal-nitral Flagrat in his Mother in the *Sulphur* a cold hard impreſſive Salt, from whence Melancholy, Darkneſs, and Sadneſs ariſe in the Life of *Sulphur*; for obſerve what Salt is in each Thing, ſuch a Luſter of the Fire, and ſuch a vital Shining from the Fire is alſo therein; but if *Mercury* be enkindled in immoderate Heat, he then burns up the cold Eſſence, and makes raging Pains and Achings according to the Impreſſion, and according to the Sting's Property, from whence ariſes in the *Sulphur* great Heat and Inflammation; he dries up and conſumes the Water, ſo that the Deſire's Hunger or Sting has then no Food to ſatisfy its wrathful Hunger, upon which he rages and tears in the Salt, as it is the Poiſon's Property [ſo to do,] from whence the painful Diſtemper in the Fleſh ariſes.

45. But if he obtains the Likeneſs again in the Property as he ſtands in the Center of his Mother, *viz.* in the *Sulphur*, underſtand as ſhe has generated him in the Beginning, *viz.* as he at firſt came forth to the natural Life in both Tinctures of Man and Woman, underſtand in the Child where his Life did enkindle, then he is freed from all Anguiſh, and enters again into the Likeneſs of the Heat and Cold; and though the Strife ariſes in many even from the very Womb, yet the Combat is firſt raiſed up after the Beginning of the Life: In the Life's Beginning the Life enters into its higheſt Joy; for the Gates of the three Principles are opened in equal Accord; but the Strife ſoon begins about the Conqueſt between the Darkneſs and Light.

46. But now we are to conſider what is to be done to *Mercury*, if he be [r] enkindled either in Heat or Cold, whereby he raiſes up Sickneſs and Pains: Now it were very good that Men had the right Cure; but alas! it will remain hidden and covered by Reaſon of the Curſe of the Earth, and the Abominations and Sins of Men, becauſe they awaken this Poiſon in *Mercury* with their immoderate [s] Beſtiality.

[r] Enraged.

[s] With their beſtial luſtful Exceſs or Diſorder.

47. Yet the poor Captive has Need of Deliverance; and though Men have not the high Univerſal, which reaches the Center, and brings the Wheel of Life into its firſt Property, yet Men muſt take from the Mercurial [t] Walm of the Earth its Fruits thereunto, ſeeing the Body is alſo become earthly: A Man muſt accord (or aſſimulate) one Likeneſs with another, one Salt with another, according as the Inflammation is in the Salt of the Body: For obſerve, in what Property the Brimſtone is enkindled, either in Heat or Cold, in Melancholy or falling Sickneſs (whether the Brimſtone be burnt too in the Body and putrified, or whether it be yet freſh and burning) even ſuch an Herb, ſuch a Brimſtone belongs to the Cure, leſt the Heat or Cold be terrified in the Salniter, where the Salt ariſes, by a ſtrange Might which comes into it, and generates a [u] mort Salt, and ſets open more and more the Houſe of Sadneſs: But it is not ſufficient and powerful enough in its wild Nature and Property as it grows out of the [x] Walm of the Earth; it is not able to maſter the Root of the enkindled *Mercury* in the Brimſtone, but it does more vehemently enkindle it in ſuch a Source and Property.

[t] Seething.

[u] Mortifying.

[x] Seething.

48. That which thou deſireſt ſhould happen to the Body, the ſame muſt firſt happen to that which ſhall cure the Body: To the Cure of a foul Sickneſs there belongs a foul Brimſtone, and ſo to a cold or hot Sickneſs the like is to be underſtood; for look in what Degree of the Fire or Cold *Mercury* is enkindled, and in what Form among the ſeven Properties of Nature; that is, what Salt ſoever among the ſeven Salts is enkindled, ſuch a Salt belongs to the Cure: For Sickneſs is nothing elſe but an Hunger; now the Hunger deſires nothing elſe but its Likeneſs; but now the Property of that Life, which in its Beginning of its Riſe ſtood in Joy, is the Root; and the Sickneſs is its immoderate enkindling, whereby the Order [or Temperature] is broken and divided: Thus the Root deſires in its Hunger the Likeneſs, but the Inflammation has taken it away; now the Inflammation is ſtronger than the Root, therefore the Hunger of the Inflammation muſt be appeaſed, and that which itſelf is muſt be adminiſtered to it.

49. But as God cured us with his Love, and reſtored to us the Salvation of the Soul, when we had enkindled the ſame in the poiſonful *Mercury* of his Anger; in like Manner alſo this Likeneſs muſt be firſt cured and circulated in the Mercurial Wheel, and freed from the Heat and Cold; indeed not taken away from them, (this cannot be, and it were alſo unprofitable) but it muſt be brought into his higheſt Joy, and then it will make ſuch a Property in the Body in the *Mercury* of the Brimſtone and Salt; for the Root of Life does again quicken itſelf therein, and lifts up the firſt Deſire, ſo that now the Hunger vaniſhes in the Fall of the Inflammation.

50. Now it behoves the Phyſician to know how he may deal with the Medicaments in the Likeneſs, ſo that he does not enrage them, and bring them into another Property; for in their Property they are even as a Man's Life is: He muſt take Care that they remain in their Degree, as they are originally brought forth in their Mother; for nothing can come higher than it is in the Center of its Original according to the Hiddenneſs; but if it ſhall come higher, then it muſt aſſume another Property to itſelf; and ſo it is not in its own Degree, and has not its proper Virtue, but an improper one; which indeed may very well be, but it has loſt its Nature-Right, wherein it ſtands in Joy, and is not able to effect any proper Operation in the Aſſimulate of its own Nature.

51. Therefore there is nothing better than to let every Thing remain in its innate genuine Virtue; only its Wrath muſt be changed into its own Joy, that ſo its own Virtue according to the good Part may be advanced into its Dominion, and then in the Likeneſs it is powerful enough in all Sickneſſes without any other Mixture: For the Original in the Life deſires no other Multiplicity, but only its Likeneſs, that it may ſtand, live, and burn in its own Power and Property.

52. The Power of the Moſt High has given to all Things (to every one according to its Property) a fixed Perfection; for *all was very good*, as *Moſes* ſays, but with the

Curſe the *Turba* is introduced, ſo that the Properties ſtand in the Strife of *Mercury*; yet in each Property, in every Herb, or whatever is, in whatever grows or ariſes out of the [y] Walm of the four Elements, there is a Fixity hidden; for all Things which are in the four Elements are originally ſprung forth out of the eternal Element, in which there is no Strife, neither Heat nor Cold, but all Things were in equal Weight of all the Properties in a Love-Play, as it is ſo now in Paradiſe; and the ſame [Paradiſe] ſprung forth in the Beginning of this World before the Curſe through the Earth: Thus it is alſo yet hidden in all Things, and may be opened by Underſtanding and Art, ſo that the firſt Virtue may overcome the enflamed Malignity.

[y] Seething.

53. Though we Men have not full Power to do it in Self-Might, yet it may be done in God's Permiſſion, who has again [z] turned his Mercy towards us, and again opened Paradiſe and its Comprehenſion in Man: Hath God given us Power to become his Children, and to rule over the World? Why then not over the Curſe of the Earth? Let none hold it for impoſſible; there is required only a divine Underſtanding and Knowledge thereunto, which ſhall bloſſom in the Time of the Lily, and not in *Babel*, for whom we alſo have not written.

[z] Or put his Mercy into us.

The Fourteenth Chapter.

Of the Wheel of Sulphur, Mercury, *and* Salt; *of the Generation of Good and Evil; ſhewing how the one is changed into the other, and how one manifeſts its Property in the other, and yet both remain in the firſt Creation in the Wonder of* GOD *to his own Manifeſtation and Glory.*

1. THIS is an open Gate of the foregoing Deſcription: Every one ſays, *Shew me the Way to the Manifeſtation of the Good.* Hear and obſerve well, dear Reaſon; thou muſt thyſelf be the Way, the Underſtanding muſt be born in thee, otherwiſe I cannot ſhew it thee; thou muſt enter into it, ſo that the underſtanding of the Work in its practic Art, wherein I deal not, may be opened to thee; I write only in the Spirit of Contemplation; how the Generation of Good and Evil is, and open the Fountain: He ſhall draw the Water whom God has appointed thereunto; I will here only deſcribe the Wheel of Life [a] as it is in itſelf.

[a] *Or* what it is.

2. When I ſpeak of *Sulphur*, *Mercury*, and *Salt*, I ſpeak of one only Thing, be it either ſpiritual or corporeal; all created Things are that one Thing, but the Properties in the Generation of this only Thing make a Difference [or give various gradual Diſtinctions;] for when I name a Man, or Lion, Bear, Wolf, Hare, or any other Beaſt; yea alſo a Root, Herb, Tree, or whatever may be named, it is the ſame only Thing.

3. All whatever is corporeal is the ſame Being; the Herbs and Trees, and alſo the Animals, but each Thing in its Difference of the firſt Beginning: According as the Property in the *Verbum Fiat* has imprinted itſelf in each Thing, ſo is that Kind in its Propagation, and all Things ſtand in the Seed and Procreation; and there is not any Thing but has a Fixity in it, be it either hidden or manifeſt, for all ſhall ſtand to the Glory of God.

4. Whatever is riſen from the eternal Fixity, as Angels and the Souls of Men, remains indeſtructible in its fixt Being; but whatever is riſen in the unfixt Being, *viz.* with the Motion of Time, that does again enter into the firſt Motion from whence it has taken its Original, and is a Map of its Form which it had here, like a Picture, or as an Image in a Glaſs without Life; for ſo it was from Eternity before the Times of this World, which the Moſt High has introduced into an Image, into the comprehenſible natural Life in Time, to behold the great Wonders of his Wiſdom in a creaturely Being, as we plainly ſee.

5. Now we are to conſider the only Mother, how the ſame is in her Property, from whence the innumerable Multiplicity ariſes, and has continually riſen; and how ſhe generates Life and Death, Evil and Good; and how all Things may be brought into their firſt [Ens,] *viz.* into the Place where they originally ariſe, to which the Death, or the Dying, is the greateſt Myſtery.

6. For nothing, which is departed out of its firſt Order, as the Mother brought it forth, can go back again, and enter with its aſſumed Order into its Root, unleſs it dies again with its aſſumed Order in its Mother; and even then it is again in the End, and in the Place whence it was created, and ſo it ſtands again in the *Verbum Fiat*, viz. in the Bound of its Order in the expreſſed Word, and may enter again into that which it was in the Beginning before it was corporeal; and there it is Good, for it ſtands again in that from whence it proceeded.

7. Now therefore we are to conſider the Beginnings of all Things, for we cannot ſay that this World was made out of ſomething, it was only and barely a Deſire out of the free Lubet, that the Abyſs, *viz.* the higheſt Good or Being, *viz.* the Eternal Will, would behold itſelf in the Lubet as in a Glaſs; therefore the Eternal Will has conceived the Lubet, and brought it into a Deſire, which has impreſſed itſelf, and figurized, and corporiſed itſelf both to a Body and Spirit according to the ſame Impreſſion's Property, according as the Impreſſion has introduced itſelf into Forms, whereby the Poſſibilities [or Powers] are riſen in the Impreſſion as a Nature.

8. This Impreſſion is the only Mother of the Manifeſtation of the Myſtery, and it is called Nature and Eſſence, for it manifeſts what has been from Eternity in the Eternal Will; yet we are to conceive that there was in Eternity a Nature in the Eternal Will, as an Eternal Mind in the Will; but it was only a Spirit in the Will, and the Eſſence of its Ability was not made manifeſt, but only in the [b] Looking-glaſs of the Will, which is the Eternal Wiſdom, wherein all Things which are in this World were known in two Centers, *viz.* according to the Fire and Light, and then according to the Darkneſs and Eſſence; all which came with the Motion of the Eternal Will through the Deſire in the Will into a manifeſt Myſtery, and ſo introduced itſelf into a manifeſt Poſſibility.

[b] Mirror.

9. This is now the Eſſence expreſſed or made manifeſt out of Eternity into a Time, and conſiſts in the fore-mentioned Forms in *Sulphur*, *Mercury*, and *Salt*, where the one is not divided or parted aſunder from the other: It is one eternal Eſſence, and [c] ſhapes itſelf into the Properties of the Deſire according to the Poſſibility of the Manifeſtation; and we are to underſtand that one Property is not, nor cannot be without the other; they are altogether the ſame only Poſſibility: And now we will ſpeak of their Differences, *viz.* how this only Poſſibility introduces itſelf into Good and Evil, *viz.* into ſtill Peace and conſtant Unquietneſs.

[c] *Or* figures.

10. We find ſeven eſpecial Properties in Nature, whereby this only Mother works all Things, which are theſe, *viz.* Firſt, the Deſire, which is aſtringent, cold, hard, and dark. Secondly, bitter, which is the Sting of the aſtringent hard [d] Encloſure; this is the Cauſe of all Motion and Life. Thirdly, the Anguiſh, by Reaſon of the raging in

[d] *Or* Attraction.

the Impreſſion, where the impreſſed Hardneſs falls into a tearing Anguiſh and Pain by Reaſon of the Sting.

11. Fourthly, The Fire, where the Eternal Will in this anxious Deſire introduces itſelf into an anxious darting Flaſh [or twinkling Lightening,] *viz.* into Strength and devouring of the Darkneſs, with which the Hardneſs is again conſumed, and introduced into a corporeal moving Spirit.

12. Fifthly, The [e] Egreſs of the free Will out of the Darkneſs and out of the Fire, and dwelling in itſelf, where the free Will has received the Luſter, ſo that it enlightens and ſhines as a Light out of the Fire, and the potent Deſire of the free Will, which it has ſharpened in the Fire (in that it is dead in the Fire to the Eſſence of the Darkneſs of the firſt Form, and conſumed) does now in the Light's Deſire draw into itſelf the Eſſence from the dying of the Fire, according to its Hunger, which is now Water; and in the Luſter it is a Tincture from the Fire and Light, *viz.* a Love-Deſire, or a [f] Beauty of Colours; and here all Colours ariſe; as we have fully ſet it down in our other Books, but eſpecially in the *Three fold Life of Man.*

[e] The flowing, *or* proceeding forth.

[f] *Or* fair Complexion.

13. Sixthly, The Voice or Sound, which in the firſt Form is only a Noiſe from the Hardneſs, and is dead or mortified as to that [Hardneſs] in the Fire, and yet in the fifth Form, in the Love-Deſire, *viz.* in the pleaſant Property, it is again received as a clear Sound out of the dying of the Fire in the Luſter of the Light in the Tincture, wherein all the five Senſes, *viz. Hearing*, *Seeing*, *Feeling*, *Smelling*, and *Taſting*, ariſe in the Tincture of the Light from the Fire.

14. Seventhly, The *Menſtruum*, or the Seed of all theſe Forms which the Deſire impreſſes into a comprehenſive Body or Eſſence wherein all lies; whatever the ſix Forms are ſpiritually, that the ſeventh is eſſentially.

15. Thus theſe are the ſeven Forms of the Mother of all Beings, from whence all whatever is in this World is generated; and moreover the Moſt High has, according to this Mother, introduced and created ſuch Properties as this Mother is in her wreſtling Forms (underſtand, as ſhe brings herſelf with the wreſtling into Properties) into a [g] Wheel, which is as a Mind of the Mother, from whence ſhe continually creates and works; and theſe are the Stars with the planetary Orb according to the Platform of the eternal *Aſtrum*, which is only a Spirit, and the Eternal Mind in the Wiſdom of God, *viz.* the Eternal Nature, from whence the eternal Spirits are proceeded and entered into a creaturely Being.

[g] Orb, *or* Rotation.

16. And moreover the Moſt High has introduced the Property of this Wheel in the Motion, as a Life into the four Officers, which manage the Dominion in the pregnant Mother; and theſe are the four Elements to which the Wheel of the Mind, *viz.* the *Aſtrum* affords Will and Deſire; ſo that this whole Being is but one only Thing, and yet is ſo proportioned [or compoſed] as a Mind of a Man: Even as he is in Soul and Body, ſo alſo is this only Eſſence; for [h] it was created out of this whole Eſſence into an Image according to Eternity and Time; out of Eternity according to the Soul, and out of Time according to the outward Eſſence, as a Similitude and Image of Eternity and Time, both according to the Eternal Will and Mind and its Eſſence, and alſo according to the Mind of Time and its Eſſence: And therefore now we are rightly to conſider of this *Sulphurean* Wheel of all Eſſences, how the Properties introduce themſelves into Good and Evil, and again bring themſelves out of Good and Evil.

[h] *Or* he.

17. The Impreſſion or Deſire, *viz.* the firſt Form to Nature, which is called, and is alſo the *Fiat*, receives the Deſire's Property according to the Property of all the ſeven Forms into itſelf, and impreſſes them, ſo that out of the Nothing proceeds forth an Eſſence according to the Properties of the Will: Now its own Property, ſeeing it is only a Deſire, and impreſſes itſelf, is dark, and cauſes Hardneſs, *viz.* a ſtrong [i] Pulſation, which is a Cauſe of the Tone or Sound, which becomes yet more hard in the Fire, *viz.*

[i] *Or* Noiſe.

in the fourth Form, where then the Groſſneſs dies away, and it is received again in the fifth Form, *viz.* in the Love-Deſire; and again it proceeds forth in its own Property in the Love-Deſire, and makes the ſixth Form, *viz.* the Sound, Voice, or Tone out of the Fire and Water.

18. Now this Tone or Sound, which is called *Mercury*, ariſes in the firſt Form, *viz.* in the Impreſſion, by Reaſon of the Will and attractive Deſire; for the Attraction makes the Motions and the Compunction in the Hardneſs, which we diſtinguiſh, and call the ſecond Form, but it is a Son of the firſt, and in the firſt.

19. This ſecond Form or Property is the raging, ſtinging, and bitter Pain; for the firſt is aſtringent, and the ſecond is drawing, *viz.* the Deſire into an Eſſence; this ſame Eſſence is the [k] Property of the firſt, and the Attraction makes therein the ſecond Property, *viz.* a bitter ſtinging which the Hardneſs cannot endure; for it would be ſtill, and thereupon it does more vehemently impreſs itſelf to withhold the Sting, and yet the Sting does thereby only grow the greater: Now the Hardneſs, *viz.* the Aſtringency draws inwards, and the Sting [l] from the Hardneſs upwards: Hence ariſes the firſt Enmity and Oppoſition; for the two Forms, which yet are but one, make themſelves their own Enemies; and yet if this were not, there would not be any Eſſence, neither Body nor Spirit, alſo no Manifeſtation of the Eternity of the Abyſs.

[k] Or the firſt Property.

[l] Or the Sting in the Hardneſs, *viz.* the Hardneſs itſelf.

20. But now ſeeing the bitter Sting cannot aſcend, and the Hardneſs alſo cannot hold or incloſe it, they fall into a turning or breaking through like a Wheel, which runs into itſelf as an horrible Eſſence, where both Properties are known only as one, and yet each remains in itſelf unaltered, and produce the third Property between both, *viz.* the great Anguiſh; out of which the Will, underſtand the fixt Will to Nature, deſires to go forth again into the Liberty, *viz.* into the Nothing, into the eternal Reſt; for here it has thus found itſelf, and manifeſted itſelf, and yet there is no ſeparating or departing: and this anxious Form is the Mother of *Sulphur*, for the Sting makes [m] it painful, and the Hardneſs impreſſes it, that it is as a dying Source, and yet it is the true Original to Life.

[m] Underſtand the Mother of *Sulphur*.

21. It has two Properties in itſelf, *viz.* according to the Impreſſion or Deſire it is dark and hard; and according to the Deſire of the Will, which wills to be free from the Anguiſh, and enters again into the Liberty, it is ſpiritual and light; and the Sting breaks in Pieces its conceived Eſſence which the aſtringent Deſire conceives in itſelf, ſo that its Eſſence is hard and ſpalt, and wholly darting as a Flaſh of Lightning from the Darkneſs, and from the Deſire of the Light, underſtand to the Liberty.

22. Now theſe three Forms are in one Eſſence as a raging Spirit; and the Deſire impreſſes theſe Properties, ſo that an Eſſence is made according to their Property, *viz.* according to the aſtringent dark Deſire, *viz.* according to the firſt Original: There is an earthly Eſſence, out of which in the Beginning of the great Motion the Earth was made, and according to the bitter raging Spirit there is the Inſtigation in the Eſſence, *viz.* a Poiſon, and it alſo imprints [or impreſſes] itſelf in the Eſſence, from whence the Earthlineſs is ſo wholly loathſome and bitter; and the third Form, *viz.* the Anguiſh gives a fiery Property thereinto; and yet here there cannot be as yet any Eſſence, but it is only a ſpiritual Eſſence, and the [n] Mother to the Eſſence.

[n] Prima Materia.

23. The fourth form in this *Eſſence* is the Fire, which as to one Part takes its Original out of the dark hard Impreſſion, *viz.* from the Hardneſs, and from the raging Sting in the Anguiſh, which is the cold black Fire, and the Pain of the great Anguiſh; and as to the other Part it takes its Original in the Will's Spirit to Nature, which goes again out of this hard dark Coldneſs into itſelf, *viz.* into the Liberty without the Nature of the auſtere Motion, and enkindles the Liberty, *viz.* the eternal Lubet to the Deſire of Nature, with its Sharpneſs, which it has conceived in the Impreſſion, whereby it is a moving and ſtirring Luſter: For the Liberty is neither dark nor light; but by Reaſon

of the Motion it is light, for its Lubet brings itſelf into the Deſire to Light, that it may be manifeſt in the Light and Luſter; and yet it cannot be otherwiſe brought to paſs but through Darkneſs, ſo that the Light might be made known and manifeſt, and the Eternal Mind might find and manifeſt itſelf; for a Will is only one Thing and *Eſſence*, but through the Multiplicity its Form is made manifeſt, that it is infinite, and a meer Wonder, of which we ſpeak with a Babe's Tongue, being only as a little Spark out of theſe great infinite Wonders.

24. Now underſtand us thus; the Liberty is, and ſtands in the Darkneſs (and [o] inclining to the dark Deſire after the Deſire of the Light) it attains with the Eternal Will the Darkneſs; and the Darkneſs reaches after the Light of the Liberty, and cannot attain it; for it incloſes itſelf with the Deſire in itſelf, and makes itſelf Darkneſs in itſelf; and out of both theſe, *viz.* out of the dark Impreſſion, and out of the Deſire of the Light or Liberty towards the Impreſſion, there is a twinkling [or darting] Flaſh in the Impreſſion, *viz.* the Original of the Fire; for the Liberty ſhines in the Impreſſion, but the Impreſſion in the Anguiſh comprehends it into itſelf, and ſo it is now as a Flaſh: But ſeeing the Liberty is incomprehenſible, and as a Nothing, and moreover without and before the Impreſſion, and [p] abyſſal, therefore the Impreſſion cannot conceive or hold it; but it gives itſelf into the Liberty, and the Liberty devours its dark Property and Eſſence, and rules with the aſſumed Mobility in the Darkneſs, unapprehenſible to the Darkneſs.

[o] *Or* oppoſite to the dark Deſire, *or* dark Impreſſion, which is after the Light's Deſire.

[p] *Or* without any Ground.

25. Thus underſtand us right: There is in the Fire a Devouring; the Sharpneſs of the Fire is from the auſtere Impreſſion of the Coldneſs and Bitterneſs, from the Anguiſh; and the Devouring is from the Liberty, which makes out of the Something again a Nothing according to its Property.

26. And underſtand us very exactly and well: The Liberty will not be a Nothing, for therefore the Lubet of the Liberty introduces itſelf into Nature and Eſſence, that it might be manifeſt in Power, Wonder, and Being; it likewiſe aſſumes to itſelf through the Sharpneſs in the cold and dark Impreſſion the Properties, that it might manifeſt the Power of the Liberty: For it conſumes the dark Eſſence in the Fire, and proceeds forth out of the Fire, out of the Anguiſh of the Impreſſion, with the ſpiritual Properties in the Light; as you ſee, that the outward Light ſo ſhines forth out of the Fire, and has not the Source and Pain of the Fire in it, but only the Property; the Light manifeſts the Properties of the Darkneſs, and that only in itſelf; the Darkneſs remains in itſelf dark, and the Light continues in itſelf light.

27. The Liberty (which is called God) is the Cauſe of the Light; and the Impreſſion of the Deſire is the Cauſe of the Darkneſs and painful Source: Now herein underſtand two eternal Beginnings, *viz.* two Principles, one in the Liberty in the Light, the other in the Impreſſion in the Pain and Source of the Darkneſs, each dwelling in itſelf.

28. And underſtand us farther concerning their opening Eſſence and Will, how Nature is introduced into ſeven Properties; for we ſpeak not of a Beginning, for there is none in Eternity; but thus the eternal Generation is from Eternity to Eternity in itſelf; and this ſame eternal Generation has according to the Property of Eternity through its own Deſire and Motion introduced itſelf with this viſible World (as with a Likeneſs of the Eternal Spirit into ſuch a creaturely Being which is a Type or Platform of the Eternal Being) into a Time, of which we will ſpeak afterwards, and ſhew what the Creature is, namely a Similitude of the Operation of Eternity, and how it has alſo this ſame working temporally in itſelf.

29. Now concerning the Fire underſtand us thus: The Fire is the Principle of every Life; to the Darkneſs it gives Eſſence and Source, elſe there would be no Senſibility in the Darkneſs, alſo no Spirit, but meer Hardneſs, a hard, ſharp, bitter, galling Sting, as it is really ſo in the eternal Darkneſs; but ſo far as the hot Fire may be [q] obtained,

[q] *Or* reached.

the dark compunctive Property ſtands in the aſpiring covetous Greedineſs like to a horrible Madneſs, that it may be known what Wiſdom and Folly is.

30. Now the Fire gives alſo Deſire, Source and Properties to the Light, *viz.* to the Liberty; yet know this, the Liberty, *viz.* the Nothing, has no Eſſence in itſelf, but the Impreſſion of the auſtere Deſire makes the firſt Eſſence, which the Will-Spirit of the Liberty (which has manifeſted itſelf through the Nature of the Deſire) receives into itſelf, and brings it forth through the Fire, where the Groſſneſs, *viz.* the Rawneſs, does then die in the Fire.

31. Underſtand it thus: When the Flaſh of Fire reaches the dark Eſſentiality, then it becomes a great Flagrat, where the cold Fire is diſmayed, and does as it were die, falls into a [r] Swoon, and ſinks down: And this Flagrat is effected in the Enkindling of the Fire in the Eſſence of the Anguiſh, which has two Properties in it; *viz.* the one goes downwards into the Death's Property, being a Mortification of the cold Fire, from whence the Water ariſes, and according to the [s] Groſſneſs the Earth is riſen; and the other Part aſcends in the Will of the Liberty, in the Lubet, as a Flagrat of Joyfulneſs; and this ſame Eſſence is alſo mortified in the Flagrat in the Fire, underſtand the cold Fire's Property, and gives alſo a Water-Source, underſtand ſuch a Property.

[r] Becomes impotent.

[s] The *Caput mortuum.*

32. Now the Flaſh, when it is enkindled by the Liberty, and by the cold Fire, makes in its Riſing a Croſs with the Comprehenſion of all Properties; for here ariſes the Spirit in the Eſſence, and it ſtands thus:

If thou haſt here Underſtanding, thou needeſt aſk no more; it is Eternity and Time, God in Love and Anger, moreover Heaven and Hell.

33. The lower Part, which is thus marked ☋, is the firſt Principle, and is the Eternal Nature in the Anger, *viz.* the Kingdom of Darkneſs dwelling in itſelf; and the upper Part, with this Figure is the Salniter: The upper Croſs above the Circle is the Kingdom of Glory, which proceeds forth in the Flagrat of Joy in the Will of the free Lubet in itſelf out of the Fire in the Luſter of the Light into the Power of the Liberty; and this ſpiritual Water, which alſo ariſes in the Flagrat of Joy, is the Corporality, or Eſſentiality, in which the Luſter from the Fire and Light makes a Tincture, *viz.* a budding and growing, and a Manifeſtation of Colours from the Fire and Light.

34. And this Form of Separation between the living and the dead Eſſentiality is the fifth Form, and is called the Love-Deſire; its Original is from the Liberty, which in the Fire has introduced itſelf into a Deſire, *viz.* out of the Lubet of the Liberty into the fair and fiery Elevation of Joy, being a Flame of Love, which alſo imprints in its Love-Deſire the Property of that which it has conceived in the Will of the Eternal Mind, which brings itſelf through the Fire's Sharpneſs again into itſelf, *viz.* into the firſt Properties, which ariſe in the firſt Impreſſion, *viz.* from the Motion and Stirring; and the Joyfulneſs ariſes out of the Anguiſh: For this is Joy, that the Will to Nature is delivered and freed from the dark Anguiſh, for elſe there would be no Knowledge of what Joy was, if there was not a painful Source; and in its Love-Deſire it conceives the firſt Properties in the firſt Impreſſion, which divide themſelves in this Deſire into five Forms; *viz.* from the Fire-Flaſh into Seeing, for the Water of Love reaches the Luſter of the Tincture, wherein the Sight conſiſts; and from the Hardneſs, *viz.* from the Penetration of the Sting in the Hardneſs, into Hearing, ſo that in this ſame Nothing, *viz.* in the Liberty, there is a Sound, which the Tincture catches, and brings it forth in the Water of the Deſire: and from the raging Sting into Feeling, ſo that one Property feels another; for if all Properties were only one, there would be no Seeing, Hearing, or Feeling, alſo no Underſtanding: And from the Aſſimulation, that one Property ariſes in the other, but with another Property, comes the Taſte; and from the

egreſſive Spirit of the Properties (in that the Egreſs of each Property enters into the other) ariſes the Smell.

35. Now theſe five Forms do all of them together make in the Love-Deſire, *viz.* in the fifth Form, the ſixth, that is, the Sound or Voice, as a Manifeſtation of all the Forms in the Spirit's Property, which the fiery Light's Deſire incloſes with the ſpiritual Water as one only Eſſence, which is now the fiery Will's own Eſſence, which has brought itſelf forth in the Light, wherein it works and makes the ſeventh Form, as an Habitation of the ſixth, from whence the Eſſence and Dominion of this World were generated, and introduced into a Form according to the [t] Right of the eternal Birth.

[t] Law, *or* Appointment.

36. Now underſtand us right; we do not hereby underſtand a Beginning of the Deity, but the Manifeſtation of the Deity: The Deity is herein known and manifeſted in Trinity; the Deity is the eternal Liberty without all Nature, *viz.* the eternal Abyſs; but thus it brings itſelf into Byſs for its own Manifeſtation, eternal Wiſdom, and Deeds of Wonder.

37. The Eternal Father is manifeſted in the Fire, and the Son in the Light of the Fire, and the Holy Spirit in the Power of the Life and Motion proceeding from the Fire in the Light of the Kingdom of Joy, being the egreſſive Power in the Love-Flame; we ſpeak only by Parts of the Univerſal [u] as a Creature.

[u] *Or* in a creaturely Manner.

38. The Deity is wholly every where all in all; but he is only called God according to the Light of Love, and according to the proceeding Spirit of Joy; but according to the dark Impreſſion he is called God's Anger and the dark World; and according to the eternal Fire-Spirit he is called a conſuming Fire.

39. We give you only to underſtand the Being of all Beings, whoſe Original in itſelf is only one eternal Eſſence; but with its own Manifeſtation it comes into many Beings, to its own Honour and Glory; and now we will ſhew you what the Creature's Life and Dominion is in this all-eſſential Being.

40. Now therefore underſtand us right what we mean by theſe three Words, *Sulphur*, *Mercury*, and *Sal:* In the Eternity all is Spirit; but when God moved himſelf with the eternal Nature, wherein his own Manifeſtation conſiſts, he produced out of the ſpiritual Eſſence a palpable and manifeſt Eſſence, and introduced it into a creaturely Being according to the eternal Properties, which alſo conſiſts of Spirit and Eſſence, according to the [x] Right [or Law] of Eternity.

[x] *Or* genuine Property.

41. And now I will ſpeak of the outward Kingdom, *viz.* of the third Principle or Beginning; for in this World there is alſo Light and Darkneſs in each other as in the Eternity: God has given this World a Sun, as a Nature-God of the outward Powers, but he rules therein as Lord; the outward [Kingdom] is only his prepared Work, which he rules and makes with the Aſſimulate, as a Maſter makes his Work with an Inſtrument.

42. *Sulphur* is in the outward World, *viz.* in the Myſtery of the great God's Manifeſtation, the firſt Mother of the Creatures; for it ariſes out of Darkneſs, Fire, and Light; it is on one Part, according to the dark Impreſſion, aſtringent, bitter, and anxious; and on the other Part, towards the Deity, as a Similitude of the Deity, it is Fire, Light, and Water, which in the Fire ſeparates itſelf into two Forms, *viz.* according to the Mortification into Water, and according to the Life into Oil, in which the true Life of all the Creatures of the outward World conſiſts.

43. *Mercury* is the Wheel of Motion in the *Sulphur*; he is on one Part according to the dark Impreſſion the ſtinging Rager, and the great Unquietneſs, and ſeparates itſelf alſo in the Fire in its Mother, *viz.* in the *Sulphur*, into two Properties, *viz.* into a twofold Water; for in the Mortification of the Fire all is turned to Water, underſtand into a living pleaſant Water according to the Light, which produces Silver in the Brimſtone, *viz.* in the ſeventh Property of Nature, which is the powerful Body, and in the Fire

its Water is Quickſilver, and in the Aſtringency, *viz.* in the Anguiſh of the Darkneſs, it is a Ruſt or Smoke; therefore if its outward Water-Body be caſt into the Fire, underſtand [that Body] which it receives in *Sulphur* from the watery Property, then it does [y] evaporate, for in the Fire every Property ſeparates itſelf again into the firſt Eſſence, from whence it came originally, where all Things were only a Spirit.

[y] Or fly from thence as a Smoke.

44. And then ſecondly it ſeparates itſelf according to the Water of the dark Impreſſion into a Poiſon-Source, which yet cannot be underſtood to be a Water, but only a corporeal Eſſence of the Spirit; for as the Spirit's Property is, ſo is alſo its Water; and even ſo it is in the Fire-Flagrat.

45. Further underſtand us in the fiery Flagrat concerning the *Salniter*, from whence the manifold Salts and Powers ariſe; for all the Properties of the Spirit are become corporeal in the great Motion of the Eſſence of all Eſſences, and entered into a viſible and comprehenſible Being: This Flagrat is effected in the enkindling of the Fire; and in the Mortification of the Fire it impreſſes into itſelf from the Water's Original a Water, according to the Property of the Flagrat, which yet is rather Fire than Water, but its mortal Eſſence is a Water according to the Property of the Flagrat; it is the Compriſal of all Properties, it brings forth in its Comprehenſion, *viz.* in the fiery Flagrat all Properties in itſelf, and apprehends the Property of the Light in its Powers, and alſo the Property of the dark Impreſſion in its Powers, and makes all fiery; one Part according to the Coldneſs, and one Part according to the Heat; but the moſt Part according to the endleſs *Mercury*, which is the Life of all Eſſences in Evil and Good, in Light and Darkneſs.

46. This *Salniter* is the Mother of all *Salts* in Vegetables and Animals, *viz.* in Herbs and Trees and every Thing; he is in all Things, which give a Taſte and Smell, the firſt Root according to each Thing's Property; in the Good (which grow in the Love-Deſire in the Oil of Brimſtone) he is good, powerful, and pleaſant; and in the Evil he is evil in the Anguiſh of Brimſtone; and in the Darkneſs he is the eternal Horror and Deſpair, continually deſiring in the Flagrat to aſpire above the Gates in the Fire, from whence ariſes the Will of all Devils, and of all Pride, to aſcend above the Humility of the Love-Deſire; and in the Fire is the Trial of his *Eſſence*, as we ſee how he claſhes and conſumes himſelf in the Flaſh as a ſudden Thought.

47. For its *Eſſence* ariſes not in the *Eſſence* of *Eternity*, alſo it cannot inherit it, but in the enkindling of the temporal Fire, yet it is perceived in the Eternal Spirit by Reaſon of the Elevation of the Joy; but according to the Eſſence of Mortification, *viz.* according to the Salt of the Fire it ſubſiſts in the Fire: For this Property ariſes out of the firſt Deſire, *viz.* in the Eſſence of the firſt Impreſſion, which Property the Philoſophers call *Saturn*, therefore the Salt is manifold: All Sharpneſs in the Taſte is Salt, the good Taſte ariſes out of the oleous Salt, and ſo alſo the Smell, which is the egreſſive Spirit in which the Tincture appears as a Luſter [or fair Complexion] of Colours.

48. Thus underſtand us right; the *Salniter* in the Fire-Flagrat is the Separation of the Properties, where Death and Life ſeparate themſelves, *viz.* the Life which enters with the Love-Deſire into an Eſſence and Dominion; and then the Life which in the Flagrat of Death, according to the Property of the cold, ſinks down in the Mortification of the Flagrat as an Impotency, and gives Weight; and according to the Subtility it gives Water, and according to the Groſſneſs of the Auſtereneſs Earth; and according to *Sulphur* and *Mercury*, Sand and Stones; and according to the Subtility in *Sulphur* and *Mercury*, underſtand according to the Water of the ſame, it makes Fleſh, and according to the anxious Darkneſs a Smoke or Ruſt; but according to the oleous Property, *viz.* according to the Love-Deſire, a ſweet ſpiritual Eſſence; and according to the Spirit a pleaſant Smell; and according to the moving of the Fire and Light the [one] Element;

and from the Luſter in the Fire-Flagrat with Aſpect of the Light the precious Tincture, which tinctures all oily Salts, from whence the pleaſant Taſte and Smell ariſe.

49. The Salnitral Flagrat is the [z] Sude in the Eſſence, from whence the Growth and Pullulation ariſe, that there is a growing in the Impreſſion of the Eſſence; the *Salt* is the Preſervation, or Upholding of the Eſſence, ſo that a Thing ſubſiſts in a Body or Comprehenſion; it holds the *Sulphur* and *Mercury*, elſe they would part from each other in the Fire-Flagrat.

[z] Seething.

50. All Things conſiſt of *Sulphur*, *Mercury*, and *Salt:* In the Salnitral Flagrat the Element ſeparates itſelf into four Properties, *viz.* into *Fire*, *Air*, *Water*, and *Earth*, which in itſelf is none of theſe, but only a moving and gentle [a] Walming, not as the *Air*, but as a moving of the Will in the Body, a Cauſe of Life in the Eſſence; for as the eternal Spirit of God proceeds from the Father, who is a Spirit from the Fire and Light, and is the Motion and Life of the Eternity; ſo likewiſe the *Air* proceeds forth continually out of all the Properties in the Salnitral Flagrat in the Fire, from the Anguiſh in *Sulphur* in the forcing *Mercurial* Wheel, as an impetuous aſpiring Motion; it is a Son of all the Properties, and alſo the Life of the ſame; the Fire of all the Forms affords it, and alſo receives it again for its Life; the Water is its Body, wherein it makes the Seething in the Salniter, and the Earth is its Power, wherein it enkindles its Strength and Fire-Soul.

[a] Seething.

51. There is but one only Element, and that unfolds itſelf in the Salnitral Flagrat into four Parts, *viz.* with the enkindling it gives a conſuming Fire of the Darkneſs, and its Eſſence; and in the Flagrat of the dying of the Cold and the Darkneſs it parts itſelf into Eſſences, *viz.* according to the Subtility into Water, and according to the Groſſneſs into Earth; and then according to the Motion in the Flagrat's Walming into Air, which does moſt reſemble the Element, but not wholly eſſentially; for the [one] Element is neither hot nor cold, alſo not forcing or compulſive, but gently moving.

Of the Deſire of the Properties.

52. Every Property keeps its own Deſire; for a Property is nothing elſe but an Hunger, and the Hunger forms itſelf into ſuch an Eſſence as itſelf is, and in the Salnitral Sude it gives ſuch a Spirit into the four Elements; for the Original of the Sude is in the Element, from whence four Elements proceed in this Flagrat.

53. Each Body ſtands [b] in the inward Motion in the Element, and in the Growth and Life in the four *Elements*; but every Creature has not the true Life of the *Element*, but only the high Spirits, as Angels and Souls of Men, which ſtand in the firſt Principle; in them the Element is incitable: In the Life of the third Principle it ſtands ſtill, and is as a Hand of God, where he holds and governs the four Elements as an *Exit*, or Inſtrument with which he works, and builds.

[b] *Or* As to *viz.* inward Motion.

54. Now every Property of Nature does in its Hunger take its Food out of the four *Elements*; as the Hunger is, ſo it takes a Property out of the *Elements*; for the four *Elements* are the Body of the Properties, and each Spirit eats of its own Body.

55. Firſt, There are the *Sulphurean* Properties according to the firſt and ſecond Impreſſion, *viz.* according to the dark, aſtringent, and anxious Impreſſion; and then according to the Love-Impreſſion in the Light, *viz.* according to Evil and Good.

56. The dark Hunger deſires Eſſence according to its Property, *viz.* earthly Things, all whatever reſembles the Earth; and the bitter Hunger deſires bitter raging, ſtinging and Pain; it receives into itſelf ſuch an Eſſence (as the Poiſon-Source) out of the Elements: And the Hunger of Anguiſh deſires anxious Hunger, *viz.* the Anguiſh in the Brimſtone; alſo the melancholy [takes] the Deſire to die, and continual Sadneſs; and

the Fire-Flash receives into it Anger, Aspiring, Ambition, Pride, a desiring to destroy all, and make it subject to it, a Desire to domineer in and above all, to consume all, and to be peculiar; and it takes the Bitterness from whence the Flash arises to Envy and Hatred, and the Astringency to Covetousness, and the Fire to Anger and Indignation.

57. Here is the true Desire of God's Anger and all Devils, and of all whatever is against God and Love; and this Hunger draws such an Essence into Self; as it is to be known and searched out in the Creatures, and also in the Herbs.

58. Now the Fire-Flash is the End of the first Desire, *viz.* of the dark Nature, and in the Fire the dying of the first Hunger and Will begins; for the Fire consumes all Grossness of the first Forms, and casts them into Death; and here is the Separation of both Wills, *viz.* the one which enters back again into the Property of Death, and is a Will in the Life of the dark Desire; as the Devils have done, who would domineer in the Fire-Flash in the Salnitral Sude over Time and Eternity; but they were driven back by the Spirit of God, and spewed forth out of the Love-Desire as an Abomination: And thus also it happens here to the wicked Soul of Man, upon which the Election follows. Here is the [Aim] or Scope of the Election of Grace, of which the Scripture speaks, that God knows his; and here the eternal Lubet of God's Liberty apprehends the Will-Spirit, which is arisen in the dark Center, and brings it through the dying in the Fire into the Element.

59. In the Salnitral Flagrat lies the Possibility backwards and forwards; if the Will of the Desire goes back, then it is as to the Kingdom of this World [earthly,] and as to the Kingdom of the eternal World it is in God's Anger, and cannot see God unless it be converted, and enters into the dying in the Fire, and wholly dies to its Selfness, and enters into the Resignation of the Eternal Will in the Salnitral Flagrat into the Element, *viz.* into the heavenly Essentiality and Corporality, so that the Hunger may eat of the pure Element; and then it has further no other Desire; for it is in the Fire dead to the austere dark Hunger, which is Evil; thus from the dying in the Fire arises the Light, for here the Liberty is enkindled, that it becomes also an Hunger, and a Desire; this is now a Love-Desire, a Love-Hunger.

60. In the outward World it is the Light of the Sun in the four Elements; and it is the bestial Love-Desire, *viz.* after the *Sulphurean* Body and Essence, from whence the Copulation and Multiplication arise, *viz.* the vegetative Life; and from the *Mercury* in the Salniter (in which the sensible Life is) therein the *Astrum* gives the Reason in the Animals from the Properties of the Salniter.

61. For the whole *Astrum* is nothing else but a *Salniter* in the *Verbum Fiat* in the Motion of the Being of all Beings in the fiery Flagrat, comprehended in the Properties of the Salts, wherein all the Powers of the Element stand as an external Birth, which continually [c] boil in the four Elements as a *Salnitral* Salt, and introduce their Property in their Desire in the four *Elements* into the Essence of Bodies, as is to be seen in Trees, Herbs, Grass, and all growing Things.

[c] *Or* scathe.

62. Thus understand us farther concerning the second Center, which is manifest in the dying of the Fire in the Light, whereby the Abyss of God's Liberty introduces itself into the Byss of Nature, both with the inward World in the Kingdom of Heaven in the Eternity; and then also with the outward Kingdom in the Time.

63. Now all this has also the Properties of the Desire, and takes its Original from the first Principle, *viz.* from the first Center, and there is yet no right dying in the Fire; the dark Essence only dies, and the Will-Spirit goes forth with the eternal Will to Nature again out of the fiery Death in the Light; it is only a Transmutation of the Spirit, so that an Hunger arises out of the Liberty, and this Hunger is a Love-Desire; as to the Soul of Man it draws Essence from the Element of God, *viz.* in the *Divine Salniter* it [takes] the divine Salts or Powers into itself; and as to the outward World's

Desire it draws the Oil out of the *Sulphur* into itself, in which [Oil] the outward Life burns; and so it is likewise in the Vegetables and Metals, and other Things.

64. The Sun makes the outward Transmutation, and the divine Light in the Soul's Property makes the inward; according as each Thing stands in its Degree, so does its Hunger reach a Property: Those which are in the Time [receive a Property] from the Time, and those in Eternity likewise out of Eternity: The Hunger which proceeds from Eternity eats of the Eternity, and that which is of the Time eats of the Time. The true Life of all Creatures eats of the spiritual *Mercury*, viz. of the sixth Form, where all Salts are essentially; the Spirit eats of the five Senses, for they are the Spirit's Corporality; and the Body, *viz.* the vegetable Life, eats of the Essence of the *Sulphur* and *Salt*; for Christ says in like Manner, *Man liveth not by Bread only, but by every Word which proceedeth out of the Mouth of God.*

65. Now the sixth Form of Nature is the expressed spiritual Word; and the speaking Word therein is the Eternal Word: In the first Impression in the Darkness it is the Word of God's Anger; and in the outward World it is the poisonful *Mercury*, viz. a Cause of all Life and Stirring, of all Tones and Sounds; now every Property eats of its Likeness in its Degree; the Hunger of Time [eats] of Time, and the Hunger of Eternity [eats] of Eternity, both the Spirit of *Mercury* and the Spirit of *Sulphur*; whereas yet there are not two [Spirits,] but only two Properties; all whatever does only take its Original in one Principle, as the Creatures of the outward World, they have only one Region, but a two-fold Inclination from the Good and Evil; but whatever takes its Original out of two Principles, as Man, he has also a two-fold Food and Dominion, *viz.* from the dark Center, and from the outward Center; but if he dies to his Self-hood, and brings his Hunger into God's Kingdom, then he may eat of the divine *Mercury*, viz. of the five divine Senses with the Soul, and of the Element in the divine Essence; and yet the outward Man apprehends not in this Life-time the divine Essence corporeally, but only through the Imagination, where the inward Body penetrates the outward; as the Sun shines through the Water, and yet the Water continues still Water, for here lies our Fall in *Adam*.

66. The Element did wholly penetrate the four Elements, and it was wholly one in Man, but in the Curse the Element separated from the Soul, so that the poor Soul now lives only in the Vessel of the four Elements, unless it again enters in the Death of its earthly Will into the divine Desire, and springs forth in the Element.

67. Thus also the outward Body is in the Curse, and eats of the cursed Earth's Property, *viz.* only of the earthly Salniter, where one Hunger of the earthly Properties continually opposes another; for the Curse is a loathsome Abominate in all Salts, and from thence it comes that a constant Contrariety arises in the outward Body; for one Hunger of the Properties receives [or catches] from the other the [d] Abominate: Now to help the Body that it may be freed from the Abominate, it must take the Assimulate of the lothing Abominate, which is risen in the Body as a Sude or Seething, and introduce it into the dying of the Fire, and bring it out in the Love-Desire from the Curse of the Vanity; now this is no otherwise effected, but as the true Life dies to the dark Vanity.

[d] Nauseate, Abomination.

68. The Abominate of the outward Life arises from a Property of the Salt which is contrary to the Oil of the Life: Thus the Abominate does forthwith enkindle itself in the four Elements, and begins to seethe in the Salniter as a strange Life: This strange Life does at last darken and destroy the first true Life, if it be not resisted; and it can have no better Help than with the Assimulate of the introduced Abominate, which the Life has taken into itself; *therefore that must be done to the Cure, which is to be done to the Life*, that it might be freed from the Abominate.

69. The Cure must be freed from the same Abominate, which it has received in the four Elements from the like false Insinuation, [Influence, or Impression,] it must be brought into

the Death of the four Elements, and its Spirit must also be tinctured in the fifth Form with the *Venus* Desire, *viz.* with a pleasant Essence, that the spiritual *Mercury* may arise in *Jupiter*'s Property; understand, the Cure must first die to its Sickness in all the four Elements; it must be introduced into the Putrefaction of all the four Elements; in the Fire it dies to its Earthliness, and in the Putrefaction to the Water's Earthliness, and in the Air's Putrefaction to the Abominate and Earthliness of the Air; and then it must be brought into *Venus*, and from *Venus* into *Jupiter*, and then the Sun will arise in the Love-Desire, and with this the Abominate in the Body may be resisted.

[c] Unregenerated.

70. All other Cures, which are administered raw and [c] undigested (as when one takes Cold, and will resist Heat, and so likewise Heat to resist Cold) are only an opposite fiery Flagrat, whereby indeed the enkindled Fire ceases from its powerful Working, but the Flagrat enters into Death's Anguish, and the Root of the Abominate becomes a poisonful *Mercury* unless the Heat and Cold are before tempered with *Venus* and *Jupiter*, and then indeed it is an Appeasing of the Abominate in the Salnitral Sude; but the Root of the Abominate remains still, unless the Life be strong, and mightily brings forth its Desire out of the Abominate. This the Physicians must well observe, that the raw Herbs do not reach the Root, where the Abominate is arisen in the Center in the Property of the Life's Form; they reach only the four Elements, and give some Easement, but the Abominate remains still in the Root as an hidden Sickness.

71. The like is also to be understood concerning the *Astrum*, which has its Sude in the outward Body as a peculiar Body in the four Elements; if the Cure may be freed from the Abominate of the four Elements, then the *Astrum* falls also into the good Part, and introduces its Desire thereinto, and so the Body is also freed from the Abominate of the *Astrum*; for the Scripture says, That *the whole* [f] *Creature longeth together with us to be freed from the Vanity:* Now the Curse of the Earth, wherein the *Astrum* injects its Desire, is the Vanity; and if it tastes a pure Life in itself, then it also rejoices therein, and casts forth the Abominate.

[f] *Or* all Creatures.

[g] Nauseate, *or* Loathsomness.

72. Every [g] Abominate of the oily Life arises from the inward *Mercury* in the inward *Sulphur*; for Sin also does hence take its Original, that the poisonful *Mercury* (which is a Cause of the Life) does in the Fire-Flash in the Original of the Saltiter, in retiring backwards, introduce itself again into Self-hood, for even there is the Original of the Poison-Life.

[h] Entire.

73. Every Life which will be without [h] Spot, must die in the Will-Spirit to Nature in the Fire of the Abominate to the first Impression of the Wrath, and must give itself forth, in the Will-Spirit to Nature, as a resigned Will through the Mortification in the Light of Love: Let it be either heavenly or earthly it must hold that Process, or else it comes not to the highest Perfection in its Degree; for Man could not be helped unless the Love-Center of the Love-Desire did enter again into the Humanity, and bring forth the own Life, *viz.* the human Self, through the Mortification into itself: This is an exact Type or Resemblance, that whatsoever will be freed from the Abominate, *viz.* from the Curse, the same must die to the four Elements in the Abominate, and bring forth its Degree through the Mortification of the Fire in the Light.

74. Thus likewise is the *Salnitral Sude* in the Earth, from whence Metals, good Herbs and Trees grow; each Property is desirous of the Assimulate; and if it can reach the Assimulate in *Sulphur*, and *Mercury* in the Love, then it brings forth itself higher than it is in its Degree; as the Eternal Liberty with its Lubet introduces the Eternal Nature through the Mortification into Desire, and thereby brings itself forth higher, *viz.* in Power and Majesty; the like is to be considered in all Things; for all Things arise out of one only Being; the same is a Mystery of all Beings, and a Manifestation of the Abyss in Byss.

75. All Things are generated out of the grand Myſtery, and proceed out of one Degree into another: Now whatever goes forwards in its Degree, the ſame receives no Abominate, let it be either in Vegetables or Animals; but whatever enters in itſelf into its Self-hood, *viz.* into its own Lubet, the ſame receives, in paſſing through the Degrees, the Abominate; for each Form of Nature out [i] of the Myſtery receives of its Property in its Hunger, and therein it is not annoyed or moleſted, for it is of their Property.

[i] *Or* proceeding from.

76. But if the Will enters back again into the Birth of the other Properties, then it receives the Luſt, and the Luſt makes an Hunger, and the Hunger receives ſtrange Eſſence into itſelf: Here now is the Abominate and *Turba* born; for this Will is entered contrary to the Courſe of Nature into a ſtrange Eſſence, which is not of its Property; this ſtrange Eſſence domineers now in the ſtrange Will, and overcomes the Will; now the Will muſt either [k] caſt it out, or elſe it will itſelf be caſt out by the ſtrange Eſſence; and ſeeing this alſo cannot be, thereupon ariſes Anger and Enmity.

[k] *Text,* ſpue out.

77. For the Properties run to their Center of the firſt Impreſſion, and ſeek the Strength and Might of the Fire, from whence ariſes the Heat and Cold in the Body, and they are in one another as Enemies, whereby the firſt Mother is ſtirred up in her moſt wrathful Malice and Malignity according to the auſtere Impreſſion, and then begins the Conteſt for the Conqueſt, and that Property which maintains and keeps its Power and Prevalence, caſts the other into Death's Property, *viz.* into the Devoration, into the Houſe of Miſery.

The Fifteenth Chapter.

Concerning the Will of the great Myſtery in Good and Evil, ſhewing from whence a good and evil Will ariſes, and how one introduces itſelf into the other.

1. EVERY Property takes its Original from the firſt, *viz.* from the firſt Impreſſion or Deſire to Nature, *viz.* out of the grand Myſtery, and brings forth itſelf out of itſelf, as the Air proceeds out of the Fire, and all whatever proceeds forward in one Will is uncontroulable, for it gives itſelf to no Property; it dwells even from the firſt Original only in itſelf, and goes forth in one Will; and this is the true Way of Eternity, wherein there is no Corruptibility if a Thing remains in its own peculiar Property, for the great Myſtery is from Eternity: Now if the Form of the ſame proceeds forth, and manifeſts itſelf out of itſelf, then this Form ſtands with the Root in the Myſtery of Eternity; but if the Form brings itſelf forth into another Luſt, ſo that two Properties muſt dwell in one, then from thence ariſes the Enmity and Abominate; for there has been from Eternity only the one Element in [l] Motion, and the free Lubet of Eternity, which proceeded forth with its Motion from the great Myſtery of Eternity as a Spirit, which Spirit is God's.

[l] *Or* working Property.

2. But when the great Myſtery did once move itſelf, and introduced the free Lubet into the Deſire of the Eſſence, then in the Deſire the Strife began; for there aroſe in the Deſire out of the Element, which bears only one Will, four Elements, *viz.* manifold Deſires and Wills, which rule in one only Body, where now there is Contrariety

and Strife; as Heat againſt Cold, Fire againſt Water, Air againſt Earth, each is the Death and Deſtruction of the other; ſo that the Creature which ſtands in this Dominion is nothing elſe but a continual Dying and a Strife; it is an Enmity and contrary Will in itſelf, and cannot be remedied unleſs it enters again into one Will, which alſo cannot be brought to paſs, unleſs the Multiplicity of the Wills be deſtroyed, and wholly die to the Deſire, from whence the four Elements ariſe; ſo that the Will does again become that which it was from Eternity: Herein we Men do know what we are in the Dominion of the four Elements, nothing elſe but a Strife and a contrary Will, a [m] Self-envying, a Deſire of the Abominate, a Luſt of Death.

[m] Our own Enemies.

3. For the Luſt which ariſes out of the Deſire muſt die; if the Will (which proceeded out of the great Myſtery of Eternity, which the Spirit of God breathed into the Image of Man, *viz.* into the Likeneſs) will be freed from the Abominate and contrary Will, then the Deſire of the four Elements muſt die, and the Will muſt enter again into the one only Element, it muſt again receive the Right of Eternity, and act and go forth in one Element, in Manner alſo as God created him, whom he himſelf has oppoſed, and brought himſelf into the Dominion of the four Elements, in which he has inherited Death, and alſo the Strife in the Forms of Life, from whence ariſes his Sickneſs, Loathing, and Enmity: For all whatever lives in God's Will, that is not riſen in the Self-will, or if it be riſen therein, it is again dead to the own [or ſelfiſh] Deſire.

4. Every Will which enters into its Self-hood, and ſeeks the Ground of its Life's Form, the ſame breaks itſelf off from the great Myſtery, and enters into a Self-fulneſs, it will be its own, [or of its own ſelfiſh Juriſdiction,] and ſo it is contrary to the firſt Myſtery, for the ſame is alone all: And this Child is accounted evil, for it ſtrives in Diſobedience againſt its own Mother which has brought it forth; but if the Child does again introduce its Will and Deſire into that, from whence it is generated and riſen originally, then it is wholly one with the ſame, and cannot be annoyed by any Thing; for it enters into the Nothing, *viz.* into the Eſſence, from whence it proceeded.

5. Thus, O Man! underſtand what thou art to do; behold thyſelf in thyſelf, what thou art, whether or no thou ſtandeſt in the Reſignation of thy Mother (out of which thou wert generated and created in the Beginning) whether thou art inclined with the ſame Will; if not, then know that thou art a rebellious, ſtubborn, diſobedient Child, and haſt made thyſelf thine own Enemy, in that thou art entered into Self-Deſire and Will, and haſt made thyſelf thy own ſelf-ful Poſſeſſion, ſo that thou canſt not dwell in the firſt Mother, but in thyſelf: For thy Will is entered into Self-hood; and all that does vex, plague, and annoy thee, is only thy Self-hood; thou makeſt thyſelf thy own Enemy, and bringeſt thyſelf into Self-deſtruction or Death.

6. Now if thou wilt get again out of Death, then thou muſt wholly forſake thy own Self-Deſire, which has introduced itſelf into ſtrange Eſſence, and become in Self-hood, and the Self-Deſire, as a Nothing, ſo that thou doſt no longer will or deſire to thyſelf, but wholly and fully introduce thy Deſire again with the Reſignation into the Eternal, *viz.* into God's Will, that the ſame Will may be thy Will and Deſire.

7. Without this there is nothing but Miſery and Death, a continual dying and periſhing; for hence ariſes the Election of Grace. If the human Will (which is departed out of the Unity of Eternity, and entered into a Self-fulneſs, *viz.* into a ſelfiſh Luſt and Deſire) does again break itſelf off from Self-hood, and enter into the Mortification of Self-will, and introduce its Deſire again only into the firſt Mother, then the firſt Mother does again chooſe it to be its Child, and makes it again one with the only Will of Eternity: But that [Will or Perſon] which continues in Self-hood, he continues in the eternal Dying, *viz.* in an eternal ſelfiſh Enmity; and this alſo is only called Sin, becauſe that it is an Enmity againſt God, in that the Creature will be at its ſelf-ful Command and Government.

8. Thus in its Self-hood, *viz.* in a Dominion full of Contention and Strife, it cannot either will or do any thing that is good; and as it does impose, awaken, and powerfully stir up to its Self nothing else but the Dying and Death, so likewise it can do nothing else to its Fellow-members; for hence also arises the Falshood [or Lyes,] that the Creature denies the Union with [or in] the Will of God, and sets his Self-hood in the Place; so that it goes forth from the Unity into Desires and Self-Lusts: If it did but truly know that all Beings were its Mothers, which brought it forth, and did not hold the Mothers Substance for its own, but for common, then the Covetousness, Envy, Strife, and contrary Will and Enmity would not arise; from which the Anger, *viz.* the Fire of Destruction does arise.

9. All Sins arise from Self; for the Self-hood forces itself with the Desire into its Self-fulness; it makes itself Covetousness and Envy, it draws in its own Desire strange Essence into itself, and makes the Possessor of the strange Essence also an Enemy against itself, so that Sin is wrought with Sin, Vileness with Vileness, and all run confusedly in and among one another, as a mere Abomination before the Eternal Mother.

10. In like Manner also we are to consider of the regenerate Will, which goes out of its Selfishness or Self-hood again into the Resignation; the same becomes also an Enemy, and an Abominate to Self-hood; as Sickness is an Enemy to Health, and on the contrary, Health an Enemy to Sickness: Thus the resigned Will, and also the Self-will are a continual Enmity, and an incessant lasting War and Combat.

11. Self-will seeks only what serves to its Self-hood; and the resigned Will is not at all careful, but brings its Desire only into its Eternal Mother, that it might be one with her: It will be a Nothing, that the Mother might be alone all in it. Self-will says to the resigned Will, Thou art foolish, in that thou givest thyself to Death, and yet mightest well live gloriously in me; but the resigned Will says, Thou art my Abomination, Pain, and Enmity, and bringest me out of Eternity into a Time only into Perplexity and Misery; thou plaguest me a while, and then thou givest my Body to the Earth, and the Soul to Hell.

12. True real Resignation is the Mortification of the Abominate against God; he that wholly forsakes his Self-hood, and gives himself up with Mind and Desire, Senses and Will, into God's Mercy, into the Dying of Jesus Christ, he is dead to the earthly World with the Will, and is a two-fold Man; where the Abominate works only in itself to Death, but the resigned Will lives in Christ's Death, and rises up continually in Christ's Resurrection in God: And though the Self-Desire sins, which indeed can do nothing else but sin, yet the resigned Will lives not in Sin, for it is mortified to the Desire of Sin, and lives through Christ in God in the Land of the Living; but Self-hood lives in the Land of Death, *viz.* in the continual Dying, in the continual Enmity against God.

13. The earthly Man is the Curse of God, and is an Abominate before God's Holiness; he can do nothing else but seek his Self-hood, for he is in the Wrath of God: And though he does something that is good, yet he does it not from his own Self-will, but the Will resigned in God compells him that he must do what his Self would not willingly do: And now if he does it, he does it as an Instrument of the resigned Will, not from his own Desire, but from God's Will, which guides the resigned Will in the Desire as an Instrument.

14. Therefore now whoever will see the Kingdom of God, and attain thereunto, he must educe [or bring forth] his *Soul* out of Self-hood, out of the earthly Desire, as the Physician brings forth the Cure of the Disease from the painful [tormenting] Desire, and introduces it into a Love-Desire; and then the Cure also brings forth the *Sickness* in the Body out of the painful Desire, and sets it into a Love-Desire: *Sickness* becomes the Servant of the Physic; and so likewise the evil earthly Will, when the *Soul*'s Will is cured, is the resigned Will's Servant.

15. The elemental and ſiderial Man muſt only be the Inſtrument wherewith Man's Soul labours in the reſigned Will; for thereto God has alſo created it; but the Soul has made and ſet up itſelf in *Adam* for Lord and Maſter, and is entered into his Priſon, and given its Will thereinto; but if it will be acknowledged for God's Child, then it muſt again die to the ſame, and be wholly mortified to the earthly Self-hood and Deſire in God's Will in Chriſt's Death, and be wholly regenerated anew in God's Will, and deprive the earthly Will in Self-hood of its Power, and rule over it, and guide it in Subjection and Command, as a Maſter does his Inſtrument, and then Self-hood loſes the Power and Prevalence, and the Luſt of Self-hood ariſes as a continual Longing; Self-hood does then continually long after the Forms of its own Life, *viz.* after Self-glory, and after earthly Abundance, alſo after Envy and Anger, whether it may be able to attain that Abundance; and alſo after the cunning Lyes of Falſehood: Theſe are the vital Forms of the earthly Self-hood.

16. But the reſigned Will does as a potent Champion continually bruiſe the Head of this Serpent, and ſays, *Thou art ariſen from the Devil, and God's Anger, I will have none of thee, thou art an Abomination before God.* And though the reſigned Will is ſometimes captivated with falſe Luſt, when it overwhelms and overpowers it with the Devil's Deſire and Inſinuation of its Imagination, yet the reſigned Will does forthwith cry to the [a] Word of God, that God's Will does again bring it out of the Abomination of Death.

[a] Voice or Breath.

17. The reſigned Will has no Reſt here in this Cottage, but muſt always be in Combat, for it is lodged in a falſe Houſe: It is indeed in itſelf in God's Hand; but, without itſelf it is in the Jaws and Throat of the Abyſs of God's Anger in the Kingdom of Devils, which continually paſs up and down with it, and deſire to try and tempt the Soul, *viz.* the Center.

18. In like Manner alſo the good Angels ſtand by him in the reſigned Will, *viz.* in the Divine Deſire, and defend him from the poiſonful Imagination of the Devil; they keep off the fiery Darts of the wicked one, as St. *Peter* ſays.

19. For all do work and deſire in Man, God's Love and Anger: He ſtands while he is in this Tabernacle in the Gate either to go out or in: Both Eternal Principles are ſtirring in him; to which the Soul's Will gives itſelf, of that it is received, and thereto it is choſen; he is drawn of both, and if the Will of the Soul remains in Self-hood, then he is in the Hand of God's Anger.

20. But if he departs out of his Self-hood, and forſakes his own Damnation, and continually caſts himſelf only into God's Mercy, *viz.* into the Suffering and Death of Chriſt, and into his Reſurrection and Reſtoration, and wills nothing of himſelf, but what God wills in him, and by him, then the Will is dead to the Life and Deſire of God's Anger; for it has no own Life, but lies in the Death of Self-hood and the Deſire of the Devil; and the Anger of God cannot reach him; for he is as a Nothing, and yet is in God, and lives in the Divine Eſſence wholly, but not to himſelf, but to his firſt Mother of Eternity: He is again in the Limit or Place where he was before he was a Creature, and in the Will wherein God created him, and is an Inſtrument in the Voice of God, upon which only the Will-Spirit of God does ſtrike, to its Honour and Deeds of Wonder.

21. All ſelf-ful Seeking and Searching in Self-hood is a vain thing; Self-will apprehends nothing of God, for it is not in God, but without God in its Self-hood; but the reſigned Will apprehends it; for it does not do it, but the Spirit in whom it ſtands ſtill, whoſe Inſtrument it is, he manifeſts himſelf in the Divine Voice in it as much as he pleaſes: And though it may apprehend much in Self-hood by Searching and Learning (which is not wholly to no Purpoſe) yet its Apprehenſion is only without in the expreſſed Word, *viz.* in a Form of the Letter; and it underſtands nothing of the Form of the

expreſſed Word, how the ſame is in its Ground; for it is only born in the Form from without, and not in the Power of the univerſal Pregnatreſs, whoſe Ground has neither Beginning, Comprehenſion, or End.

22. Now he that is born from within out of the ſpeaking Voice of God in God's Will-Spirit, he goes in the Byſs and Abyſs everywhere free, and is bound to no Form; for he goes not in Self-hood, but the Eternal Will guides him as its Inſtrument, according as it pleaſes God: but he that is born only in the Letter, he is born in the Form of the expreſſed Word, and goes on in Self-hood, and is a ſelf-ful Voice; for he ſeeks what he pleaſes, and contends about the Form, and leaves the Spirit which has made the Form.

23. Such a Doctor *Babel* is; it contends, wrangles, and rages about the Form of the Word, and continually introduces the ſelf-ful Spirit and Underſtanding in the Form, and cries out, Here is the Church of Chriſt; and it is only a ſelf-ful Voice, underſtanding nothing of the Spirit of the Form which is incomprehenſible, and ſtrikes upon its prepared Inſtrument without Limit and Meaſure as it pleaſes. For Conjecture, Opinion, or the ſelf-ful own Imagination, which ariſes in the expreſſed Voice [or literal outward Word] is not God's Word; but that which ariſes in God's Spirit in the wholly reſigned Will in Divine Power in the eternal ſpeaking Word, that takes its Original out of God's Voice, and makes the Form in the Heart, *viz.* a Divine Deſire, whereby the Soul's Will is drawn into God.

24. He is a Shepherd, and Teacher of Chriſt, who enters in through the Door of Chriſt, that is, who ſpeaks and teaches by Chriſt's Spirit; without this there is only the Form, *viz.* the [n] Hiſtory that was once brought to paſs, and that a Man needs only accept of it, and comfort himſelf therewith: but this Will remains without, for it will be a Child of an aſſumed Grace, and not wholly die to its Self-hood in the Grace, and become a Child of Grace in the reſigned Will.

[n] That Chriſt once died and ſuffered for us, &c.

25. All whatever teaches of Chriſt's Satisfaction, and comforting ones-ſelf with Chriſt's Suffering, if it teaches not alſo the true Ground how a Man muſt wholly die to Self-hood in the Death, and give himſelf up in the reſigned Will wholly into the Obedience of God, as a new Child of a new Will, the ſame is without, and not in the ſpeaking Voice of God, *viz.* in Chriſt's Door.

26. No Flattering or Comforting avails any thing, but to die to the falſe Will and Deſire in Chriſt's Death, and to ariſe in the wholly reſigned Will in Chriſt's Reſurrection in him, and continually mortify the earthly Self-hood, and quench the Evil which the earthly Will introduces into the Imagination, as an evil Fire which would fain continually burn.

27. Comforting and ſetting the Suffering of Chriſt in the fore Front is not the true Faith; no, no, it is only without, and not within: But a converted Will, which enters into Sorrow for its earthly Iniquity, and will have none of it any more; and yet finds that it is kept back by the ſelf-ful earthly Luſt, and with his converted Will departs ſincerely out of this Abomination and falſe Deſire into God's Mercy, and caſts himſelf with great anxious [earneſt] Deſire into Chriſt's Obedience, Suffering, and Death, and in the converted Will wholly dies to the earthly Luſt in Chriſt's Death, which will not depart out of Chriſt's Death, and continually cries *Abba*, loving Father! take thy dear Son's Obedience for me; let me only in his Death live in his Obedience in thee; let me die in him, that I may be nothing in myſelf, but live and be in his Will, in his Humanity in thee; receive me, but wholly in his Reſurrection, and not in my Unworthineſs; but receive me in him; let me be dead in him, and give me his Life, that I may be thy obedient Son in him, that his Suffering and Death may be mine, that I may be before the ſame Chriſt in him who has deprived Death of its Might, *viz.* a Branch or Twig of his Life.

28. Thus, and no otherwiſe, is the true Chriſtian Faith; it is not only a comforting, but an inceſſant Deſire; the Deſire obtains the Suffering of Chriſt, which [Deſire] would continually fain be obedient, if it knew but how it ſhould behave itſelf before him, which continually does fall down before him, and dives itſelf into the deepeſt Humility before him; it ſuffers and does all things readily, only that it might but receive Grace; it is willing to take the Croſs of Chriſt upon itſelf, and regards not all the Scorn of all the World in its Self-hood, but continually preſſes forward into Chriſt's Love-Deſire: This Deſire does only grow out of Chriſt's Death, and out of his Reſurrection in God, and brings forth Fruit in Patience which is hidden in God, of which the earthly Man knows nothing, for it finds itſelf in its Self-hood.

29. A true Chriſtian is a continual Champion, and walks wholly in the Will and Deſire in Chriſt's Perſon, as he hath walked up and down upon the Earth. Chriſt, when he was upon the Earth, deſired to overcome Death, and bring the Human Self-hood in true Reſignation into Divine Obedience: And this likewiſe a right Chriſtian deſires to do; he deſires continually to die to the Iniquity of Death and Wrath, and give himſelf up to Obedience, and to ariſe and live in Chriſt's Obedience in God.

30. Therefore, dear Brethren, take Heed of putting on Chriſt's Purple Mantle without a reſigned Will; the poor Sinner without Sorrow for his Sins, and Converſion of his Will, does only take it in Scorn to Chriſt: Keep you from that Doctrine which teaches of ſelf-ful Abilities, and of the Works of Juſtification.

31. A true Chriſtian is himſelf the great, and anxious Work, which continually [o] deſires to work in God's Will, and forces againſt the ſelf-ful Luſts of Self-hood, and wills continually ſo to do, and yet is many Times hindered by Self-hood: He breaks Self-hood, as a Veſſel, wherein he lies captive, and buds forth continually in God's Will-Spirit, with his Deſire reſigned in God (as a fair Bloſſom ſprings out of the Earth) and works in and with God, what God pleaſes.

[o] *Or* Work's Deſire.

32. Therefore let the true Chriſtendom know, and deeply lay to Heart, what is now told and ſpoken to her, *viz.* that ſhe depart from the falſe Conjecture [or Opinion] of comforting, without Converſion of the Will; it is only an outward [expreſſed] Form of the New-Birth; a Chriſtian muſt be one Spirit with Chriſt, and [p] have Chriſt's Will and Life in him; the Form does not renew him, neither comforting, or giving good Words does at all help or avail, but a mortifying of the evil inbred Will, which is God's Child, and born out of Chriſt's Death, no other Will attains Chriſt's Inheritance; my much knowing doth not alſo do it; the Herdſman in the Field is as near to it as the Doctor; no Wit or ſubtle Art in Diſputation about the Way of God does help or avail any thing thereto, it is only a Let and Hinderance; the true Will enters into the Love of God and his Children; it ſeeks no Form, but falls down before its Creator, and deſires the Death of its falſe *Self-hood*; it ſeeks the Work of Love towards all Men; it will not flouriſh in the World's Scorn, but in its God; its whole Life is a meer Repentance, and a continual Sorrow for the Evil which cleaves to it: It ſeeks no Glory or Applauſe to ſhew itſelf, but lives in Humility: It acknowledges itſelf always as unworthy and ſimple; its true Chriſtianity is always hidden in its Self-hood. He ſays, *I am in my Self-hood an unprofitable Servant, and have not as yet begun to do, or work Repentance right.* He is always in the Beginning to work Repentance, and would always fain reach the Gates of the ſweet Grace; he labours for that Purpoſe as a Woman in Travel labours to bring forth, and knows not how it fares with him; the Lord hides his Face from him, that his working may be great towards him: He ſows in Anguiſh and Tears, and knows not his Fruit, for it is hidden in God; as a painful Traveller goes a long Way, aiming at his wiſhed for Journey's End, ſo alſo he runs after the far Mark of his Reſt, and finds it not; unleſs his Pearl does appear to him in its Beauty, and embraces him in its Love: If it again departs from his Self-hood, then ariſes ſighing and ſorrowing again

[p] Bear, *or* carry.

with continual Desire; and one Day calls another, the Day the Night, and the Night the Morning; and yet there is no Place of Rest in the earthly Self-hood, but only in the fair Solar Lustre of his precious Pearl; when the Sun arises to him in the Darkness, then the Night departs, and all Sorrow and Anguish fly away.

33. Therefore, dear Brethren, learn to take heed and beware of Contention, where Men contend about the literal Form: A true Christian has nothing to contend for, for he dies to his Reason's Desire; he desires only God's Knowledge in his Love and Grace, and lets all go which contends and strives about the Form, for Christ's Spirit must make the Form in himself; the outward Form is only a Guide: God must become Man, or else Man becomes not God.

34. Therefore a Christian is the most simple [or plainest] Man upon the Earth, as Isaiah says, *who is so simple as my Servant?* All Heathens desire Self-hood, and tear and devour one another for the Authority and Honours: But a true Christian desires to die to them; he seeks not his own, but Christ's Honour. All whatever contends about Self-hood, *viz.* about the self-ful Honour and Pleasure of this Life, the same is Heathenish, and far worse than Heathenish; yea like the Devil, who departed from God into Self-fulness: Let it cover itself with Christ's Mantle as much as ever it will, yet the Man of false Self-hood is lodged under it; if he will be a Christian, then he must quite die to Self-hood, that the same may only hang to him from without as a Garment of this World, wherein he is a Stranger and Pilgrim, and always consider and think that he is but a Servant in his high Office, and serves God therein as a Servant, and not be his own Lord and Master.

35. All whatever does lord itself without God's Call and Appointment, the same is from the Devil, and serves the Devil in his own Power and Form: Defend and flatter thyself as much as thou wilt, it does not avail before God; thy own Heart accuses thee that thou art a false Branch; thy Nobility and Highness do not at all avail or help thee in the Sight of God, if thou dost not thereby drive in God's Order; thy Office is not thine, but God's; if thou walkest falsly therein, then thy own Judgement is upon thee, and condemns thee to Death; thou art a Servant; and though thou art a King, yet thou servest, and must enter with the poorest into the New Birth, or else thou shalt not see God.

36. All self-ful assumed [or arrogated] Laws and Authority, wherewith the Poor are vexed and oppressed, do all come from Self-hood, whose Original is in the expressed Form, which has with the Form introduced itself into a Self-hood, and brought itself out quite from God: Whatever does not serve in a Servant's Office before God, the same is all false, let it be either high or low, learned or unlearned: We are altogether Servants of the great God; nothing brings itself into a Self-fulness, unless it be born in God's Anger in the Impression of Nature: And though a Christian possesses an Own-hood, which is not false, yet he is only but a Servant therein, *viz.* a Distributer for his Master, a Steward and Overseer of his Master's Work: He deals for his Master therein, and not for his Self-hood only; all whatever he plots and devises to bring into Self-hood, and brings it, that he brings into the anxious Cabinet of Covetousness, Envy, and self-ful Pleasure of the Flesh, *viz.* into a Vessel that is separated from God, *viz.* into the Impression of Nature, and steals from his Lord and Master who has set him up for a Steward; he is a [a] sacrilegious person, let him excuse himself, and pretend what he pleases.

[a] *Text*, A Pilferer from God and his Substance.

37. A true Christian acknowledges himself for a Servant of God, to whom it is given in Charge to deal right with God's Works. He is not his own, for he is also not at Home in this earthly Work of this Tabernacle: Let him seek, search, plant and build, traffic and trade; and whatever else he does, he must always know that he does

it to God, and shall give an Account thereof, and that he is a Stranger and Servant in this Work, and serves his Master; and not at all look upon the Course of his Forefathers who have walked therein in the Pleasure of the earthly Life; whoever does so, is far from the Kingdom of God, and can with no Conscience and Ground call himself [or think himself to be] a Christian; for he stands only in the Form of Christianity, and not in the Spirit of Christ; the Form shall be destroyed, and cease with Time, but the Spirit remains stedfast for ever.

38. A true Christian is in the Spirit a Christian, and in continual Exercise to bring forth its own Form, not only with Words in Sound and Shew, but in the Power of the Work, as a visible palpable Form, not weening, conjecturing, and giving good Words out of the self-ful Self-hood, and yet remaining in Self-hood; but a Dying to Self-hood, and a Growing forth in the Will of God in the Love-Self-hood as a Servant of God in God's Deeds of Wonder; a helping to strike his Instrument in God's Will, and be a true sounding String in God's harmonious Concert; a continual making Word in God's Voice, *viz.* in the *Verbum Fiat*, which makes and works in and with God what God makes, forms, and works, as an Instrument of God.

39. Therefore, O thou dear *Christendom*, behold thyself, whether thou workest in the working Word of God in his Will, or whether thou standest only in the Form of Christendom, and workest thy own Self-fulness in Falsehood: Thou wilt find, how thou art become an Abomination before the Most High, and thy [r] casting forth from the most High out of this Form (which thou in thy Self-hood hast introduced into his expressed Form) shall presently follow; and that because thou covereſt thyself with the true Form, and art a false Child therein: Therefore thou art sought, and found with a false Veil [or Covering] in thy own Form.

[r] Spewing out.

40. And as thou hast brought thyself into a false self-ful Form under the true Form, so thou shalt also destroy thyself, whereto the Heaven helps thee, which thou hast a long Time served in Obedience, and from this there is no With-holding; thy Work is found to be in the *Turba*, which shall well satisfy and satiate itself in destroying, as thou hast built up thyself in thy Apostate Falsehood in thy own Form under the Name of the true Form, and hast played the Hypocrite before God with the Shew and Ostentation of Holiness, and only served the earthly Man: But the Servant of the Lord shall be sought and found; the Lord feeds his Lambs in his own Form, and brings them into his Pasture; all the haughty and wealthy of the World shall find by Experience what Judgment the Lord will bring upon the Face of all the Earth, and all wicked Hope shall be destroyed; for the Day of the Harvest draws near: *A Terror from the Lord shaketh the Earth, and his Voice soundeth in all the Ends of the Earth*; and the Star of his Wonders arises, no one hinders it, for it is concluded of in the Counsel of the Watchmen in the Gates of the Deep.

41. Therefore let every one seek and find himself; for the Time of Visitation is at Hand, that he may be found in his Love; for the *Turba* has found all false Lust in it, and the Most High Worker of all Essences manifests the *Turba*; and then all false Lust or Imagination becomes manifest, and each Thing enters into its Eternal Keeper, for all things are generated out of Imagination: So also it shall receive its Property in the Imagination, and every [s] Imagination reaps its own Work which it has wrought; for to that End all Things have appeared, that the Eternity might be manifest in a Time: With Deeds of Wonder it brought itself into the Form of Time, and with Deeds of Wonder it carries itself forth again out of the Time into its first Place.

[s] Lubet *or* longing Desire.

42. All Things enter again into that from whence they proceeded; but they keep their own Form and Model, as they have introduced themselves in the expressed Word; and every Thing shall also be received of its Likeness, and [t] the End is always; and as all Things

[t] *Or*, This is always the End.

generate themſelves in the expreſſed Word, ſo alſo they are ſigned in their inward Form, which alſo ſigns the outward.

43. The ſelf-ful Will makes a Form according to its innate Nature; but a Form is made in the reſigned Will according to the Plat-form or Model of Eternity, as it was known in the Glaſs of God's Eternal Wiſdom before the Times of this World; ſo the Eternal Will figures and forms it into a Model of its Likeneſs to the Honour and wonderful Acts of God; for all-whatever goes on in its Self-hood, the ſame forms itſelf; but what reſigns itſelf freely, that is formed of the free Will: Now no ſelf-ful Form with its own Self-Will can inherit the only Eternal Being; for where there are two Wills in one, there is Enmity.

44. Seeing then God is one only God, then all whatever will live in him muſt be like his Will and Word: As a Concert of Muſick muſt be tuned into one Harmony, though there be many Strings, and manifold Voices and Sounds therein; ſo muſt the true human Harmony be tuned with all Voices into a Love Melody, and that Will-Spirit which is not tuned unto the only Concert in the Divine Voice, the ſame is caſt forth out of this Tune, and brought into its ſelf-ful Tune, *viz.* into its true Fellow-Voices of its own Likeneſs; for every Likeneſs ſhall receive its own.

45. Has any been here an evil Spirit? Then he ſhall be introduced into the Root of his Likeneſs; for every Hunger receives its like into itſelf; now the whole Manifeſtation of Eternity with this Time is nothing elſe but an Hunger and Generation; as the Hunger is, ſo is alſo the Eſſence of its Satiating; for with the Hunger the Creature took its Beginning, and with the Hunger it enters into its eternal [Being.]

46. In the Hunger the Spirit with the Body is generated, and in the ſame Hunger it goes into its eternal Being, unleſs it breaks its firſt Hunger, and brings itſelf into another by Mortification, elſe all is at its End as ſoon as it is born; but Death is the only Means, whereby the Spirit may enter into another Source and Form: If it dies to its Self-hood, and breaks its Will in Death, then a new Twig ſprings forth out of the ſame, but not according to the firſt Will, but according to the Eternal Will; for if a Thing enters into its Nothing, then it falls again to the Creator, who makes that Thing as it was known in the Eternal Will, before it was created to a Creature; there it is in the right Aim or Limit of Eternity, and has no *Turba*, for it is in Nature's End.

47. Whatever runs on in Nature torments itſelf, but that which attains Nature's End, the ſame is in Reſt without Source, and yet works, but only in one Deſire: All whatever makes Anguiſh and Strife in Nature, that makes meer Joy in God; for the whole Hoſt of Heaven is ſet and tuned into one Harmony; each Angelical Kingdom into a peculiar Inſtrument, but all mutually compoſed together into one Muſick, *viz.* into the only Love-Voice of God: Every String of this Melody exalts and rejoices the other; and it is only a meer raviſhing lovely and delightful Hearing, Taſting, Feeling, Smelling, and Seeing: Whatever God is in himſelf, that the Creature is alſo in, its Deſire in him; a God-Angel, and a God-Man, God All in All, and without him nothing elſe. As it was before the Times of this World in his Eternal Harmony [or Voice,] ſo alſo it continues in the creaturely Voice in him in his Eternity; and this is the Beginning and the End of all Things.

The Sixteenth Chapter.

Concerning the Eternal Signature and Heavenly Joy; why all Things were brought into Evil and Good.

1. THE Creation of the whole Creation is nothing elſe but a Manifeſtation of the all-eſſential, unſearchable God; all whatever he is in his eternal unbeginning Generation and Dominion, of that is alſo the Creation, but not in the Omnipotence and Power, but like an Apple which grows upon the Tree, which is not the Tree itſelf, but grows from the Power of the Tree: Even ſo all Things are ſprung forth out of the Divine Deſire, and created into an Eſſence, where in the Beginning there was no ſuch Eſſence preſent, but only that ſame Myſtery of the Eternal Generation, in which there has been an Eternal Perfection.

2. For God has not brought forth the Creation, that he ſhould be thereby perfect, but for his own Manifeſtation, *viz.* for the great Joy and Glory; not that this Joy firſt began with the Creation, no, for it was from Eternity in the great Myſtery, yet only as a ſpiritual Melody and Sport in itſelf.

3. The Creation is the ſame Sport out of himſelf, *viz.* a Platform or Inſtrument of the Eternal Spirit, with which he melodizes: and it is even as a great Harmony of manifold Inſtruments which are all tuned into one Harmony; for the Eternal Word, or Divine Sound or Voice, which is a Spirit, has introduced itſelf with the Generation of the great Myſtery into Formings, *viz.* into an expreſſed Word or Sound: And as the joyful Melody is in itſelf in the Spirit of the eternal Generation, ſo likewiſe is the Inſtrument, *viz.* the expreſſed Form in itſelf, which the living Eternal Voice guides, and ſtrikes with his own Eternal Will-Spirit, that it ſounds and melodizes; as an Organ of divers and various Sounds or Notes is moved with one only Air, ſo that each Note, yea every Pipe has its peculiar Tune, and yet there is but one Manner of Air or Breath in all Notes, which ſounds in each Note or Pipe according as the Inſtrument or Organ is made.

4. Thus in the Eternity there is only one Spirit in the whole Work of the Divine Manifeſtation, which is the Manifeſtator in the expreſſed Voice and alſo in the ſpeaking Voice of God, which is the Life of the grand Myſtery, and of all that is generated from thence; he is the Manifeſtator of all the Works of God.

5. All the Angelical Kingdoms are as a prepared Work, *viz.* a Manifeſtation of the eternal Sound of the Voice of God, and are as a Particularity out of the great Myſtery, and yet are only one in the divine eternal ſpeaking Word, Sound, or Voice of God; for one only Spirit rules them; each Angelical Prince is a Property out of the Voice of God, and bears the great Name of God; as we have a Type and Figure of it in the Stars of the Firmament, and in the Kingdoms and Dominions upon the Earth among all Generations, where every Lord bears his high Title, reſpective Name and Office: So likewiſe do the Stars in the Firmament, which are altogether one only Dominion in Power under them, where the great Stars bear the Name and the Office of the Forms in the Myſtery of the ſeven Properties, and the other after them, as a Particularity of Houſes or Diviſions, where every one is a peculiar Harmony or Operation, like a Kingdom, and yet all proceeds in one Harmony; like a Clock-work, which is entirely compoſed in itſelf, and all the Pieces work mutually together in one; and yet the great fixed Stars keep their peculiar Property in the Eſſence of Operation, eſpecially the ſeven Planets according to

the ſeven Properties of Nature, as an under Pregnatreſs of the Eternal Myſtery, or as an Inſtrument of the Spirit out of the Eternal Myſtery.

6. This Birth of the *Aſtrum* begets in the four Elements, *viz.* in its Body or Eſſence, Joy and Sorrow, and all is very good in itſelf; only the Alteration of the Creature proceeds from the luſtful Imagination, whereby the Creature elevates the Wrath of the Fire in the Properties, and brings them forth out of the Likeneſs of their Accord: Nothing is evil, which remains in the equal Accord; for that which the worſt cauſes and makes with its coming forth out of the Accord, that likewiſe the beſt makes in the equal Accord; that which there makes Sorrow, that makes alſo in the Likeneſs Joy; therefore no Creature can blame its Creator, as if he made it evil; all was very exceeding good; but with its own Elevation and Departure out of the Likeneſs it becomes evil, and brings itſelf out of the Form [or Property] of the Love and Joy, into a painful tormenting Form and Property.

7. King *Lucifer* ſtood in the Beginning of his Creation in higheſt Joyfulneſs, but he departed from the Likeneſs, and put himſelf forth out of the Accord [or heavenly Concert] into the cold, dark, fiery Generation, out of which the hot fiery Generation ariſes; he forſook his Order, and went out of the Harmony, wherein God created him; he would be Lord over all, and ſo he entered into the auſtere Fire's Domination, and is now an Inſtrument in the auſtere Fire's Might, upon which alſo the all-eſſential Spirit ſtrikes and ſounds upon his Inſtrument, but it ſounds only according to the wrathful Fire's Property: as the Harmony, *viz.* the Life's-Form is in each Thing, ſo is alſo the Sound or Tone of the Eternal Voice therein; in the Holy [it is] holy, in the Perverſe it is perverſe: All Things muſt praiſe the Creator of all Beings; the Devils praiſe him in the Might of Wrath, and the Angels and Men praiſe him in the Might of Love.

8. The Being of all Beings is but one only Being, but in its Generation it ſeparates itſelf into two Principles, *viz.* into Light and Darkneſs, into Joy and Sorrow, into Evil and Good, into Love and Anger, into Fire and Light, and out of theſe two Eternal Beginnings [or Principles] into the third Beginning, *viz.* into the Creation, to its own Love-Play and Melody, according to the Property of both Eternal Deſires.

9. Thus each Thing goes into its Harmony, and is guided [or driven] by one only Spirit, which is in each Thing according to the Property of the Thing; and this is the Clock [or Watch-Work] of the great Myſtery of Eternity in each Principle according to the Property of the Principle, and then according to the innate Form of the compoſed Inſtrument of the ſame Creatures, even in all theſe Beginnings [or Principles.]

10. Death is the Bound-Mark of all whatever is temporal, whereby the Evil may be deſtroyed; but that which ariſes out of the Eternal Beginnings, and in its Harmony and Life's-Form enters into another Figure, that departs out of God's Harmony, out of the true Order wherein God created it, and is caſt out of the ſame Harmony into its Likeneſs, as a diſſonant diſcording Melody or Sound in the great excellent well-tuned Harmony; for it is an oppoſite contrary Thing, and bears another Tone, Sound, and Will, and ſo it is introduced into its Likeneſs; and therefore Hell is given to the Devil for his Houſe and Habitation, becauſe he introduced his Life's-Form into the Anger of God, and into the fiery Wrath of the Eternal Nature, ſo that now he is the Inſtrument in the eternal Fire of God, and the Anger-Spirit ſtrikes his Inſtrument, and yet it muſt ſtand to the Honour and Admiration of God, and be the Sport and Play in the Deſire and Property of the wrathful Anger.

11. The Anger and Wrath of God are now his Joy, not as if he feared, ſorrowed, and lived in Impotency; no, but in great Strength and fiery Might, as a potent King and Lord, yet only in the ſame Property of which he himſelf is, *viz.* in the firſt Principle in the dark World.

12. The like alſo we are to know concerning the Angelical World, *viz.* the ſecond Principle, where God's Light and glorious Beauty ſhine in every Being [or Thing,] and the Divine Voice or Sound riſes up in all Creatures in great Joyfulneſs; where the Spirit pro-

ceeding from the Divine Voice makes a Joyfulneſs, and an inceſſant continual Love-Deſire in thoſe Creatures, and in all the Divine Angelical Beings: As there is an Anguiſh-Source and Trembling in the painful Fire, ſo in like Manner there is a trembling Joyfulneſs in the Light and Love-Fire, *viz.* a great Elevation of the Voice of God, which makes in the Angels and in the like Creatures, as the Souls of Men, a great Manifeſtation of the Divine Joyfulneſs.

13. The Voice [or Breath] of God continually and eternally brings forth its Joy through the Creature, as through an Inſtrument; the Creature is the Manifeſtation of the Voice of God: What God is in the Eternal Generation of his Eternal Word out of the great Myſtery of the Father's Property, that the Creature is in the Image as a Joyful Harmony, wherewith the Eternal Spirit plays or melodizes.

14. All Properties of the great Eternal Myſtery of the Pregnatreſs of all Beings are manifeſt in the holy angelical and humane Creatures; and we are not to think thereof, as if the Creatures only ſtood ſtill and rejoiced at the Glory of God, and admired only in Joy; no, but it is as the Eternal Spirit of God works from Eternity to Eternity in the great Myſtery of the Divine Generation, and continually manifeſts the infinite and numberleſs Wiſdom of God; even as the Earth brings forth always fair Bloſſoms, Herbs, and Trees, ſo alſo Metals and all Manner of Beings, and puts them forth ſometimes more ſovereign, powerful, and fair, than at other Times; and as one ariſes in the Eſſence, another falls down, and there is an inceſſant laſting Enjoyment and Labour.

15. Thus likewiſe is the Eternal Generation of the Holy Myſtery in great Power and Reprocreation [or paradifical Pullulation] where one Divine Fruit of the great Love-Deſire ſtands with another in the Divine Eſſence; and all is as a continual Love-Combat or wreſtling Delight; a Blooming of fair Colours, and a pleaſant raviſhing Smell of the Divine *Mercury*, according to the Divine Nature's Property, a continual good Taſte of Love from the Divine Deſire.

16. Of all whatever this World is an earthly Type and Reſemblance, that is in the Divine Kingdom in great Perfection in the Spiritual Eſſence; not only Spirit, as a Will, or Thought, but Eſſence, corporeal Eſſence, Sap and Power; but as incomprehenſible in reference to the outward World: For this viſible World was generated and created out of the ſame Spiritual Eſſence, in which the pure Element is; and alſo out of the dark Eſſence in the Myſtery of the Wrath (being the Original of the eternal manifeſt Eſſence, from whence the Properties ariſe) as an out-ſpoken Breath out of the Being of all Beings: Not that it was made of the Eternal Eſſence, but out of the Breathing forth or [Expreſſion] of the Eternal Eſſence; out of Love and Anger, out of Evil and Good, as a peculiar Generation of a peculiar Principle in the Hand of the Eternal Spirit.

17. Therefore all whatever is in this World is a Type and Figure of the Angelical World: not that the Evil, which is alike manifeſt with the Good in this World, is alſo manifeſt in Heaven; no, they are ſeparated into two Principles; in Heaven all is Good, which is Evil in Hell; whatever is Anguiſh and Torment in Hell, that is Good, and a Joy in Heaven; for there all ſtands in the Light's Source; and in Hell all ſtands in the Wrath in the dark Source.

18. Hell, *viz.* the dark World has alſo its Generation of Fruits; and there is even ſuch an Eſſence and Dominion in them as in Heaven, but in Nature and Manner of the wrathful Property; for the fiery Property makes all Evil in the Darkneſs, and in the Light it makes all Things Good; and in Sum all is wholly one in both Eternal Worlds; but Light and Darkneſs ſeparates them, ſo that they ſtand as an eternal Enmity oppoſite one to another, to the end that it may be known what is Evil or Good, Joy or Sorrow, Love or Anger: There is only a Diſtinction between the Love-Deſire of the Light, and the Anger-Deſire of the Darkneſs.

19. In the Original of the Eternal Nature, in the Father's Property in the great Myſ-

tery of all Beings, it is wholly one: for the ſame only Fire is even in the Angelical World, but in another Source, *viz.* a Love-Fire, which is a Poiſon, and a Fire of Anger to the Devils, and to Hell; for the Love-Fire is a Death, Mortification, and an Enmity of the Anger-Fire; it deprives the Wrath of its Might, and this the Wrath wills not, and it alſo cannot be; for if there were no Wrath, there would be no Fire, and alſo no Light: If the Eternal Wrath were not, the Eternal Joy alſo would not be; in the Light the Wrath is changed into Joy; the wrathful Fire's Eſſence is mortified as to the Darkneſs in the wrathful Fire, and out of the ſame dying the Light and Love-Fire ariſe; as the Light burns forth from the Candle, and yet in the Candle the Fire and Light are but one Thing.

20. Thus alſo the Great Myſtery of all Beings is in the Eternity in itſelf only one Thing, but in its Explication and Manifeſtation it goes from Eternity to Eternity into Two Eſſences, *viz.* into Evil and Good; what is Evil to one thing, that is Good to another. Hell is Evil to the Angels, for they were not created thereunto; but it is Good to the helliſh Creatures: So alſo Heaven is Evil to the helliſh Creatures, for it is their Poiſon and Death, an eternal Dying, and an eternal Captivity.

21. Therefore there is an eternal Enmity, and God is only called God according to the Light of his Love; he is indeed himſelf all, but according to the Darkneſs he ſaith, *I am an angry jealous God, and a conſuming Fire.*

22. Every Creature muſt remain in its Place wherein it was apprehended in its Creation and formed into an Image, and not depart out of that ſame Harmony, or elſe it becomes an Enemy of the Being of all Beings.

23. And thus Hell is even an Enemy of the Devil, for he is a ſtrange Gueſt therein, *viz.* a perjured Fiend caſt out of Heaven: he will be Lord in that wherein he was not created; the whole Creation accuſes him for a falſe perjured apoſtate Spirit, which is departed from his Order; yea even the Nature in the Wrath is his Enemy though he be of the ſame Property; yet he is a Stranger, and will be Lord, though he has loſt his Kingdom, and is only an Inmate in the Wrath of God; he that was too rich, is now become too poor; he had all when he ſtood in Humility, and now he has nothing, and is moreover captivated in the Gulf: this is his Shame, that he is a King, and yet has fooled away his Kingdom in Pride; the Royal Creature remains, but the Dominion is taken away; of a King he is become an Executioner; what God's Anger apprehends, there he is a Judge, *viz.* an Officer of God's Anger, yet he muſt do what his Lord and Maſter wills.

24. This Reaſon moſt ignorantly gainſays, and ſays, *God is omnipotent, and omniſcient, he has made it: Even he hath done with his Work as he hath pleaſed, who will contend with the Moſt High?* Yes, dear Reaſon, now thou thinkeſt thou hiteſt it right; but firſt learn the A. B. C. in the great Myſtery: All whatever is riſen out of the Eternal Will, *viz.* out of the great Eternal Myſtery of all Beings (as Angels and the Souls of Men are) ſtands in [u] equal Weight in Evil and Good in the free Will as God himſelf; that Deſire which powerfully and predominantly works in the Creature, and quite overtops the other, of that Property the Creature is. As a Candle puts forth out of itſelf a Fire, and out of the Fire the Wind, which Wind the Fire draws again into itſelf, and yet gives it forth again; and when this Spirit is gone forth from the Fire and Light, then it is free from the Fire and Light; what Property it again receives, of that it is: The firſt Myſtery wherein the Creature conſiſts is the all-eſſential Myſtery, and the other in the forth-going Spirit is its Propriety, and a ſelf-ful Will. Has not every Angel its own peculiar Spirit, which is generated out of its own Myſtery, which has its Original out of Eternity? Why will this Spirit be a Tempter of God, and tempt the Myſtery, which immediately captivates it in the Wrath, as happened to *Lucifer*? It has the drawing to God's Wrath, and to God's Love in it; why does not the Spirit (which is generated

[u] Counterpoiſed.

out of both) which is the Similitude of the Spirit of God, continue in its Place in Obedience, as a Child before the Mother in Humility?

[x] *Or*, This is ſpoken without any Ground or Foundation.

25. Thou ſayſt it cannot, [x] It is not ſo: Every Spirit ſtands in the Place where it was created in equal Weight, and has its free Will; it is a Spirit with the all-eſſential Eternal Spirit, and may take to itſelf a Lubet in the all-eſſential Eternal Spirit as it wills, either in God's Love or Anger; whereinto it introduces its longing Imagination, the Eſſence and Property of that it receives in the great Myſtery of all Beings.

26. In God the Birth is manifeſt in Love and Anger; Why not alſo in the Creature which is created out of God's Eſſence and Will, out of his Voice and Breath into an Image? What Property [or Note] of the Voice the Creature awakes in itſelf, the ſame ſounds in, and rules the Creature: God's Will to the Creature was only one, *viz.* a general Manifeſtation of the Spirit, as each [Creature] was apprehended in the Property of the Eternal Myſtery; yet, *Lucifer* was apprehended in the good Angelical Property, which plainly teſtifies, that he was an Angel in *Heaven*; but his own incorporized Will-Spirit forced itſelf into the wrathful Mother, to awaken the ſame in it, and thereby to be a Lord over every created Being. Now the Will-Spirit is free, it is the eternal Original, let it do what it will.

27. Therefore we are to know this, and it is no otherwiſe, that the Will-Spirit which takes its Original out of Love and Anger, out of both Eternal Principles, has given itſelf into the Wrath, whereby the Wrath has powerfully got the upper Hand and Dominion, and put itſelf out of the equal Harmony into a Diſſonance or Diſcord, and ſo he muſt be driven into his Likeneſs; this is his Fall, and ſo it is alſo the Fall of all evil Men.

28. Now Self-Reaſon alledges the Scripture, where it is written, *Many are called, but few are choſen*: Alſo, *I have loved Jacob and hated Eſau*; alſo, *Hath not a Potter Power to make of one Lump* [*of Earth*] *what he pleaſeth*? I ſay the ſame alſo, *That many are called, but few are choſen*; for they will not; they give their free Will into God's Anger, where they are even apprehended, and ſo are choſen to be *Children of Wrath*; whereas they were all called in *Adam* into Paradiſe, and in Chriſt into the Regeneration; but they would not, the free Will would not, it exalted itſelf into the Wrath of God which apprehended it, and ſo they were not choſen Children; for God's Love chooſes only its Likeneſs, and ſo likewiſe God's Anger; yet the Gate of the Regeneration ſtands open to the Wicked, whom the Anger of God has apprehended. Man has the Death in him, whereby he may die to the Evil; but the Devil has not, for he was created to the higheſt Perfection.

29. Thus it is alſo with *Jacob* and *Eſau*: In *Jacob* the Line of Chriſt got the upper Hand in the wreſtling Wheel; and in *Eſau* the Fall of *Adam*; now Chriſt was therefore promiſed into the Humanity, that he might heal the Fall of *Adam*, and redeem *Eſau*, which was captivated in the Wrath, from the Wrath; *Jacob* denotes Chriſt; and *Eſau Adam*; now Chriſt is to redeem *Adam* from Death and Wrath, wherein he was captivated: But did *Eſau* [y] continue in Sin? That I know not; the Scripture alſo does not declare it; the Bleſſing belonged to *Eſau*, that is, to *Adam*, but he fooled it away in the Fall, and ſo the Bleſſing fell upon *Jacob*, that is upon Chriſt, who ſhould bleſs *Adam* and *Eſau*, ſo that the Kingdom and Bleſſing might be given of free Grace again to *Adam* and *Eſau*; though he was apprehended in the Curſe, yet the Door of Grace ſtood open in *Jacob*, that is, in Chriſt; therefore *Jacob* ſaid afterward, that is Chriſt, when he was entered into *Adam's* Soul and Fleſh, *Come unto me all ye that are weary and heavy laden with your Sins, and I will refreſh you:* Alſo, *I am come to call the Sinner to Repentance*; not *Jacob*, who needs it not, but *Eſau*, who needs it; and when he (*viz. Eſau*) is come, then ſays Chriſt, *There is more Joy in Heaven for him, than for ninety-nine righteous ones, which need no Repentance*; [*viz.* for one *Eſau* that repents,] there is more Joy than for

[y] *Or*, Die.

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ninety-nine *Jacobs*, who in the Center of the Life's Original are apprehended in the Line of Chriſt: There is more Joy for one poor Sinner, whom the Anger has apprehended in the Center of God's Wrath in the Life's Original, and choſen to Condemnation, if he brings the Sins of Death again into the Mortification or Death of Sin, than for ninety-nine righteous Ones that need no Repentance.

30. But who are the Righteous, for we are all become Sinners in *Adam?* Anſwer, They are thoſe whom the Line of Chriſt in the Humanity apprehends in the Life's Riſe [or at the firſt Point of Opening of Life in them,] not that they cannot fall as *Adam*, but that they are apprehended in Chriſt's Will-Spirit in the wreſtling Wheel, where Love and Anger are counterpoiſed, and choſen to Life; as happened to *Jacob*, ſo alſo to *Iſaac*, and *Abel:* But this Line ſhould be the Preacher and Teacher of *Cain*, *Iſhmael*, and *Eſau*, and exhort them to Repentance, and to turn out of the Anger: And this Line did give itſelf into the Anger which was enkindled in Adam, Cain, Iſhmael, and deſtroyed the Devil's Sting with Love, that *Cain*, *Iſhmael*, and *Eſau*, had an open Gate to Grace; if they would but turn and die in *Jacob*, that is, if they would enter into Chriſt's Death, and die to Sin in *Abel*, *Iſaac*, and *Jacob*, and Chriſt, then they ſhould be received into the Election of Grace.

31. *Jacob* took *Eſau*'s Place in the Bleſſing: Why did that come to paſs? In *Jacob* was the promiſed Seed of *Abraham* and *Adam*; from this Line the Bleſſing ſhould come upon the ſinful *Adam* and *Eſau*; *Jacob* muſt be filled with God's Bleſſing, that he might bleſs the Firſt-Born of angry *Adam* and *Eſau*; for the Bleſſing, that is, Chriſt muſt be born in our Fleſh and Soul, that the Seed of the Woman might bruiſe the Head of the Serpent.

32. The Anger muſt be drowned and appeaſed in the Humanity; an Offering did not do it, but this reſigning into the Wrath, that the Love might drown the Wrath. *Jacob* in Chriſt muſt drown *Eſau* in the Love-Power in his Blood, that *Eſau* might alſo become a *Jacob* in Chriſt: But *Eſau* was not willing to receive his Brother *Jacob*, and contended about the [r] firſt Birth; that is, *Adam* in Sin will not, cannot receive [or accept of] Chriſt, he ſhall and muſt die to the ſinful Fleſh and Will.

[r] *Or*, Birthright.

33. Therefore *Eſau* has ever fought againſt *Jacob*; for *Jacob* ſhould drown him in Chriſt in his Blood; this the evil *Adam* in *Eſau* would not have, he would live in his Self-hood, therefore he ſtrove with the earthly *Adam* againſt *Jacob*; but when *Jacob* met him with his Gifts, that is, when Chriſt came with his free Love-Gift into the Humanity, then *Eſau* fell upon his Brother *Jacob*'s Neck and wept; for when Chriſt entered into the Humanity, *Adam* wept in *Eſau*, and repented him of his Sins and evil Intent, that he would kill *Jacob*: For when God's Love in the Humanity entered into God's Anger, the angry Father bewailed our Sins and Miſery, and *Jacob* with his Humility drove forth mournful Tears out of his Brother *Eſau*; that is, the Love in the Humanity brought forth the great Compaſſion out of and through the angry Father; ſo that the angry Father in the midſt of his enkindled Wrath in the Humanity did ſet open a Gate of Mercy for *Adam* and all his Children; for his Love broke the Anger, which [Love] put itſelf into Death, and made an open Gate for poor Sinners in the Death to his Grace.

34. Now it is commanded the poor Sinner, whom the Anger has choſen to the Condemnation of eternal Death, that he enter into this ſame Death, and die in Chriſt's Death to Sin, and then Chriſt drowns it in his Blood, and chuſes him again to be God's Child.

35. Here is the Calling: Chriſt calls us into his Death, into his Dying; this the Sinner will not have: Here is now Strife in the Sinner between the Seed of the Woman and the Seed of the Serpent; which now overcomes, that conceives the Child: Now the free Will may reach to which it pleaſes; both Gates ſtand open to him. Many who

are in Chriſt's Line are alſo brought through Imagination and Luſt, as *Adam* was, into Iniquity; they are indeed called, but they perſevere not in the Election, for the Election is ſet upon him who departs from Sin; he is elected that dies to Sin in Chriſt's Death, and riſes in Chriſt's Reſurrection, who receives God in Chriſt, not only in the Mouth, but in divine Deſire in the Will and New-Birth, as a new fiery Generation: Knowledge apprehends it not, only the earneſt Deſire and Breaking of the ſinful Will, that apprehends it.

36. Thus there is no ſufficient Ground in the Election of Grace as Reaſon holds it forth: *Adam* is choſen in Chriſt; but that many a Twig withers on the Tree, is not the Tree's Fault, for it withdraws its Sap from no Twig, only the Twig gives forth itſelf too eagerly with the Deſire; it runs on in Self-Will, *viz.* it is taken by the Inflammation of the Sun and the Fire, before it can draw ſap again in its Mother, and refreſh itſelf.

37. Thus alſo Man periſhes among the evil Company in evil vain Ways: God offers him his Grace that he ſhould repent; but evil Company and the Devil lead him in wicked Ways, till he be even too hard captivated in the Anger; and then it goes very hardly with him; he indeed was called, but he is evil; God chuſes only Children: Seeing he is evil, the Choice paſſes over him; but if he again reforms and amends, the eternal Choice [or Election] does again receive him.

38. Thus ſays the Scripture, *Many are called*; but when the Choice in Chriſt's Suffering and Death comes upon them, then they are not capable of the ſame, by reaſon of the ſelf-ful evil Will which they had before embraced, and ſo they are not the elected, but evil Children; and here it is then rightly ſaid, *We have piped unto you, but you have not danced*; *we have mourned unto you, and ye have not* [a] *lamented unto us: O Jeruſalem, how often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and thou wouldeſt not:* It is not ſaid, *thou couldeſt not*, but *thou wouldeſt not*; and while they remain in the Iniquity of Sin, they alſo cannot: God will not caſt his Pearl before Swine; but to the Children which draw near to him he gives the Pearl and his Bread.

[a] *Text*, comforted us.

39. Therefore whoever blames God, deſpiſes his Mercy, which he has introduced into the Humanity, and brings the Judgement headlong upon his Body and Soul.

40. Thus I have truly warned the Reader, and ſet before his Eyes what the Lord of all Beings has given me: He may behold himſelf in this Looking Glaſs both within and without, and find what and who he is: Every Reader ſhall find his Profit therein, be he either good or evil: It is a very clear Gate of the Myſtery of all Beings. With Gloſſes and Self-Wit none ſhall apprehend it in its own Ground; but it may well embrace the real Seeker, and create him much Profit and Joy, and even be helpful to him in all natural Things, provided he applies himſelf right, and ſeeks it in the Fear of God, ſeeing it is now a Time of Seeking; for a Lily bloſſoms upon the Mountains and Valleys in all the Ends of the Earth: He that ſeeketh findeth. *Amen.*

HALLELUJAH.

POSTSCRIPT

POSTSCRIPT

BY THE

TRANSLATOR.

THE preceding Book is a brief Signature, or Character of Natural and Divine Knowledge. But it will ſeem ſtrange and ſimple to the proud ſelf-conceited Sophiſters, the Wiſelings of Pedantic Reaſon, who will carp and cavil at any Thing but what dances to their Pipe, or agrees with their Conceits. But their Cenſures are not to be valued; and their Letter-learned mock Productions of Science are to be pitied, being only the courted Shadows of their own amuſed Fancy. Such as theſe being captivated in the Myſtery of *Babel*, wonder only after their Beaſt *Mammon*, upon which they ride in Pride, and ſcorn any Thing but what pleaſes and flatters them in their admired Works of covetous Iniquity, gilded over with ſeeming Holineſs. But the Babyloniſh Structure of their *Turba-Magna-Performances* will fall, when it has attained the higheſt Limit of its Conſtellation, and no Wit of Man ſhall be able to prop it up. In the mean time the *Antichriſt* in *Babel* will rage and tyrannize, and execute the Sentence of Wrath, or his own diſmal Doom, upon himſelf.

But not to tranſgreſs by too large a Digreſſion from the Intent of this Poſtſcript; the principal Deſign of it is to explain ſome Words which are uſed in the Tranſlation, as

FLAGRAT, LUBET, SOURCE, SUDE.

FLAGRAT.

The word in the German is *Schra'ck*, which ſignifies properly a Fright, ſudden Aſtoniſhment, or Diſmay. In the other Books it is tranſlated Terror, or Crack, but I have put it *Flagrat*, from the Latin word *Flagro*, though I mean not by it only a burning, but even the powerful opening of the Life or Death of the enkindling of the Fire in Nature. For the Fire is the dividing Bound-mark, in which the Life of both Principles is opened and ſeparated; the Life of the firſt is the dying Death in the Darkneſs, and the Life of the ſecond is the living Life in the Light. You may perceive a Reſemblance of this *Flagrat* in Thunder and Lightening, as alſo in Gunpowder, and the like. Take for Inſtance divers ſulphureous ſalnitral Minerals exactly mixed, now their Powers are as I may ſay contracted, or ſhut up in the aſtringent dark Deſire or Death; but touch them rightly with the true Fire, and you will ſee how they will ſoon open, diſcloſe, and flaſh forth, and will even diſplay, and ſtream themſelves forth into divers Properties, Colours, and Virtues. It is even the burſting forth of the ardent Deſire in Nature. It is, as I may term it, the magical Fire-breath, whereby the Powers either of Light or Darkneſs are diſmayed. In ſhort, it is the pregnant Echo of the Sound of Eternity every where ſpeaking, working, and opening itſelf in Love or Anger, in each Thing according to its Will and Deſire: In ſome it is the horrible *Flagrat* to Death; and in others it is the pleaſant triumphant Flagrat to Life.

LUBET.

The Word in the Dutch is *Luſt*, which ſignifies a longing Deſire, or Will to a Thing; alſo a Delight, or contented Joy; ſometimes Imagination and Luſt. But becauſe our Word *Luſt* is commonly uſed in the worſt Senſe (a longing after Evil and Vanity) and

would not properly agree to, or fully expreſs the German Word *Luſt* in all Places, I have generally tranſlated it *Lubet*, from the Latin word *Lubitum*, whereby is meant the Divine *Beneplacitum*, or good Pleaſure. By it is underſtood the Origin to a Deſire in the Eternal Nothing, or pregnant Magic, God's free Well-liking to the Deſire of the Manifeſtation of Nature and Creature, without which all had been an eternal Stillneſs in the Nothing. This *Lubet* in Man is the moving Will to Good or Evil, Light or Darkneſs, Love or Anger.

SOURCE.

By this are meant the firſt original Qualities or Properties of both the inward Principles, as they break forth in the Sude of the Fire in the Flagrat of Love or Anger in Nature or Creature. For in the Darkneſs the Love-Ens, or Paradiſical Light is ſhut up in Death, and cauſes an auſtere dark Source, Pain, Horror, Torment, or Diſquietude; and ſo it is the radical Property of the contentious Elements and Stars in the Curſe of God: And in the Light the Life of Love breaks forth, and ſwallows up this wrathful Source of Darkneſs and Death, and turns it into Joy or a Divine Source. So that by *Source* is underſtood the original Quality, Property, or Qualification of Evil, Darkneſs, Anger, Sorrow, Curſing, Damnation, Death, Hell; or the contrary to theſe in their Divine Source, or eſſential working Property; both according to Time and Eternity.

SUDE.

The word *Sude* is German, and ſignifies a Boiling or Seething. It is the Stirring of the ſeven Properties in Nature, ariſing from the Aſſimulation or eſſential Co-influence of the outward and inward *Sol* in *Sulphur*, from whence the blooming Vegetation of the Earth proceeds; alſo the Generation of Metals and Minerals lies therein.

Theſe are ſome uncommon Words which are uſed in rendering this Book into Engliſh. Words are *Vehicula Rerum*, they are formed to expreſs Things, not bare Sounds, or empty Airs. Now he who rightly underſtands the Ground of the *Cabala* and *Magia*, and knows how the Language of Nature ſpeaks in every Tongue, might well tranſlate this Author. But the bare Letter of his Writings, though ever ſo exactly tranſlated, will not give the Underſtanding of them, but the Spirit of Regeneration in Chriſt, in whom the Fulneſs of the Deity dwells corporeally.

N. B. There is One Character by which God has characterized both Himſelf, and all the Creatures, and ſhewn that his Preſence is in all Things; yet ſo that each Creature has its peculiar Mark, Shape, and Figure, that it may appear as a peculiar Wonder, either of the heavenly, or of the earthly Myſtery. This is the ✠ in the Sphere and Mercurial Wheel of Nature, which goes through all the three Principles, and in the Third through all the Kingdoms of Minerals, Vegetables, and Animals, through Heaven and Earth; the wonderful Depth of which is ſhewn in this Book to the Enquirer after the Divine Myſteries.

F I N I S.

OF THE

ELECTION OF GRACE;

OR

OF GOD's WILL TOWARDS MAN,

COMMONLY CALLED,

PREDESTINATION.

It ſhews how the Texts of Scripture are to be underſtood which treat of

Fallen loſt Adam, and of the New Birth from Chriſt:

BEING

A ſhort Declaration and Introduction concerning the higheſt Ground, ſhewing how Man may attain Divine Skill and Knowledge.

By JACOB BEHMEN, the Teutonic Theoſopher.

PREFACE

TO THE

READER.

JACOB BEHMEN writes here concerning the *higheſt* Point of Controverſy, which is *Predeſtination*, and which has been left unreſolved by any Pen ſatisfactorily ſince the firſt Riſe of it, every ſeveral Party contending *pro* and *con*, ſtill reſting upon the *Texts* of Scripture brought to maintain their own Side; but notwithſtanding all the Diſputes that have been held between them, the Texts and that great Myſtery remain *undecided*; the principal Cauſe of which may be the *ſeeming Oppoſition* of the Texts alledged by them; one Party ſuppoſing thoſe on that Side ſhould *overrule* the Meaning of thoſe on which the adverſe Party found their Arguments, whereas the Texts muſt needs be acknowledged to be *moſt true*. And the Truth in every Opinion cannot be contrary to the Scriptures, though the Parties are not able to reconcile the *Meaning* of them, or their own Opinions, how far *both* are true, and ſo continue as to their Affections at a wide Diſtance from one another.

But this Author diſputes *not* at all, he deſires only to confer and offer his Underſtanding and *Ground* of interpreting the Texts on both Sides, anſwering Reaſon's *Objections*, and manifeſting his Knowledge, for the [a] *conjoining*, *uniting*, and reconciling of all Parties in [b] *Love*, in their differing and various Knowledge.

[a] See his Preface verſ. 9.

[b] See the Book, Chap. 13. verſ. 68. to the End.

And this he has performed here and there in *all* his Writings, which explain the *Ground* of underſtanding all Myſteries both Natural and Divine; beginning in his *Aurora*, at the End of which he promiſes, *If God would let him live a while, he would ſufficiently declare and explain* St. Paul's *Election and Predeſtination*. But he was hindered writing farther, the Book being taken from him preſently after thoſe Words were written by him, and ſo *that* Book never had any more added to it, but remained unfiniſhed: This was in the Year 1612.

But in the Year 1619, he ſupplied the *Defect* of that in the *Three Principles*, and in the *Threefold Life* of Man.

And in the year 1620, he proceeded farther, in the forty Queſtions concerning the *Soul*; and in the Treatiſe of the *Incarnation of* Jeſus Chriſt.

In the Year 1621, having been oppoſed at a Conference with ſome Friends by *Balthaſar Tilken* about *Election*, and ſome other Matters in his Writings, he wrote an *Apolo-*

gy in Anſwer to him concerning that, and the Perſon of Chriſt, and of *Mary* in the ſame Book, and ſent a Copy of it with a *Letter* to a Friend, in July, being the 17th in his Book of Epiſtles, and *two* others the next Day, being the 16th and 18th, which for the Reader's Benefit he is deſired to peruſe.

In the *Myſterium Magnum* is largely treated on that Subject of Election, where he mentions *Cain and Abel*, *Iſmael and Iſaac*, *Eſau and Jacob*. Dated in 1623.

After that he wrote this preſent Treatiſe of *Election* in full Satisfaction of his firſt Promiſe in 1623. And the next Day he wrote the ſmall *Appendix* at the End of this Book, concerning *Repentance*, in order to the making our Calling and Election ſure: And a few Days after he wrote the 20th and 21ſt Epiſtles on the *ſame* Subject; and a little after he wrote the 13th Epiſtle, ſhewing how *Temptation* and Trouble of Mind may be remedied, which uſually ariſe through the Diſſatisfaction about God's *Decree* of *Predeſtination*: The Pieces here mentioned will give Light to the underſtanding this Book the better: But his own Teſtimony concerning this above the reſt, is thus expreſſed in his [c] *Clavis*, where he ſays; *The Treatiſe of Election of Grace has a ſharp Underſtanding, and is one of the cleareſt of our Writings.*

[c] Clavis in Vol. 2. verſ. 219.

One *Hinderance* that has kept Men off from the Way to *decide* Differences, and to know the Meaning of the Scriptures, has been their retaining and mentioning only ſuch Things, as have made People *never mind* the Meaning of thoſe Texts which are moſt material and *neceſſary* for them to know, concerning the [d] Word which is Chriſt and God.

[d] John Chap. 1.

In the Beginning was the Word, and the Word was with God, and God was the Word, all Things were made by it, and without it was nothing made that was made; in it was Life, and the Life was the Light of Men: Alſo, the Light ſhineth in the Darkneſs, though the Darkneſs comprehendeth not the Light; this is the true Light which enlighteneth every Man coming into the World; it was in the World, and the World was made by it.

Theſe Texts are *ſeldom* preſſed or conſidered, but thoſe Arguments that can be collected concerning the *written Word* of God the Holy Scriptures, and chiefly what they call *the Word preached* by the Teachers in Pulpits are urged ſo much, that People are ready to underſtand the Texts concerning the ſubſtantial Word of God, the Word of his Power, the Word of Prophecy, the Word in our Hearts, whereby we ſhould examine, and commune with our Hearts and be ſtill; [e] alſo the creating Word, the Word of Wiſdom, the Word of Life; as meaning the Scriptures *only*: And Men are ſo violent [f] as to account him a Heretic or Blaſphemer, that ſhall be ſuppoſed once to *queſtion* their Opinion in his Mind: And thus in part the true Underſtanding comes to be vailed from People's Eyes.

[e] Pſalm 4. 4.

Some of the learned alſo are very *unwilling* to take ſo much Pains as to read and conſider any Thing that is offered to their View; though ſome ſincere Lovers of good Literature have by reading this Author found that which is *more excellent*, than what they and others had ſpent their Time in for a long Time together; becauſe theſe account themſelves filled ſo full with their *preſent* Wiſdom and Knowledge, that they have no *Room* to deſire any other, eſpecially that which cannot be attained without caſting away the high Eſteem of what they have laid up as a *Treaſure* to themſelves already; and ſo every little Difficulty of *uncouth* Words or Phraſes, and Expreſſions which they cannot preſently *ſee* to fit and ſquare with their former Building, makes them unwilling to be troubled about that which they think themſelves to have more and *better* Knowlege of already. And thus they block up their own Way to ineſtimable Treaſure which they know not of, and others *not* ſo learned attain, and they might have in great Abundance.

Another Bar the Learned have, which is, that they will not allow of reaſoning and proving by *Similitudes*, becauſe ſuch are not demonſtrative *logical* Proofs according to the Requiſites of that Art. But he that was greater than *Solomon*, our Saviour himſelf, choſe to teach in Similitudes the higheſt and moſt precious Wiſdom, *hidden* under ſuch

teaching: and if the Writings of the holy Prophets and Apoſtles be examined, it will appear that there is not the *leaſt Thing* done in this World but by way of Similitude ſignifies and teaches us ſomewhat of the moſt *tranſcendent* and richeſt Myſteries of Eternity: All Viſions which were the cleareſt Revelations were repreſented in ſomething or other in part, or in the whole, *like* that which is in this outward World, though the Thing repreſenting is but a *Shadow* in reſpect of the inward *Subſtance* that is reſembled by it, as Chriſt and Faith are a Subſtance, and a Rock is but a Shadow; and the holy Spirit, the Word, and God, and the Divine Nature are *much more* a Subſtance; and the Things in this World reſembling them ſcarce ſo much as an exact Shadow of them: So alſo the Sun of Righteouſneſs, the City of God, the Trees in the Paradiſe of God, the fallow Ground of our Hearts, the Grain of Muſtard Seed which the Kingdom of Heaven is *repreſented* by and likened to, a Steward, a Huſbandman, a Door, a Vine, a Sheep-fold, a Candle ſet upon a Table, or put under a Buſhel, a ſeething Pot with the Scum riſing up, a Roſe, a [d] Lily, Briars, Thiſtles and Thorns, the ſeven Stars, the Dragon, the Woman, the Candleſticks, the Temple, the Moon, Rivers, Fountains, Fire, Brimſtone, &c. *every one* of theſe denotes to us ſome Myſtery or other in the *ſpiritual* World, as will in due Time come to be manifeſted, which we could know nothing of, only by way of Similitude, but it is the *Spirit* alone that teaches the Myſtery by and from them; neither can we apprehend the Demonſtration of that which we *never* ſaw but by Similitude in thoſe Things which the outward Man has ſeen or conceived, our Minds are *opened*, as the Underſtanding of a Child is in Learning; and we muſt be as Children to all our great Knowledge, or elſe we cannot be taught any *new* Thing that is beyond our former Reach, Apprehenſion, and Capacity; but when the Similitude is declared and weighed, the Knowledge of the Thing itſelf will be the more *eaſy*, and then the Demonſtration of it may be briefly and exactly made by ſuch as are Teachers in Chriſt's School to Scholars *exerciſed* in ſome Degree in ſuch ſpiritual Matters: Otherwiſe that of our Saviour may well be aſked them, ſaying; [e] *If ye believe not when I tell you earthly Things, how ſhall ye believe if I tell you Heavenly Matters?*

[c] Ezek. 24. 6.
[d] Hoſea 5. 14.
[e] John 3. 12.

This may be a juſt Plea for this Author's teaching the Myſteries of Divinity by Examples and Similitudes of *natural* earthly Things: and in them he lays open his *Ground* of interpreting the Holy Scriptures, by which Men try the *deepeſt* Queſtions and Controverſies in Religion, that the ſeeming Differences therein may be cleared and compoſed; that all may *underſtand* them rightly, all Chriſtians, Jews, and Heathens, and ſo prize them as they ought. In his own Preface he ſets down to this Effect; that the Suppoſition that God is *only* afar off in a Heaven above and beyond the Stars and Firmament *excluſively*, and not in every Thing, and every where preſent as to himſelf *Subſtantially* and totally, with all that is in Eſſence in the Unity of the Deity, and Trinity of Manifeſtation in his whole Kingdom, Power, and Glory, though as to the Creature *not* diſcernible or *perceptible*, but by his Word revealing himſelf in and to the Creature according to its Kind, is the only *Cauſe* why Men cannot ſatisfy themſelves in that great Secret *Arcanum* of *Predeſtination*, and other high and neceſſary Myſteries mentioned in the Old and New Teſtament.

The *Heathens* would eſteem the Scripture, if it was but hinted to them that they might conſider it, that what is mentioned and contained therein, and of which it chiefly is appointed to teſtify, is *the ſame* with *that* which is in their very *Hearts*; they would rejoice to hear the lively Demonſtration and Effects of that God and his Graces, that lie as a deep Fountain and Well-ſpring hidden in their own Souls, and then they would ſoon taſte *the eternal Goſpel* of the Love of God ſhed abroad in their Hearts upon reading the Holy Scriptures, if they were ſhewn how all lies within them in their Hearts and Souls.

The *Jews* alſo cannot be fully perſuaded that Jeſus Chriſt, whoſe Name is *Immanuel*, is and was the true *Meſſiah*; that they cannot *perceive* the Truth, but by underſtanding *how*

the promiſed Seed was by God put into, or rather raiſed up or cauſed to *ſprout forth* in the Soul of *Adam* and *Eve* after the eating of the forbidden Fruit; and ſo was Salvation to *all Men* continually taking Effect in thoſe who became the Off-ſpring of that Seed by forſaking their Sins, and being obedient to that Seed of God, the Word of Life, the Word of Promiſe, which is the Word of *Grace*, the Word of God, the Commandment, his Teſtimonies, his Ways, Statutes, Precepts, Judgments, which are ſo much preſſed in *Moſes* and in the *Pfalms* of *David*: And all this is *Chriſt in them*: As to which Seed in the Line of the Covenant according to the Manifeſtation in the Fleſh, Chriſt Jeſus their Meſſiah and our Saviour *came* and took our Nature born of *Mary*, and finiſhed our Redemption in a *human Soul*, ſuch a one as all ours is, and therefore he condeſcends ſo low to call us his Brethren, though in him dwelt the Fulneſs of the Godhead bodily: And ſo he wrought and *perfected* our Salvation, and all ſhould in him be Partakers of the *Divine* Nature, that were born again, and grew up in him, that is, in his Grace and Covenant *in* their Souls, ſo that he might rule in them to the ſubduing the Seed of the Serpent, the Luſts of the Fleſh in *any* whoever they are. And this is that Light that enlightens every Man, even *every* Heathen, Jew, and Chriſtian, at the Inſtant of taking the *Life* of the Soul in the Womb, ſo *coming into* the fleſhy Subſtance of the Elementary Body of *this World*.

The Word of the Lord does not contradict itſelf, neither in its Operation in the *Works* of the outward World, nor in the *inward* Teachings of the Holy Spirit in the Soul, nor in the *written* Word of the Holy Scriptures, which were written as holy Men ſpake as they were moved by the Holy Spirit; which neither reaches, *nor can* teach any other than what the Holy Word ſpeaks, from whence the Spirit proceeds. Therefore the *Eſſential* Word is to be conſidered in every Reſpect, before Men be able to decide a deep Controverſy, Queſtion, or Doubt in any Matter *fundamentally*: And we ſee that God's Ordinance in the outward World which we call Providence, does in Nature appoint what Profeſſion and *Condition* of Life every one ſhall have; and upon this was *Caiaphas* High Prieſt that Year in which Chriſt was crucified, though he was *inwardly* a *Conſpirer* againſt Chriſt; and ſo was *Judas* appointed to be one of the Apoſtles, though inwardly he was a *Devil*: So *King Saul* was among the Prophets; ſo alſo there are many *falſe Apoſtles* gone into the World, and many *falſe Chriſts*: but the true ones are what they are in Spirit and Truth in the inward hidden Man of the Heart: Therefore every one ſhould labour to be that in *Spirit*, Mind, Soul, and Affection in his honeſt outward Calling, or Office, low, or high, which is right in the Sight of God according to his Word and *Ordinance*, which he is outwardly called to, and not under Pretence of the outward Calling think he is ſuch without the Spirit; nor ſhould he deſpiſe, and conſpire againſt thoſe who are *ſuch* in Spirit, though not in the outward Calling at all: For moſt of the eminent Prophets, and ſo of the Apoſtles, Diſciples, Evangeliſts, Elders, Biſhops, Overſeers or Paſtors, Doctors or Teachers, have not been called from the Schools of the Prophets, nor from among the Learned or Noble, though ſome of them have been ſo; and thoſe were called of God as was *Moſes*,, *Aaron*, *David*, *Peter*, *Paul*, *Timothy*, *Barnabas* and others. And ſo were the greateſt Part of thoſe called, who were the firſt Writers of the Books of the Old and New Teſtament.

We may obſerve, that as the *inward* ſubſtantial Seed of the Promiſe, the Seed of God, was hidden and ſuppreſſed in the Off-ſpring of *Adam* and *Eve*, except only in the *Line* of the Covenant going along through the Loins of many *ſinful* Parents, even to *Mary*, the Mother of the [f] *Meſſiah*, *Jeſus* [g] *Chriſt* the Son of God, who was the Son of [h] *Adam*, *who was* alſo *the Son of God*: But the Seed continued under the *evil* Life and *Converſation* of the old World before the Flood, though they had the Preaching of *Adam* himſelf, and *Abel*, *Seth*, *Enoch*, *Noah*, and others: And after the Deluge they were *more* depraved, though under the Preaching of *Noah*, *Shem*, *Heber*, and others till *Abraham*, to whom God ſealed his Covenant of Promiſe with *Circumciſion*, for a ſtronger

f משיח
g Χριστός unctus, Anointed, John 1. 41.
h Luke 3. 38.

Teaching to the outward Man, obſerved by *Iſaac*, *Jacob*, and his Sons the twelve Patriarchs till *Moſes* who was raiſed up by God, and received a further external clear Teaching, in the Inſtitution of the *Paſſover* as another Seal of the Covenant; alſo in giving the *Law* of the Ten Commandments, which the outward Man had ſo darkened in the inward Heart almoſt of every one, very few excepted; alſo in the Law of Sacrifices and other *Ceremonies*, with the *Judicial* Law for Government of God's own People: And this Diſpenſation remained all along among a wicked and ſtiff-necked Generation in the World under the *Evangelical* Teachings of the Prophets, till Chriſt himſelf; under whoſe outward Teaching, while he was upon the Earth, Men were ſo *very wicked*, that according to his own Parable, when the Lord ſent his Son to the Vine-dreſſers, thinking they would have reverenced him, they ſaid this is the Heir, let us kill him, and the Inheritance ſhall be ours; and ſo they *killed him*, and caſt him out of the Vineyard, at this Time, as it was neceſſary to help the outward Man: That the inward Word might grow in him *greater* Teaching was afforded, than in the Time of *Moſes* or *Solomon*, being then incarnate, by the Miniſtry of *John* the *Baptiſt*, and by his own moſt ſignificant Inſtitutions and Inſtructions, and yet the Apoſtles could not apprehend, or remember what he told them, nor bear what he would have taught them before his Death, nor till the *Comforter*, the Holy Spirit was ſent after his Aſcenſion and Glorification; which ſhould bring to their Remembrance whatever he had told them. And then this great Manifeſtation of the *Power* of God did ſo ſpring and ſpread, that many were converted by it, that were not prevailed with by the former Teaching; and it reached to *Saul*, who was alſo called *Paul*, and made an Apoſtle of the higheſt Myſteries to the Gentiles, and that was brought to his Knowledge by the Holy Spirit, which he had *never heard* from Chriſt as the other Apoſtles had; and by his Preaching the Gentiles became Chriſtians. But in the Age following the Wickedneſs of nominal Chriſtians was like that of the *Jews* before, which cauſed the Ark of the Teſtimony, the Book of the Law, their Temple, City, and Country, and every *excellent* Thing they had to be taken away or deſtroyed; and ſo theſe Chriſtians cauſed that the powerful Effects of the Holy Spirit were *withdrawn* after the Deceaſe of thoſe firſt Preachers and faithful Brethren, till at length thick Darkneſs ſpread itſelf over all Nations, and there was only left ſome of the holy Men's Writings contained in the Old, and ſome in the New Teſtament, which were brought forth to Light, and put together in a *Book*, the underſtanding of them being ſmall in the following Ages, except in thoſe that ſuffered Martyrdom, who declared the Power thereof by mighty Wonders: And *much Teaching* ſucceſſively began to ſpring up; yet the Holy Scriptures were not ſo *narrowly* looked into, nor ſo publickly divulged till the Time of *Luther* who was inſtigated and aſſiſted by a little Book called *Theologia Germanica*, the German *Theology*, and the Sermons of *Thauler*, moſt excellent in their Nature, and compiled in the obſcure Times before him.

And then *Calvin* aroſe and many others afterwards, ſtill prying more into the Letter of the Scripture, whereby a Diverſity of *Queſtions* were raiſed in Divinity, though not fully decided and reſolved to the Satisfaction of differing Parties, by the Pains of all that have laboured in *Scholaſtic* Learning to this very Day; which has cauſed ſome to apprehend, that the Time was not yet come for the clear Diſcovery of ſuch Things. But this Point of *Predeſtination* is accounted the moſt hidden from the Knowledge of Men for the moſt part; tho' there are thoſe that to the great Comfort of their Souls have had moſt Myſteries *cleared* to them in this Author, and *this* among the reſt in this Treatiſe of his; which raiſes a Hope in them that the Time is not far off, wherein all the Myſteries of God ſhall be manifeſted, and the Manner perceived how this will be effected *in its Seaſon*; and further they have found that it is true of this Book [i] *the more Men read it, the better they will like it*; and following the Advice given therein, they will find the *Key* that unlocks all Myſteries.

[i] Eph. 13.58.

If the *inward Word* be chiefly conſidered in the reading and ſearching of the Scriptures, it will render them more plain and delightful to the Reliſh of our Souls, if there be any Senſe or Feeling of God's being in our Hearts; as in this following Inſtance, wherein we may obſerve; that [k] *formerly God ſpake* by the ſame inward Word, at *ſundry Times, and in divers Manners to the Fathers by the Prophets*, as in Dreams, Viſions, Voices; *but in theſe laſt Days*, (this was ſpoken in the Time immediately after Chriſt's converſing on the Earth) *he has ſpoken to us by his Son*, and that not to be meant only as he was in the Fleſh, but by his Spirit, by which the Divine Revelations of the Myſteries of the New Teſtament are ſhewn to be in a far more precious Way than thoſe of the Old: The Apoſtle [l] *Peter, who heard a Voice from Heaven out of the excellent Glory of Chriſt in the Mount*, ſays; *We have alſo* a more ſure Word *of Prophecy*. The Prophets had Voices and in ſeveral other Ways, Things manifeſted to them by the Word of Prophecy: Some other of the Apoſtles heard this Voice likewiſe in the Mount; but he ſays, *We*, which may be himſelf and the other Apoſtles and faithful, have alſo as well as the Prophets had, beſides the Voices from Angels or God himſelf externally, a *more ſure* Word of Prophecy. *What is more ſure than the ingrafted Word*, which is able to ſave our Souls, which is Chriſt in us, *the* [m] *Word of Faith*, whereby we are ſaved? This the Apoſtle *Paul* ſays, *We teach*; and which the Apoſtle [n] *Peter* calls *The Word of the Lord* which endureth for ever; and ſaith, it is *the Word of the Goſpel which the Apoſtles preach*, which muſt needs be the inward Word of Prophecy: For it is the Eternal Word, whereby all that have propheſied have been enabled and inſtructed, and no other; and ſeeing it is within the Soul itſelf, it is certain they *had it*, and in that was ſtill the more ſure to them: And the Faithful to whom the Apoſtle *Peter* wrote, had it manifeſt, giving Light to them in their Souls, otherwiſe if it had been related to them only outwardly without inward Light, they could *not* have taken Heed to it, in the Judgment of the Holy Spirit in the Apoſtle, according to his Saying to them, *ye do well that ye take Heed to it, as to a Light ſhining in a dark Place*, the ſame that ſhone in the Darkneſs, and the Darkneſs comprehended it not, *viz.* in their dark Souls, *till the Day dawned, and the Day-Star aroſe in their Hearts*. This Light lightening every one coming into the World, being the *moſt ſure* Word of Prophecy to and in us all, we ſhould be obedient to it, that after the Day-Star the Son of Righteouſneſs may ariſe in our Hearts with Healing, Eternal Life and Salvation in his Wings.

For though the Light be in all our darkeſt Hearts and Souls, and *ſhines* therein, yet if we take not Heed to it, we cannot comprehend the Light, or rather ſhall not be comprehended by it; nor will the Day dawn, neither ſhall we have any *Morning in us* [o], as the Hebrew Text in *Iſaiah* expreſſes it; and then we cannot ſpeak according to that Word which is the Law and Teſtimony, not that which is written with Ink, or in Tables of Stone, which endureth not for ever, but the Subſtance of it in the fleſhly Tables of our Hearts, written by the Finger of God, when he created the Soul at the firſt Beginning of Life in the Womb: It is that which [p] *endureth for ever*, as is intimated in the Pſalms in this Manner, [q] *the Teſtimonies of the Lord are very ſure*: [r] *He hath founded them for ever*: [s] *David took them as an Heritage for ever*: [t] *Every one of the* Lord's righteous Judgments endureth for ever.

He that mindeth this innate Word of Life will ſoon have a clearer Underſtanding of the Scriptures, and not only ſo, but at length attain what they themſelves knew that ſpake and penned them; and as the Time of the World proceedeth further to its Limit, that ſhall be underſtood of the Eternal Word which neither the Angels, nor Prophets, nor Apoſtles knew, who ſaw what the Angels deſired to look into, and were not able; for the Word of God is the utmoſt that can ever be poſſibly known at all; by this the Holy Men had their Knowledge, having it manifeſted to them in their Hearts; and their Knowledge has been expreſſed by their Words to them from the Beginning of the World,

[k] Heb. 1. 1.
[l] 1 Pet. 1. 17, 18, 19.
[m] Rom. 10. 8.
[n] 1 Pet. 1. 25.
[o] Iſa. 8. 20.
[p] 1. Pet. 1. 25.
[q] Pſal. 93. 5.
[r] Pſal. 119. 152.
[s] Pſal. 119. 111.
[t] Pſal. 119. 160.

and will be ſo to the End of it. And ſome of them wrote thoſe Things in Books which have been preſerved to us, that we might read thoſe Writings of Men full of the Holy Spirit, which in them proceeded from the Father and the Son, *viz.* Chriſt whoſe Name is called *the Word of God.* The Words of thoſe Men may be called the Words of God, and their Minds ſo inſtructed by the Divine Wiſdom and Underſtanding may be called the Mind of God, or his Thoughts, Senſe and Meaning, for they are not their own, but God himſelf, his Will, Mind, Word and Spirit, his Light, Wiſdom and Underſtanding are manifeſted in theirs, and in all Men who ſpeak or write of ſuch Things with a true and real Knowledge of them, and they will be manifeſted in every one who is obedient and willing to be taught and enlightened thereby into a Holy Life; for God is the ſame yeſterday, to-day, and for ever in the Souls of every one, and reveals his Secrets to his Holy People.

Theſe Things, and much more are accurately diſcovered in this Treatiſe and others of the Author, in order to the clearing the Point of Predeſtination.

Which when I ponder in my Mind, I cannot but the more exceedingly prize, and moſt highly love the Divine Writings of the Holy Bible; and rejoice that God has beſtowed ſo great a Gift and Endowment upon the bleſſed Child-like *Jacob Behmen, that he ſhould by his Writings lead us in ſuch a ſimple Way to underſtand the Scriptures of the Holy Prophets and Apoſtles, which he has done in a fundamental and moſt convincing Manner.*

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WHEN *Reason hears any thing said concerning God intimating what he is according to his Being, Essence, Substance and Will, it imagines in itself as if God were some strange thing afar off, dwelling without and beyond the Place of this World, aloft above the Stars, and governed* only *by his Spirit with an omnipotent Power in the Place of this World.*

2. *But it supposes that his Majesty in Trinity, wherein God is especially manifest, dwells in Heaven, without and beyond the Place of this World.*

3. *And thereupon Reason falls into a creaturely Opinion, as if God were some strange thing, and that he did before the Time of the Creation of the Creatures and of this World hold a* Consultation *in himself in his Trinity, by his Wisdom, to contrive what he would ake, and to what End every thing should serve, and so has framed a predestinate Purpose in himself, what he would* ordain *every thing to be.*

4. *Whence the contentious Opinion is risen, of God's* Determination *concerning Man, as if God had in his Purpose or Predestination chosen one Part of Men for* Heaven, *to be in his holy Habitation, and appointed the other Part to eternal* Damnation, *in whom he will manifest his Wrath; and that contrariwise in the other which are his chosen and elect he will manifest his Grace.*

5. *And so it is thought he has in his Predestination made a* Separation, *that he might shew his Power both in Love and Anger: And therefore every thing must of Necessity be as it is.*

6. *That Part ordained to Wrath it is conceived are so* reprobated *and* hardened *by God's Purpose and Predestination, that there is no* Possibility *left for them to attain the* Salvation *of God, and on the contrary in the other there is no Possibility of* Damnation.

7. *And though the Holy Scripture speaks almost the very same Words, to which* creaturely *Reason assents, which understands not at all what God is; yet Scripture, on the other Side, speaks much more to the* contrary; *that God wills not Evil, nor has purposely by way of Predestination made any thing that is evil.*

8. *Both those* Contraries, *how they are to be understood each of them in its* own Ground, *we will give to the Christian impartial Readers, the Seekers and Lovers of the Ground and of the Truth, to unite and* reconcile *them, and establish the* true Understanding: *I say, we will give them a short Explanation to consider of, and present our Gift or Talents (as it is apprehended and laid hold on in the* Grace *of the highest Good) for them to examine with a good Intention.*

9. Not *meaning thereby to contend against, or despise any for their conceived Opinion, but for a Christian and brotherly* conjoining *and uniting of our Gifts which we have, bestowed upon any of us from the* Divine Grace.

10. *The Branches and Twigs of a Tree appear not in all things like in Form, and yet stand in one and the same* Stock, *and one gives and introduces Entity and Virtue into the other, and all flourish and rejoice, blossom and bear Fruit in one Stock, there being no Grudging and* Dislike

of their Strength and Diſſimilitude; but each Branch *labours to bring forth its Fruit and Harveſt.*

11. *So it may alſo well be with our unlike differing Gifts; if we introduce our Deſire into the right true* Mother, *as into our* Stock, *and each* Branch *of the Tree afford the other its Virtue in good Will.*

12. *We muſt not bring curſelves into Selfiſhneſs, and into our own Luſt of Self-Love, as going forth in Pride, willing to be* above *our* Mother *in whom we ſtand, and above all her Children, and be a Tree of our own.*

13. *Neither are we to receive into us the* Devil's *Poiſon and Venom or Infection of Self, and falſe or wicked magnetic Impreſſion, whence Strife and* Oppoſition, *alſo Rents and Schiſms and Diviſions ariſe, ſo that one Twig of the human Tree rends and* ſeparates *itſelf from the other, and affords them not his* Ens *or Being and Virtue, and* exclaims *againſt them for ſchiſmatical, ſectarian, apoſtate, falſe and wicked.*

14. *It ſets itſelf, and is known as a broken ſeparated Twig before its Brother in a falſe Luſtre or Shew: Whence the Multitude of Contentions among Men have riſen.*

15. *Of all which we will ſignify what the* Original *of Contention is, and from whence Opinions and Diviſions naturally ariſe; we will alſo ſignify what the* true Ground *of the only Religion is.*

16. *And we will ſhew from whence the Oppoſition from the Beginning of the World to this Time has proceeded, for the better underſtanding of the Divine Will, both according to Love and Anger; and how it is all fundamentally to be underſtood.*

17. *And we admoniſh the loving Reader to immerſe himſelf in* Divine Humility *into God and his fellow Branch or Brother; and ſo he may read and conceive our received deep Senſe and Apprehenſion, and be brought* from all Error *into the true Reſt, wherein all things reſt in the Word and Power of God. And we commend him into the working Love in the* Ens *or Being of Chriſt, and our well intended Will and Deſire into his.* AMEN.

OF

ELECTION.

The first Chapter.

Of the sole Will of God, *and of the introducing his Substance of Revelation, or bringing it into Manifestation; and what the One Only God is.*

1. GOD says in *Moses*, in a manifested revealed [a] open Voice, to the People of *Israel* (among whom he introduced himself from his *hidden Secresy* in a manifest Sound after a *formed* creaturely Manner, and caused them to hear, that the Creature might apprehend him) saying, [b] *I the Lord thy God am but one only God*; *thou shall honour no other Gods besides me.*

2. Also *Moses* says, [c] *The Lord our God is an angry and jealous God, and a consuming Fire*; and in another [d] Place, *God is a merciful God.* Also *his Spirit is a Flame of Love.*

3. These seem to be contrary, in that he calls himself an angry God and a consuming Fire; and then also a Flame of Love, which can be nothing but only *Good*, otherwise he were not God, *viz.* the only Good.

4. For Men cannot say of God, that he is this or that Evil or Good, which has *Distinction* in itself, for he is himself without, or beyond Nature and Creature, and without creaturely Affections.

5. He has no Inclination to any Thing, for there is nothing *before him* to which he should incline, neither any Evil or Good.

6. He is himself the *Abyss*, without any Will at all: In respect of Nature and Creature he is as an eternal Nothing: There is *no* Passion or Pain in him, nor any Thing that can either tend to him, or deviate from him.

7. He is the one only Being, Essence, or Substance, and there is nothing either before him or after him, of which or *wherein* he could form or grasp a Will to himself.

8. He has also nothing that can *generate* him, or give to him: He is the *Nothing and All-things*, and is one only Will, in which lie the World and the whole Creation.

9. *In him* all is alike eternal, without Beginning, equal in Weight, Measure, and Limit: He is neither Light nor Darkness, neither Love nor Anger, but is the eternal ONE: Therefore says *Moses*; *The Lord is one only God.*

10. This unsearchable, inconceivable Will without Nature which is only one, having nothing before it, nor after it, which in itself is but one, which is as nothing, and yet all Things; this is, and is called the one only God, which conceives and finds himself in himself, and generates God of God.

[a] That is, such a Voice, as that the outward Man composed of the four Elements could hear him.

[b] Exod. 20. 2, 3.

[c] Deut. 4. 24.

[d] Deut. 4. 31.

11. Thus the *firſt* only Will without Beginning, which is neither Evil nor Good, *generates in itſelf* the only eternal Good, as a comprehenſible Will, which is the Son of the abyſſal bottomleſs Will, and yet is equally eternal in the unbeginning *Will.*

12. And that *ſecond* Will is the firſt Will's eternal Perception and Finding, wherein the Nothing finds itſelf to be Something in itſelf.

13. And the unſearchable, *viz.* the bottomleſs Will, goes forth through its eternal found, or invented Will, and brings itſelf into an eternal *Viſibility* of itſelf.

14. Thus the *bottomleſs* Will is called the Eternal FATHER.

15. And the *conceived* Will of the Abyſs is called his generated begotten or innate SON; for it is the ENS or Being of the Abyſs, in which the Abyſs conceives itſelf in a Ground or Foundation.

16. And the *Exit* of the bottomleſs Will, through the conceived *Ens* or Being or Son, is called SPIRIT; for it drives the conceived *Ens* or Being forth from itſelf, into a moving or *Life* of the Will; as a Life of the Father and the Son.

17. And that which is gone forth is the Longing or *Delight*, *viz.* that which is found by the Eternal Nothing, wherein the Father, Son, and Holy Spirit, or the Deity finds and beholds itſelf, and it is called God's *Wiſdom* or Viſibility.

18. This threefold Being, Eſſence or Subſtance in its Birth, in the Viſibility of itſelf in the Wiſdom, has been *ever* from Eternity, and poſſeſſes in itſelf no other Ground or Place but *only itſelf.*

19. It is one only Life, and one only Will, without *Deſire*, and is neither thick nor thin, neither high nor deep: It is neither Space, Time, nor Place; neither does it poſſeſs in itſelf either thick or thin, high or deep, Space or Time, but is through all and in all, and yet is to all as an *incomprehenſible* Nothing.

20. As the Influence of the Sun works in the whole World, in all Things, and through all Things, and yet that all cannot take any thing of the Sun, but muſt be his *Patient*, and operate with the Virtue and Power of the Sun; in ſuch a Manner is God to be conſidered as what he is, *without* Nature and Creature in himſelf, in a Self-comprehenſible *Chaos*, without Ground, Time, and Place.

21. Wherein the Eternal Nothing comprehends itſelf in an *Eye*, or Eternal Seeing, for its Self-Viſibility, Perceptibility, and Capacity of being found.

22. Whereupon Man *cannot* ſay that God has *two* Wills, the one to Evil, the other to Good.

23. For in the creatureleſs Deity, without Nature, there is no more but *one* only Will, which is alſo called the *one* only *God.*

24. Who alſo in himſelf wills no more but only to find and comprehend himſelf, and to go forth from himſelf, and ſo with the Exit *introduce* himſelf into a Viſibility.

25. Wherein Men may underſtand the Trinity of the Deity together with the Glaſs of his Wiſdom, as the *Eye* of his Viſion, or Intuition.

26. Wherein all Powers and Virtues, Colours, Wonders, and Beings in that one only Wiſdom, in equal Weight and Meaſure without Properties, are underſtood, as *one* only *Ground* of the Being of all Beings.

27. A Delight or Longing found in himſelf to *Something*: A Delight or Longing to the Manifeſtation, Revelation, or finding of Properties.

28. Which Delight, Longing, or Wiſdom in itſelf, in the firſt Ground, is yet wholly *without* Properties: For if there were Properties, then there muſt be alſo ſomething that affords or cauſes diſtinguiſhing Properties.

29. But now there is *no Cauſe* to the producing the Divine Delight, Longing, or Wiſdom, but barely and only the one only Will, *viz.* the one only God; which himſelf introduces himſelf into a Trinity, *viz.* into a *Comprehenſibility* of himſelf.

30. Which Comprehenſibility is the *Centre*; *viz.* the Eternal comprehended ONE, and is called the Heart or Seat of the Eternal Will of God, wherein the Abyſs poſſeſſes itſelf in a Ground, which is the ſole and only Place and Seat of God.

31. And yet in no Poſſibility of Partition, Separability, or Diſtinction; it is alſo totally unmeaſurable, without any Form or Similitude, for there is nothing before it that can be likened with it.

32. This Heart or Centre of the Abyſs is the Eternal *Mind*, *viz.* of the Will, and yet has nothing before it, that it can will, but only the one only Will that comprehends itſelf in this Centre: The firſt Will to the Centre, has alſo nothing that it can will, but alone this one only Place or Seat of its Capability of finding itſelf.

33. Thus the firſt Will is the Father of its Heart, or the Place of its finding, and a *Poſſeſſor* of that which is found, *viz.* of its innate or only begotten Will or Son.

34. The bottomleſs unfathomable Will, which is the Father and Beginning of all Beings, *generates* in itſelf a Place of Comprehenſibility, or, as may be ſaid, *poſſeſſes* the Place; and the Place is the Ground and Beginning of every Being, and *repoſſeſſes* the unfathomable Will again, which is the Father of Beginning to be a Ground.

35. Thus is the Father and his Son, *viz.* the Place to *Self-hood*, one only God, having one only Will.

36. Which one only Will in the comprehended Place of the Ground or Foundation, goes forth out of itſelf, out of the Comprehenſion; wherein with its *Exit* it is called a Spirit.

37. And the one only Will of the Abyſs divides itſelf with the firſt eternal unbeginning Comprehenſion into a *threefold Operation*, and yet continues but *one* Will; *viz.* the *firſt Will*, which is called Father, [e] operates or generates in it the Son, *viz.* the Place or Seat of the Deity.

[e] Produces *or* effects.

38. And the Place or Seat of the Deity, which is the Father's Son, operates in itſelf in the Perceptibility the Powers and Virtues of the Wiſdom, all which Powers ariſe in the Son.

39. And yet here all Powers are but one only Power, and that is the perceptible inventible *Deity* in itſelf, in its own Will and Being, without any Separability or Diſtinction.

40. Theſe found, generated, effected or operated Powers, as the *Centre* of the Beginning of all Beings, the firſt Will, which is called Father, breathes forth in the Perceptibility of itſelf out of the *one* only *Power*, which is his Seat or Son out from itſelf, after that Manner as the Sun-Beams ſhed themſelves forth out of the *magick Fire* of the Sun, and manifeſt the Power, Virtue, or Influence of the Sun.

41. And ſo that *Exit* is a *Beam* of the Power of God, as a moving Life of the Deity; wherein the unfathomable Will has brought itſelf into a Ground or Foundation, as into a Power of [f] willing, and that *breathes forth* the Will to the Power, out from the Power.

[f] Or ſtirring.

42. And the *Exit* is called the Spirit of God, which makes the third Operation or *Effect*, *viz.* the Life or ſtirring in the Power.

43. The fourth Operation now is performed in the out-breathed Powers, *viz.* in the Divine Viſibility or *Wiſdom*, wherein the Spirit of God, which riſes out of the Powers with the out-breathed Powers, as with one only Power, plays with itſelf.

44. Where it introduces itſelf in the Powers, into *Formations* in the Divine Delight and Longing; as if it would introduce an *Image* of this generating to the Trinity into a ſeveral diſtinct Will and Life, as a Modelling of the one only Trinity.

45. And that imprinted Image is the *Delight* or Longing of the Divine Viſibility; and yet a Man muſt not here underſtand a comprehenſible creaturely Image that may be circumſcribed; but the Divine *Imagination*, *viz.* the firſt Ground or Foundation of the *Magia*, out of which the Creation has taken its Beginning and Original.

[g] Pſuchical. [h] Gen. 1. 26, 27.

46. Alſo in that *Imprinting* of the *magic* Comprehenſion in the Wiſdom, is underſtood the angelical and [g] ſouliſh true *Image* of God, where *Moſes* ſays, [h] *God created Man in his Image*, that is, in the Image of this Divine *Impreſſion* according to the Spirit, *and in the Image of God created he him*, as to the Creature, of the created corporeal Imagibility or Figure.

47. So alſo it is to be underſtood of the Angels, according to the Divine Being out of the Divine Wiſdom, but the *creaturely* Ground and Foundation ſhall hereafter be ſignified, wherein the Properties lie.

48. In this forementioned Recital, we underſtand very briefly and ſummarily what God is, without and *beyond* Nature and Creature, where *Moſes* ſays, *I the Lord thy God am one only God.*

49. Whoſe Name in the ſenſual or ſenſitive Tongue, wherein this Divine Generating in the Powers of the only Wiſdom introduces itſelf into a Comprehenſion of an *Image* of itſelf, is called JEHOVAH, as an imprinted Delight or Longing of the Nothing into ſomething, or the Eternal ONE.

50. Which in a Manner might be deciphered with ſuch an Image or Figure , and yet it is not a *meaſured* or divided Image or Subſtance; but this is for the Mind to conſider of.

51. For this Imprinting in itſelf is neither great nor ſmall, and has no where any Beginning or End; but only that the Divine Delight or Longing *introduces* itſelf into a Subſtance of its Viſibility, as into *Creation.*

52. Yet in itſelf the Imaging or Figuration is *endleſs*, and the Formation not circumſcriptive; as the Modelling in *Man's Mind* immeaſurably ſtands perpetually in a continual Form, wherein innumerable Thoughts may model and conceive or frame themſelves in one only Mind, which yet in the earthly Creature ariſe for the moſt part from the Fancy of the *ſtarry* Mind, and not from the Powers of the inward Ground of the Divine Wiſdom.

53. Here we will intimate to the Reader, that God in himſelf, ſo far as he is called God, without and beyond Nature and Creature, has *no more than one* only Will, which is to give forth, and generate himſelf.

54. God JEHOVAH generates nothing but God, that is, he generates only *himſelf*, as Father, Son, and Holy Spirit, in the one only Divine Power and Wiſdom.

55. As the Sun has but one only Will, which is, to give forth itſelf, and with its Deſire in all things to preſs forth and grow, and to *beſtow* Life, Power, and itſelf in all things; ſo in like Manner alſo is God without Nature and Creature the one only Good, that cannot give or will any thing but God or *Goodneſs.*

56. Without Nature and Creature he is the greateſt *Meekneſs* and Humility, wherein is no Way, Foot-ſteps or Prints poſſibly, either of any Will to good or evil Inclination; for there is neither Good nor Evil before him.

[i] Or Being, or Eſſence, or Subſtance.

57. He is himſelf the Eternal only Good, and a Beginning of every good [i] Thing or Will; neither is it poſſible that any Evil at all can penetrate into him, in as much as he himſelf is the one only Good; for he is all Things, and beyond him is nothing.

58. He is in himſelf an operative ſubſtantial Spiritual Power, the higheſt ſimpleſt Humility and *Well-doing*, alſo feeling Love, pleaſing good Reliſh in the Senſe, the ſweet generating, well and delightful Hearing.

59. For there all Senſes qualify and *operate* in equal Harmony and Agreement; and there is no other than an amiable Boiling or Springing of the Holy Spirit in the one only Wiſdom.

60. Concerning which, a Man *cannot* ſay he is an angry God; neither that he is a merciful God; for in this, there is *no Cauſe* of Anger, nor any Cauſe of Love to any

Thing, for he is himſelf the one only *Love*, which in meer Love generates himſelf, and introduces himſelf into *Trinity*.

61. For the firſt Will, which is called Father, loves its Son, *viz.* its Heart of its own Manifeſtation, becauſe it is its *Perceptibility* and Power.

62. Even as the Soul loves the Body, ſo in like Manner does the comprehended Will of the Father love his Power, and *ſpiritual Body*, viz. the Centre of the Deity, or the Divine Somewhat, wherein the firſt Will is ſomewhat.

63. And the Son is the firſt Will's, *viz.* the Father's *Humility*, and deſires again mightily the Father's Will; for without the Father he were nothing; and he is rightly called the Father's Longing or *Deſire* to the Manifeſtation of the Powers, *viz.* of the Father's Taſte, Smell, Hearing, his Feeling, and Seeing.

64. And yet a Man muſt not here underſtand any Diviſion or Diſtinction; for all the Senſes lie in *equal* Weight in the one only Deity; only conſider, that theſe Senſes, which ariſe in the Ground of Nature, exiſt, in that the Father ſpeaks forth theſe Powers from himſelf into Separability or *Diſtinction*.

65. And the Holy Spirit is therefore called *Holy*, and the Flame of Love, becauſe he is the out-going Power from the Father and the Son, *viz.* the moving *Life* in the firſt Will of the Father, and in the ſecond Will of the Son in his Power, and becauſe he is a *Framer*, Worker, and Driver on in the outgone Longing of the Father, and of the Son, *viz.* in the Wiſdom.

66. Thus loving Brethren, ye poor Men confounded by *Babel*, which has *ſeduced* you through Satan's Envy, mark this: When Men tell you of three Perſons of the Deity, and of the Divine Will, know *that the Lord our God is one Only God, that neither wills, nor can will Evil.*

67. For if he did will ſome Evil, and alſo did will ſome Good in himſelf, there were then a *Rent* and Diviſion in him; and ſo there muſt be ſomething that was the Cauſe of Contrariety.

68. But there being nothing *before* God, therefore there is nothing that can move him to any thing; for if any thing did move him, then were *that* before and greater than himſelf, and it would be, that God was at *odds*, and divided in himſelf, and then alſo that muſt be moveable from a *Beginning*, ſince it did move itſelf.

69. But we tell you, in or according to the Saying of the Only ONE, that the Being, Eſſence, or Subſtance of God, ſo far as he is called God, is underſtood to be *without* Ground, Place, and Time, dwelling in himſelf, and not to be conſidered as in any ſeveral *diſtinct* Place, with a ſeparated Dwelling *apart*.

70. But wilt thou know where God dwells, take away Nature and Creature, and then God is *All*; take away the out-ſpoken formed Word, and then thou ſeeſt the Eternal *ſpeaking Word*, which the Father ſpeaks forth in the Son, and thou ſeeſt the hidden *Wiſdom* of God.

71. But thou wilt ſay, I cannot take away Nature and Creature from me; for if that were done, I ſhould be nothing, therefore I muſt thus repreſent the Deity by an Image or *Reſemblance*, becauſe I ſee that there is in me Evil and Good, and ſo alſo, it is to be underſtood in the whole Creature.

72. But hearken my Brother, God ſays in *Moſes*, [k] *Thou ſhalt make thee no Image of my God, neither in Heaven or upon the Earth, nor in the Water, nor in any Thing*, to ſignify that he is no Image, nor wants any Place to dwell in, neither ſhould Man *ſeek* for him in any Place, but only in his formed out ſpoken or expreſſed Word, *viz.* in the Image of God in *Man himſelf*. [k] Exod. 20. 4. Levit. 26. 1.

73. As it is written, [l] *The Word is near thee*, viz. *in thy Mouth and Heart.* [l] Deut. 30. 14 Rom. 10. 8.

74. And this is the right and neareſt Way to God; for the *Image of God* to ſink down in itſelf from all imprinted Images, and forſake all Images, Diſputation, and Contention in

itſelf, and depart from Self-Will, Deſire and *Opinion*, and immerſe itſelf meerly and ſolely into the Eternal One, *viz.* into the clear *ſingle Love of God*, truſting therein, which he has after the Fall of Man in Chriſt introduced into the *Humanity* again.

75. Thus I have therefore ſomewhat largely repreſented, that the Reader might learn to underſtand the right and firſt Ground, what God is, and wills; and that he *ſeek* for no evil or good Will in the One only creatureleſs God, who is without Nature, alſo that he *go forth* from the Images of the Creature, when he will conſider God, his Will and the Eternal ſpeaking Word.

76. And when he will conſider from whence Evil and Good proceed, *whence* God calls himſelf an angry, zealous, or jealous God, he muſt turn himſelf to the Eternal Nature, *viz.* to the out-ſpoken or expreſſed compacted *formed Word*, and then to the Nature, *viz.* the *beginning temporal Nature*, wherein lies the Creation of this World.

77. Therefore now we will inform the Reader further concerning *God's Word*, which he expreſſes from his Powers, and ſhew him, 1. The *Separation*, *viz.* the Original of Properties, whence a good and evil Will ariſe.

78. And 2. To what End this muſt be inevitably ſo.

79. And 3. How all things ſtand in ſuch a *Condition*. And 4. How Evil ariſes in the Creature.

The Second Chapter.

Of the Origin *of God's Eternal Speaking Word: And of the* Revelation *or Manifeſtation of the Divine Power*; viz. *of Nature and Property.*

1. CREATURELY Reaſon ſtands in the *formed*, compriſed, expreſſed, or out-ſpoken *Word*, and therefore is an imaged figured Subſtance, and thinks always God alſo is an Image, or figured Subſtance, having ſome *Shape* or other, that can irritate and introduce himſelf into Properties to Evil or Good, in like Manner as itſelf has imagined concerning this high *Article* of the Divine Will.

2. And 1. It ſuppoſes that God has from Eternity framed in himſelf a *predeſtinate* and predeterminate Purpoſe and *Election*, decreeing what he would do with his Creature.

3. And 2. That he has thus introduced himſelf into a *peremptory* Reſolution, that he might manifeſt his Love and Mercy to his choſen and elect.

4. And 3. That ſo his Wrath may be a *Cauſe* that his Mercy and Compaſſion might be made known: All which, in the Ground, is *thus*, that God's Wrath *muſt* manifeſt and reveal his Majeſty; as Fire does the Light.

5. But concerning the Will of God, as alſo concerning the divided *Diſtinction* of the Word, and of the Creature, it has no right Apprehenſion.

6. For if God had once held any *Conſultation* in himſelf, thus to manifeſt or reveal himſelf, then, 1. his Manifeſtation had *not* been from Eternity *without* a Mind, Intention, or Place.

7. And 2. Then alſo muſt that Council once have taken *Beginning*.

8. And ſo, 3. There muſt have been a *Cauſe* in the Deity, for the ſake of which God in his Trinity had conſulted.

9. And, 4. Then muſt alſo *Thoughts* have been in God, which ſo moulded him into Forms and *Ideas*, repreſenting how he would fit and compoſe every thing.

10. But he himſelf is only ONE, and the *Ground* of all Things, and the *Eye* of every Being, and the *Cauſe* of every Eſſence; out of his Property [m] Nature and Creature exiſt.

[m] Virtue, Power or Faculty.

11. For what ſhould he then conſult with himſelf if there be *no Enemy* before or behind him; and he himſelf alone is *All*, even the Will, the Poſſibility, and the Ability?

12. Therefore when we will ſpeak of God's *unchangeable* Being ſolely and alone; 1. What he wills, 2. What he would have come to paſs, and 3. What he always wills, we muſt *not* ſpeak of his *Conſultation*, for there is no Conſultation in him.

13. He is the Eye of total Viſibility, and the Ground of every Exiſtence; he always wills and does in himſelf but *one thing*, *viz.* generates himſelf, in the Father, Son, and Holy Spirit, in the Wiſdom of his Manifeſtation; beſides this, the One only [n] God in himſelf wills *nothing*.

[n] Abyſſal.

14. Neither has he in himſelf any more or farther Conſultation; for if he would any thing more in himſelf, then that Will could *not* be *omnipotent* enough to bring it to paſs.

15. Alſo thus he can will no more in himſelf, but only *his Will*; for that which he has ever willed from Eternity, he *himſelf is*.

16. He is alſo one alone, and no more; nor can one only thing be at Strife with itſelf, from whence Conſultation ſhould ariſe to decide the Strife.

17. So alſo it is to be conſidered concerning thoſe things which ſpring out of an Eternal Ground, which is without Beginning, that every Thing, which is from an Eternal Ground, is a thing in itſelf, and is its own Will, that has nothing *before* it that can deſtroy it; unleſs it brings itſelf into a heterogeneous, or *ſtrange* Apprehenſion, which is not [o] *conformable* to the firſt Ground out of which it is riſen; and then there is a *Separation* from the total Entireneſs.

[o] Or agreeable.

18. As we are to underſtand the like concerning the Apoſtate Devils, and the Soul of Man; that the Creation has broken itſelf off from the total entire Will, and brought itſelf into a peculiar, ſeparate, different Apprehenſion, oppoſite to the Divine Unigeniture, or ſole Operation.

19. But for the underſtanding of this we are to look upon the *chief* Cauſe, how this could be done; for if the [p] Powers of the one only Divine Property had *not* introduced themſelves into *Diviſibility*, then that could not have been.

[p] Or Faculties.

20. And there would neither have been Angels nor any other Creature, neither would there have been any *Nature* or *Property*, and the inviſible God would only have been manifeſted in the ſtill and quiet working Wiſdom in *himſelf*, and all Beings would have been one only Being.

21. Concerning which, Man cannot ſpeak as of a Being, but of a longing *Delight*, working in itſelf; which is indeed but juſt ſo in the one only God, and no otherwiſe.

22. But when we conſider the *divine* Manifeſtation or Revelation in the whole Creation, in all things, and peruſe *the Holy Scriptures*, then we ſee, find, and apprehend the *true* Ground.

23. For it is written [q] *In the Beginning was the Word, and the Word was with God, and that Word was God: the ſame was in the Beginning with God; all things were made by it, and without it was nothing made which was made.*

[q] John i. 1, 2, 3.

24. In this ſhort Deſcription lies the whole Ground of the Divine and Natural Revelation or Manifeſtation in the Being of all Beings.

Which is the *Myſterium Magnum.*

25. For what is termed in the Beginning, is here called the *Eternal Beginning* in the Will of the Abyſs to a Ground or Foundation, that is, to the divine Apprehenſion, wherein the Will compriſes or frames itſelf in a *Center* to a Ground or Foundation, *viz.* to the Be-

ing of God, and brings itſelf into Power, and goes forth from the Power into Spirit, and in the Spirit models itſelf into *Perceptibility* of the Powers.

26. Thus thoſe Powers, which all lie in one Power, are the *Original of the Word:* For the one only Will compriſes itſelf in the one only Power, wherein lies all hidden Secrets, and breathes itſelf forth through the Power into [a] *Viſibility.*

[a] *Or* Wiſdom.

27. And that ſame Wiſdom or Viſibility is the *Beginning* of the Eternal Mind; *viz.* the [b] every Way Diſcovery of itſelf.

[b] Umblickung the ſhining round or Glance.

28. Of this now it is ſaid, *The Word was in the Beginning with God, and was God himſelf.*

29. For the Will is the *Beginning*, and is called God the Father.

30. This compriſes itſelf into *Power*, which is called God the Son.

31. And the *Ens* or Being of the Power is the Science and Cauſe of the ſpeaking; *viz.* The Eſſence or Diviſibility of the one only Power, that is, of the Diſtribution or branching forth of the Mind, which the Spirit with its going forth out of the Power makes diſtinguiſhable.

32. Now there can be no *Speaking* or Sound, for the Powers ſtand all in one only Power, in great Stillneſs and Quietneſs, unleſs that one only Longing or Delight in the Power [a] compriſes itſelf into a *Deſire*, as into a Science or Root.

[a] *Or* compacts. Attracting into itſelf.

33. That is, the free Longing compriſes or frames itſelf into a Science or Root of itſelf, to a *Formation* of the Powers, that the Powers may enter into a Compaction to a ſounding Noiſe; from whence the ſenſible Tongue of the *five Senſes* exiſts, *viz.* an *inward* Viſion, Feeling, Hearing, Smelling, and Taſting.

34. Yet this muſt not be underſtood creaturely, but only after the Manner of the *firſt* Perceptibility and Inviſibility in a ſenſible Manner.

35. and then it is here ſaid rightly, *The Word, viz.* the [a] eternal formed Word, was IN the Beginning WITH God; for here now two Beings are to be underſtood, *viz.* the *unformed* Power; that is, [b] IN; and the *formed* Power that is $\left\{ \begin{matrix} \text{WITH} \\ \text{BEY} \end{matrix} \right\}$ for that is entered into ſomewhat to Mobility.

[a] The Eternal formed Word, viz. the Son of God. John i. 1.

[b] Germanice, IN dem anfange BEY Gott.

36. The IN is ſtill and *quiet*, and the $\left\{ \begin{matrix} \text{WITH} \\ \text{BEY} \end{matrix} \right\}$ is *compacted*, and out of this Compaction and Science ariſe Nature and Creature and every Being.

37. And here we ſhould open the Eyes of our Underſtanding wide, that we may know how to *diſtinguiſh* God and Nature; and not ſay only, God wills, God creates.

38. It is not enough for Men to juggle with the Holy Spirit, and *account* him a Devil, as captivated Reaſon does, which ſays, *God wills Evil.*

39. For every willing of Evil is a Devil, *viz.* a falſe compacted Will for ſelf, and a Rent or Splinter broken off from the entire Being, and a *Phantaſy.*

40. Therefore I exhort the Reader deeply to apprehend our Senſe, and to avoid the Phantaſy of making *Concluſions* and Determinations without the true inward Ground or Foundation We will here ſet him down the true Ground.

41. Underſtand; The Powers to the Production of the Word are God, and the Science or Root, *viz.* the magnetical Attraction, is the *Beginning of Nature.*

42. Now the Powers *cannot* be revealed without this Deſire of Attraction: God's Majeſty in the working Power to Joy and Glory would not be *revealed* without that Attraction of the Deſire; and there would be no Light in the Divine Power, if the Deſire did not attract and *over-ſhadow* itſelf.

43. In which, the Ground of Darkneſs is underſtood, which then introduces itſelf to the kindling of the *Fire*; according to which God calls himſelf an angry God, and a conſuming Fire, wherein is the great *Diviſibility*, alſo Death and dying, moreover the groſs apparent creaturely Life exiſts, and *is underſtood.* 1

44. A Similitude of which you have in a *burning Candle*, where the Fire attracts the Candle into itſelf, and conſumes it, where the Being or Subſtance dies; that is, in the dying the Darkneſs tranſmutes itſelf in the Fire into a Spirit, and into another Quality or Source, that is to be underſtood in the *Light*.

45. As to which, Men cannot underſtand there is any true *palpable* Life in the Candle, but with the kindling of the Candle the *Ens* or Being of the Candle in the conſuming introduces itſelf into a painful palpable Motion and *Life*; out of which painful palpable Life, the Nothing, *viz.* the One becomes *ſhining*, and lights far and wide.

46. Thus we are alſo to conceive of God, that he has *therefore* introduced his Will into a Science or Root to Nature, that his Power in Light and Majeſty may be *manifeſted*, and that there might be a *Kingdom of Joy*.

47. For if in the Eternal One no Nature did ariſe, then *All* would be ſtill and quiet.

48. But Nature introduces itſelf into Painfulneſs, Perceptibility, and a Power of being diſcovered, that the eternal *Stillneſs* might be moveable, and that the Powers to the Word might be apparent.

49. Not that the Eternal becomes painful, no more than the Light becomes painful from the Fire, but that the fiery Property in the Painfulneſs might *move* the ſtill Longing or Delight.

50. Nature is the [z] *Inſtrument* of the ſtill Eternity, wherewith it forms, makes, and diſtinguiſhes, and therein compacts itſelf into a Kingdom of Joy.

51. For the Eternal Will manifeſts its [a] Word by and through Nature.

52. The Word takes *Nature* to itſelf in the Science or Root.

53. Yet the Eternal ONE, *viz.* God JEHOVAH, takes *no Nature* to himſelf, but dwells through and through Nature, as the Sun in the Elements, or as the Nothing dwells in the Light of the Fire, for the Glance of the Fire makes the Nothing *ſhining*.

54. And yet Men muſt not ſay it is *merely nothing*, for the Nothing is God, and all Things; only we ſpeak thus, to the End, if it be poſſible, to give the Reader *our Senſe* and Apprehenſion.

55. Nature in the Original with its Science or Root, *viz.* in the attracting *Deſire*, is underſtood to be as follows. I will ſet before you a Similitude in Fire and Light, whereby the Reader, by the *Aſſiſtance* of the Divine Power, may introduce himſelf into the true Senſe and *Underſtanding*.

56. Look upon a kindled Candle, and thou ſeeſt a Similitude both of the *divine* and of the *natural* Being, Eſſence, or Subſtance.

57. In the *Candle* lie all, one among another in one Subſtance, in [c] *equal Weight*, without Diſtinction; *viz.* the Fat or Tallow; alſo the Fire, the Light, the Air, the Water, the Earth; alſo the Brimſtone, the Mercury, the Salt, and the Oil; out of which the Fire, the Light, the Air, and the Water exiſt.

58. Whereas yet in the Candle a Man can obſerve *no Diſtinction*, to ſay, this is Fire, this is Light, this is Air, this is Earthy: a Man ſees *no* Cauſe of Brimſtone, Salt, or Oil; a Man may ſay there is Salt or Tallow; and it is very true.

59. Yet all *thoſe* Properties lie therein, but in no *known* Diſtinction; for they ſtand all in [c] equal Weight in the Temperature.

60. In like manner alſo we are to conceive of the Eternal ONE; *viz.* of the hidden *unrevealed* God, without or beyond the Eternal Science or Root, that is, without the powerful Revelation or Manifeſtation of *his Word*.

61. All *Powers* and Properties lie in the unbeginning God JEHOVAH, in the Temperature.

62. But, as the Eternal Will, which is the Father of every Being, and the Original of all Things, compacts itſelf in the Wiſdom into a *Mind*, for its own Seat and Power, and breathes forth that Introcompaction; ſo its own *Will* compacts itſelf in the Outbreathing of its *Power* in the Temperature, in the going forth of itſelf into a Science

[z] Wirkung Operation.
[a] *Or* ſelf.
[b] *Equilibrio*, in an even Balance.
[c] In *equilibrio*.

or Root to the dividing or *Diſtinction*, and Manifeſtation of the Powers, ſo that in the only One an endleſs Multiplicity of Powers ſhines forth as an eternal *Lightning* and Appearance; that the Eternal ONE might be diſtinct, perceptible, viſible, palpable, and ſubſtantial.

63. And in this Science or Root, or indrawing Deſire, as a Man may after *a ſort* offer it to the Underſtanding, the Eternal Nature begins, and in Nature Subſtance begins.

64. Underſtand a *ſpiritual Subſtance*, *viz.* the *Myſterium Magnum*, *viz.* of the revealed or manifeſted God; or as a Man may expreſs it, *the divine Revelation* or Manifeſtation, as where the Holy Scripture ſpeaks differently of God, in a kind of diſtinct *Contrariety*.

[d] 1 Chron. xvi. 34. Pſal. c. 5. [e] Deut. iv. 24. [f] Pſal. v. 4. [g] John xii. 40. [h] Amos iii. 6. [i] Exod. ix. 16.

65. Viz. [d] *God is good*; and [e] *God is an angry, zealous, or jealous God*; *alſo* [f] *God cannot will Evil*, and yet [g] *God hardens their Hearts, that they cannot believe and be ſaved*; and [h] *there is no Evil, or Evil committed in the City, and the Lord has not done it.*

66. Alſo, [i] *Therefore have I raiſed thee up, that I might ſhew the Power of my Wrath upon thee.*

67. Here is alſo the whole *Election* concerning Good and Evil, of all that the Scripture ſpeaks; alſo the great Difference or *Contrariety* of Evil and Good in the Creation, there being both evil and good Creatures.

68. As alſo in Metals, Earths, Stones, Plants, Trees, and Elements is to be ſeen; *all* has its Beginning and Original from hence.

69. And in Nature there is one Thing always ſet oppoſite to another, the one to be Enemy to the other.

70. Yet not to *that End* to be at Enmity one againſt another, but that in the Strife one ſhould ſtir up the other, and manifeſt it; that the *Myſterium Magnum* ſhould enter into Diſtinction, and be an Exulting and Joyfulneſs in the Eternal ONE.

71. It is that the Nothing might have *Something* to work in, and to ſport or act its Part with, *viz.* the *Spirit of God*; which has, through the Wiſdom of Eternity, introduced itſelf into ſuch a *Myſterium Magnum*, to the Viſibility of itſelf.

72. Which *Myſterium* it has alſo introduced into a *Beginning* to Creation and to Time, and compacted it into a Subſtance and moving of the four Elements; and made the Inviſible ſpiritual, viſible, in and with Time.

73. And we ſhew you the true Image thereof in and by the *World*, *viz.* in and by the Sun, Stars, and Elements; and alſo of the Myſtery, from whence the four Elements exiſt.

74. We ſee that the *Sun* gives Light in the deep Abyſs of the World, and its Beams kindle the *Ens* or Being of the *Earth*, out of which all Things ſpring.

75. Alſo we underſtand, that it kindles the *Ens in Myſterio Magno*, viz. *in Spiritu Mundi*; that is, in *Sulphur*, *Mercurius*, and *Sal*, wherein the magic Fire is opened; out of which the Air, the Water, and the Earthineſs take their Original.

76. That is, the *one* only Element, in *Myſterio Magno*, of the outward World, divides or diſtinguiſhes itſelf afterwards into *four* Elements, which indeed lay before in the Myſtery, but ſtanding in the Science or Root in the magnetic Impreſſion, one in another hidden in the great Myſtery, and lying in one only Eſſence or Subſtance.

77. Now as the Virtue or Power and *Beams* of the Sun unlock the *Myſterium* of the outward World, ſo that out of it Creatures and Plants proceed, ſo alſo on the contrary, the *Myſterium* of the outward World is the Cauſe, that the Sun Beams unlock and kindle themſelves therein.

78. If the great Myſtery in *Sulphur*, *Mercurius*, and *Sal*, did not lie in a ſpiritual Manner and Property, *in Spiritu Mundi*, viz. in the Science or Root of the Property of the Stars, which is a Quinteſſence above or beyond the four Elements, then could not the Sun Beams be *manifeſted*.

79. But the Sun being nobler, and a Degree deeper in Nature than the *Myſterium* of the outward World, *viz.* than the *Spiritus Mundi* in *Sulphur*, *Mercurius*, and *Sal*, and in the *quinta Eſſentia* of the Stars; it thereupon preſſes into the outward *Myſterium*, and kindles it, and alſo itſelf therewith, that its Beams become fiery, elſe they would not be fiery.

80. And as the Sun eagerly introduces its Deſire into the Science or Root into the *Myſterium Magnum*, viz. into the three firſt, *viz.* into *Sulphur*, *Mercurius* and *Sal*, to kindle and manifeſt itſelf in them; ſo alſo the Science or Root brings its Deſire out of the Quinteſſence of the Stars through the three firſt, *viz. Sulphur*, *Mercurius* and *Sal*, ſo eagerly towards the Sun, as being the God of its Nature; which is a Soul of the *Myſterium Magnum* in the outward elementary World, being a Similitude of the inward hidden God.

81. Alſo Men ſee, how greedy and hungry the Stars are after the Power and Virtue, or Influence of the Sun, inſomuch that they introduce their Science and Deſire after a magnetical Manner, *in Spiritum Mundi*, into the three firſt, and draw the Sun's Power and Influence into them.

82. On the other Side alſo, the Sun mightily preſſes into them to receive their Science or Root, whereupon they have their ſhining from the Power, Virtue, or Influence of the Sun.

83. And they again, on the other Side, inject their kindled Power as a Fruit into the four Elements, and ſo *qualify* or have Influence one in another, and the one is continually the Manifeſtation, alſo the Power and the Life of the other; as alſo the Deſtruction and Corruption of the other.

84. And that one Property may not climb up above all the other, the Moſt High has ſpoken forth or expreſſed them thus *in Equilibrio*, Balance or Harmony, according to his own Being, out of his Eternal ſpeaking Word, out of the Eternal great Myſtery, which is wholly ſpiritual, into a *Time*, and ſet the Eternal into Time with a *Figure*, wherein every creaturely Life exiſts; and alſo exerciſes its Dominion therein.

85. But the Angels and Eternal Spirits are to be excepted, as alſo the right *inward* Soul of the true Man; theſe have their Original out of the *Eternal* unbeginning Science, or Root, or Nature, as ſhall be mentioned hereafter.

86. Now underſtand this aſſumed Similitude thus: God is the Eternal Sun, *viz.* the Eternal One *only Good*; but without the Eternal Science or Root, *viz.* the Eternal Nature, it would not be manifeſted with its ſolar Power, *viz.* the *Majeſty*, without the Eternal *Spiritual* Nature.

87. For without Nature there would be nothing wherein God in his Power could be manifeſted; for he is the *Beginning* of Nature.

88. And yet he does not therefore introduce himſelf out of the Eternal ONE into an Eternal Beginning to Nature, becauſe he would be *ſomewhat that is evil*; but that his Power might come into Majeſty, *viz.* into *Diſtinction* and Perceptibility.

89. And that a Motion, and Sport and Scene, as upon a Theatre, might be in him, wherein the Powers might ſport or act their Parts together, and ſo manifeſt, find and perceive themſelves in their Sport of Love and *ſtruggling*; from whence the great immeaſureable Love-Fire, in the Band, and in the Birth of the Holy Trinity, becomes *working*.

90. Of which we preſent you a further Similitude in and by Fire and Light; the Fire in its Painfulneſs denotes to us *Nature* in the Science or Root; and the Light denotes to us the *Divine* Love-Fire.

91. For the Light is alſo Fire, but a * yielding Fire, for it gives itſelf into all things, and in its giving there is Life and Being, *viz.* Air, and a *ſpiritual* Water; into which *oily* Water the Love-Fire of the Light brings its Life, for it is the Food of the Light.

* Giving.

92. For otherwiſe, if the Light ſhould be ſhut in, and the ſpiritual Water could not ſeparate itſelf from the fiery [1] Quality, and ſo reſolve, diſſolve or mix itſelf in itſelf with the Nothing; *viz.* with the *Abyſs*, then the Light would extinguiſh.

[1] Nature or Condition.

93. But ſeeing it reſolves, diſſolves or mixes itſelf with the Abyſs (wherein yet the Eternal *Byſs* or Ground and Foundation lies) *viz.* with the Temperature, wherein all the Powers lie in One, the Light or Love-Fire ſo draws that ſpiritual Water again to itſelf for a Food, which in the reſolving, diſſolving or Mixture, much more becomes an *Oil or Tincture*, *viz.* a Power and Virtue of the Fire, and Glance of the Light.

94. And here lies the greateſt *Arcanum*, or ſecret Myſtery of ſpiritual eating or feeding upon: Loving Sons, if you knew it, you had the Ground of *all* ſecret hidden Myſteries of the Being of all Beings: And concerning this Chriſt ſaid, [m] *He would give us the Water of Eternal Life, which would flow in us into a Well-ſpring of Eternal Life.* Not the outward Water, which is generated from the outward Light-Fire, but the inward Water, generated from the *divine* Light-Fire; of which the outward is a Type, Image or Shadow.

[m] John vii. 33.

95. Know alſo and underſtand this Similitude thus: The Eternal only Good, *viz.* the Word of the holy Mental Tongue, which the Moſt Holy JEHOVA ſpeaks out of the Temperature of his only Being, in the Science or Root to Nature; he ſpeaks it for this Reaſon only into a Science or Root of Diſtinction, *viz.* into an *Oppoſition*, that his *holy* Power and Virtue might be diſtinct, and come into the Glance of the Majeſty; for it muſt be manifeſted through the fiery Nature.

96. The Eternal Will, which is called Father, brings its Heart or Son, *viz.* its *Power*, through the Fire into a great Triumph of the Kingdom of Joy.

97. In the Fire is *Death*, *viz.* the Eternal Nothing dies in the Fire, and out of that Dying comes the Holy Life; *not* that it is a Dying, but thus the Life of Love exiſts out of the Painfulneſs: The Nothing thus takes an Eternal Life into itſelf, ſo that it is *palpable*, and yet goes again out from the Fire as a Nothing.

98. As we ſee that the Light ſhines from the Fire, and yet is as Nothing, but a lovely giving *munificent* working Power and Virtue.

99. Underſtand it thus, in the Separation or Diſtinction of the Science or Root, where Fire and Light divide themſelves; by the Fire underſtand the *Eternal Nature*, wherein God ſays, He is an angry, jealous or zealous God, and conſuming Fire.

100. Which is *not* called the Holy God, but his Zeal or Jealouſy, as a conſuming Power of whatever the Deſire in the Diſtinction or Separation in the Science or Root comprehends or *conceives* in itſelf; as where a diſtinct Separability in the Science or Root elevates and conceives itſelf into a Self-Will, to go forth above the Temperature, and breaks itſelf off from the *total* Will, and introduces itſelf into *Phantaſy*.

101. So Lord *Lucifer* and the Soul of *Adam* have done, and ſtill at this Day it is done in the human Science or Root in the *Souliſh* Property; out of which a *Thiſtle*-Child, of a falſe and wicked Science or Root, of a *deviliſh* Kind or Condition, is generated; which the Spirit of God well knows, concerning whom Chriſt ſaid, [n] *They were not his Sheep.*

[n] John x. 26.

102. So alſo it is ſaid, that they only are [o] *God's Children*, whoſe Souls are *ſprung forth, not from Fleſh and Blood, nor from the Will of Man*, but from God, that is, out of a right Divine Science out of the Temperature, as out of the Root of the Love Fire.

[o] John i. 13.

103. Into which *periſhed* Adamical Science God hath introduced his Love-Fire again in Chriſt, and rooted it again in the Temperature of the Light, as in the Science or Root of the Light; of which hereafter it ſhall be treated.

104. And as we underſtand two *Beings* in the kindling of the Fire; *viz.* one in the Fire, and the other in the Light, as two Principles; ſo we are to underſtand concerning *God.*

105. He is called God *only* according to the Light; *viz.* in the Powers of the Light, wherein the Science or Root is alſo manifeſted, and that in endleſs *Variety* or Diviſibility; but all in the Love-Fire, where all Properties of the Powers give their Will up into the *One only*; viz. into the Divine Temperature, where but one only Spirit and Will rules in all Properties, and the Properties all give up themſelves into a great *Love* in and towards one another; where one Property deſires to taſte and reliſh the other in great fiery Love, and all is but one entire lovely Power, qualifying or infuſing into one another; and yet introducing themſelves through the Diverſity or Separability of the Science or Root, and manifold Powers, Colours, and Virtues, to the *Manifeſtation* of the infinite Divine Wiſdom.

106. Of which we have an Example in the ſpringing Earth, in the Herbs and Plants, where, out of the Science or Root of the Temperature, out of the *good Part*, grow fair lovely Fruits.

107. And on the contrary, out of the Science of the fiery Nature, with the Impreſſion of the *Curſe* of the Earth (inaſmuch as *the Lord has curſed it becauſe of Man's* and the Devil's *Fall*, and reſerved it to be driven off, upon and at his Teſt) meer evil, ſtinging, thiſtly Fruits grow.

108. Which yet have in them ſome Good as to their Original, where, in the Quinteſſence, the Temperature *yet* lies, and at the *End* ſhall be ſeparated.

109. And in this Place we muſt rightly underſtand, that in the Divine Power, ſo far as it is called God, *viz.* in the Word of the *Divine* Property, no Will to evil can be, neither is there any experimental Knowledge of Evil therein.

110. But the Knowledge of Good and Evil is meerly in this, where the unſearchable abyſſal Will ſeparates itſelf into the fiery Science or Root, wherein the natural and creaturely Ground lies.

111. For out of the divine Love-Science or Root, no Creature can *ſolely* and only be generated; it muſt have in itſelf the fiery Triangle of the fiery Science or Root, according to the Painfulneſs, *viz.* an *own Self-Will.*

112. This goes forth into a Particular out of the Temperature of the unſearchable abyſſal Will as an expreſſed or out-ſpoken Science or Root, *viz.* a *Beam* or Ray from the whole entire Will where the Word of Power ſeparates itſelf into Fire, and out of the Fire again into Light.

113. Here the Angels and Souls of Men *exiſt*, *viz.* out of the fiery Science of the Beginning of the Eternal Nature, where that Beam of the fiery Science ſhall again unite itſelf into the Light's Temperature, *viz.* into the entire Total; and then it eats of the holy Tincture of the Fire and of the Light, out of the ſpiritual Water, whereby *the* Fire becomes a Kingdom of Joy.

114. For the Spirit's Water is a *daily* mortifying of the fiery Science, whereby the fiery Science, through the Love-Fire, becomes a Temperature; and then alſo there is but one only Will therein, *viz.* to love all that which ſtands in this Root.

115. It is to be underſtood concerning the Angels of God, as alſo the bleſſed Souls, who all have their Original out of the *Science* or Root *of the Fire.*

116. In which [p] Science the Light of God ſhines, ſo that they have a continual Hunger after Divine Power and Love, and introduce the *Holy Love* into the Fire for a Food, whereby the fiery Triangle is changed into meer Holineſs and Love in great Joy.

117. For nothing is or ſubſiſts eternally, unleſs it has its Original out of the Eternal unbeginning Will, out of the fiery [q] Science of the Word of God, as ſhall be mentioned hereafter.

[p] Or Root of the Senſes or Thoughts, See Clavis, Verſe 214.

[q] See the Word Science in the Clavis, verſes 210, 219.

The Third Chapter.

Of the introducing of the fiery Science *or Root into Forms or Disposítions to Nature and to Being. How the Science or Root brings itself into Fire: What that is, and how* Multiplicity *exists.*

The Gates of the great Mystery of all hidden Secrets.

1. WHEN the [r] dear Man *Moses* describes the Creation of the World, he says thus; [s] *God said, let it be, and it was so*; also he says, *In the Beginning God created Heaven and Earth*: and in John the First, it is thus, [t] *God made all Things out of his Word.* In these lie the Ground and deep Understanding.

[r] Most precious, highly worthy.
[s] Gen. i.
[t] John i.

2. For from Eternity there has been nothing but only God in his Trinity in his Wisdom as beforementioned, and therein the Science or Root, *viz.* the speaking, Expression, or breathing forth from himself, conceiving, *forming*, and bringing into Properties.

3. The Conceiving or Comprehending is the *Creating*, and the Science or Root, *viz.* the Desire, is the *Beginning* out of the Temperature to the Distinction, Variety, or Divisibility.

4. For the whole Ground lies in that where it is said, *God created by the Word.* The Word remains in God, and goes with the Science or Root, *viz.* with the Desire, out of itself into a Partition, Distribution, or branching forth; which is thus to be understood.

5. The Science or Root is eternally in the Word, for it arises in the Will; in the *Word* it is God, and in the *Partition*, or Distribution, viz. in the Comprehension, it is the Beginning of Nature.

6. Its [u] first Form, Disposition, or Quality, is [x] *astringent*, viz. a Comprehensibility of itself: Its Forms or Dispositions that arise in its Co-impression or Compaction are these:

[u] I. Sal. Saturnus.
[x] Bitter, cold, harsh, condensing, contracting.

7. 1. *Darkness*, for the Comprehension or Conception overshadows the free Will in the Science or Root.

2. It is the Cause of *Hardness*; for that which is attracted, or assumed, or contracted, is hard, harsh, and rough; and yet in the Eternity *Spirit* only must be understood.

3. It is the Cause of *Sharpness*.

4. The Cause of *Coldness*; viz. of the cold fiery Property.

5. The Cause of all Being, Essentiality, Substantiality, or *Comprehensibility*, and it is *in Mysterio Magno* the Mother of all Salt, and the Root of Nature, and in the Mystery is named by this Word [y] S A L, *viz.* a spiritual *Sharpness*, the Original of God's Anger, also the Original of the Kingdom of Joy.

[y] Salt.

[z] II. Mercurius.

8. The [z] second Form or Disposition in the Science or Root is the Sting of *Perceptibility*, *viz.* the very drawing, from whence Feeling and Perceptibility arise, for the more the Astringency impresses, or compresses, the greater is this Sting, as a raging furious Destroyer.

9. Its dividing into Forms or Dispositions are these, *viz.* Bitter, Woe, Pain, Pelting, Stirring, the Beginning of the *striving* Will in the Temperature; a Cause of the spiritual Life; also a Cause of [a] Misery; a Father or Root of the Mercurial Life in the

Quellens.

living and [b] growing Things: a Cauſe of the flying or flitting Senſes or Thoughts; alſo a Cauſe of the exulting Joy in the [c] Light; and a Cauſe of the inimicitious Contrariety in the ſtrong Impreſſion or Contraction of the Hardneſs: from whence *Strife* and oppoſite Will exiſts; alſo the Original of ſpiritual Anger, and of all Torments and Diſquietneſs.

[b] In Animals and Vegetables.
[c] Or Love.

10. The [d] third Form or Diſpoſition in the Science or Root is the *Anguiſh* which ariſes in the Oppoſition of the Aſtringency, and ſtinging Bitterneſs, as an [e] *Ens* or Being of Feelings, the Beginning of Eſſence and of the *Mind*, a Root of Fire and of all Painfulneſs; a Hunger and Thirſt after the Liberty, *viz.* after the Abyſs; a Manifeſtation of the eternal abyſſal Will in the Science, where the Will brings itſelf into ſpiritual Forms or Diſpoſitions; alſo, a Cauſe of *dying*, *viz.* the Birth of Death, where yet not Death, but the Beginning of the [f] Life of Nature exiſts; and it is even the Root, where God and Nature are *diſtinguiſhed* or ſeparated, not as a rending off, but in Reference to the Temperature in the Deity: So that here the clear ſounding ſenſible Life exiſts; out of which the Creation has taken its Original.

[d] III. Sulphur Mars.
[e] A Ground of Being or Subſtance.
[f] Nature-Life.

11. The [g] three forementioned Forms or Diſpoſitions, *viz.* Aſtringency, bitter Sting, and Anguiſh, are the *three firſt* in the Science or Root of the one only Will, which is called the Father of all Beings; and they take their Ground and Original in the Science, out of the *Trinity* of the Deity.

[g] The three firſt.

12. But they are not ſo to be underſtood that they are God, but his Manifeſtation in his Word and Power.

13. Firſt ASTRINGENCY, which is the Beginning to *Strength* and Might, as a Ground out of which all proceeds, ariſes out of the Father's Property in the Word.

14. And ſecondly, the BITTER-STING, *viz.* the Beginning of *Life*, has its Original out of the Sun's Property out of the Word; for it is a Cauſe of all Power and Diſtinction, alſo of Speech, Underſtanding, and the five Senſes.

15. And thirdly, the ANGUISH ariſes out of the Holy Spirit's Property in the Word; for it is the Cauſe of *both Fires*, viz. of the Light's Love-Fire, and of the painful Fire which is conſuming; and the true Original of the creaturely Life which is found or apprehended, alſo of the dying to Joy and Sorrow. It is the Root of every Life out of the Science of the one only eternal Will.

16. Theſe three firſt, in the Creation in the [h] Life of Nature, according to the Compaction in the creating, are called *Sulphur*, *Mercurius* and *Sal*, wherein the ſpiritual Life has introduced itſelf into a viſible comprehenſible *Matter*.

[h] Nature-Life.

17. Which Matter is in all Things, in the Animate in the *Fleſh*, and in the Vegetables of the Earth, both ſpiritually and corporeally, nothing excepted; every Being of this World ſtands therein, as it is before our Eyes, and known to the expert.

18. For thus the inviſible, viz. the ſpiritual World, has, with the three firſt, introduced itſelf into a viſible *comprehenſible* palpable Being or Subſtance, according to Spirits ſpiritually, and according to Bodies corporeally and palpably.

19. Alſo the whole Earth with all its *Materials* ariſes from thence, as alſo the Conſtellations with the Elements; yet Men muſt ſee further, and look through all the ſeven Forms and Diſpoſitions, when they will explain what the Sun, Stars and Elements are, as it further follows.

20. The [i] fourth Form or Diſpoſition in the Science out of the one only Will is the *kindling* of the FIRE, where the Light and Darkneſs part, each into a Principle; for here is the Original of the Light, as alſo the right Life in the Perceptibility of the three firſt, alſo of the right *Diſtinction* between Anguiſh and Joy; and this is done thus.

[i] IV. Mars and Sol.

21. The firſt Will in Trinity, which is called God without Nature and Creature, comprehends itſelf in itſelf for its own Seat in the *Geniture* of the Trinity with the Science, and brings itſelf into Power, and in the Power into the generating Word, *viz.* into

an eſſential Sound to the *Manifeſtation* of the Power; and farther into a Deſire to Perceptibility and a Capacity of finding the Power, *viz.* into the three firſt to the producing of Nature, as was mentioned above.

22. But when it brought itſelf into the *Anguiſh*, *viz.* into the Original of the ſpiritual Life; then it compacted itſelf again in itſelf, with the longing of the *Liberty* to be free from the Anguiſh; that is, it comprehended in itſelf the Abyſs, *viz.* the Temperature of the Divine Longing and Wiſdom, which is ſo very *amiable*, meek, and ſtill.

23. And in this Comprehenſion, the great Shriek or *Terror* is effected; where the Torment is terrified at the great Meekneſs, and ſinks down into itſelf as a *trembling*, from whence the [k] Poiſon-Life in Nature has its Ground and Beginning; for in the Shriek or Terror there is Death.

[k] The Life of Infection, Sickneſs, and Death.

24. And in the Shriek the Aſtringency conceives itſelf into Being or Subſtance, *viz.* into a Mercurial Spirit-Water, out of which, in the Impreſſion or Compreſſion *in the Beginning of the Creation* of the Earth, Stones, Metals, and the mercurial ſulphureous Water were generated; out of which the Metals and Stones have their Original

25. This Shriek, Terror, or Affrightment in the three firſt, *viz.* in the Aſtringency, Bitterneſs and Anguiſh, according to the dark Impreſſion or Compreſſion in itſelf, makes the inimicitious or hoſtile terrible Life of the Wrath or Anger of God, of the devouring and *conſuming*.

26. For it is the kindling of the Fire, *viz.* The Eſſence of the Painfulneſs of burning or conſuming Nature of the Fire, and is called, according to the dark Impreſſion or Compreſſion, the *Hell* or the Hole, that is, a kind of hollow Concave or Dungeon, *viz.* a ſelf-comprehended or conceived painful Life in itſelf, that is only perceptible and manifeſt in itſelf.

27. And in reſpect of the whole Abyſs, it is rightly called a *Hole*, or hollow Dungeon, which is not manifeſted in the Light, and yet is a Cauſe of the kindling of the Light. In that Manner it is to be underſtood, as the *Night* dwells in the *Day*; and yet the one is not the other.

28. Underſtand now the kindling of the Fire rightly thus; it is done by a Conjunction or *Coition*, 1. of the three firſt in their Impreſſion or Conception in the Wrath: And on the other Part, 2. from the amiable Liberty of the *Ens* in the Temperature, where Love and Anger enter one into another.

29. As when a Man pours Water into the Fire, there is a Shriek or *Terror*; ſo alſo when Love enters into the Anger, there is alſo ſuch a Shriek or Terror.

[l] Flaſh.

30. In the Love the Shriek is a Beginning of the Lightning or [l] Luſtre, wherein the one only Love makes itſelf *perceptible*, *viz.* majeſtic or ſhining, being the Beginning of the Joyfulneſs or Kingdom of Joy, in that Manner as the Light becomes ſhining Fire.

31. Alſo in the Love it is the Beginning of Diſtinction, or Variety of Powers. So that the *Powers* in the Shriek preſs forth, from whence the Smell or Taſte, or Reliſh of the Difference exiſts: And in the three firſt the painful Nature of the Fire is underſtood.

32. For the Aſtringency attracts, compreſſes, or impreſſes and devours; and the Bitterneſs is the Sting of *Woe*; and the Anguiſh is now the Death, and alſo the new Fire-Life; for it is the Mother of the [m] Brimſtone; and the Love-*Ens* gives to the Anguiſh, *viz.* to the Mother of the Brimſtone, a quickening to the *new* Life, out of which the Glance of the Fire ariſes.

[m] Sulphur.

[n] Soft, or pleaſant.

33. For we ſee that the Light is [n] *meek*, and the Fire painful, whereupon we underſtand, that the Ground of the Light ariſes out of the Temperature, *viz.* out of the *Union*, out of the Abyſs of the one only Love, which is called God; and the Fire, out of the driving Will, in the Word out of the Science, through the Impreſſion or Compreſſion and Introduction into the three firſt.

34. In the *Light* now is underſtood the Kingdom of God, *viz.* the Kingdom of Love.

35. But in the *Fire* is underſtood God's Strength and Omnipotency, *viz*, the ſpiritual Creature-Life.

36. And in the *Darkneſs* is underſtood the Death, Hell, the Anger of God, and the anxious Poiſon-Life; as is to be underſtood in the Earth, Stones, Metals, and Creatures of the outward created World.

37. And we admoniſh the Reader, not to underſtand the high ſupernatural Senſe in an earthly Manner, where I ſpeak of the generating of the *Myſterium Magnum*; for I thereby only intimate the *Ground*, out of which it is become earthly: Therefore I muſt often ſpeak ſo, that the Reader may underſtand and conſider it, and [o] fall into the inward Ground.

[o] *Or* immerſe himſelf.

38. For I muſt often give *earthly Names* to heavenly Things, becauſe earthly Things are expreſſed or ſpoken forth from them.

39. In the *kindling of the Fire* lies the Ground of all ſecret hidden *Myſteries*; for the Shriek or Crack of the kindling is called in Nature *Salnitri*, as a Root of all Salt of the Powers, a Diſtinction or Diviſibility of Nature, wherein the Science divides itſelf into Infinity; and yet always in the Shriek or Crack, as a Shriek or Crack of Diviſion or Diſtinction in the Subſtance, continues juſt ſo.

40. In the kindling of the Fire, underſtood according to the inward magic Fire, the *Spirit of God* makes itſelf ſtirring, in that Manner as the Air raiſes itſelf out of the Fire: For there the *one Element* exiſts, which in the outward World has unfolded itſelf into *four Elements*, which is thus to be underſtood.

41. In the [p] ſhining of the Fire and Light is the *Diſtinction* or Separation; the Spirit, *viz.* the fiery Science or Root of the Powers or Faculties divides itſelf *upwards*, for it goeth forth out of the fiery Crack as a new Life, and yet it is no new Life, but only has thus aſſumed Nature.

[p] Glimpſe, or Lightning, or Sparkling, or Twinkling.

42. And the *Ens* of Love remains in the *midſt*, ſtanding as a Center of the Spirit, and yields from itſelf an *Oil*, underſtand it ſpiritually, in which the Light lives: For it is the *Ens* of the fiery Love.

43. Out of this fiery *Ens* of Love goes forth upward with the Spirit aloft, the *Tincture*, *viz.* the [q] dewy Spirit, the Power of the Fire and Light; whoſe Name is called VIRGIN SOPHIA.

[q] *Or* wateriſh.

44. O ye beloved wiſe Men, if you knew it, it were well for you.

45. The ſame *Dew* is the true modeſt Humility, which ſuddenly is tranſmuted with the Tincture, and attracted again by the Light; for it is the *Soul* of the Light according to the Love.

46. And the Fire is the *Huſband* or Man, *viz.* the Father's Property, that is, the Fire-Soul.

47. And herein lie both the Tinctures, *viz.* the Man's and Woman's Tincture, the two Loves, which in the Temperature are *divine*; which were divided in *Adam*, when the Imagination turned itſelf from the Temperature, and are *united* again in Chriſt.

48. O ye beloved wiſe Men underſtand the Senſe of this. For here lies the [r] *Pearl* of the whole World, underſtood well enough by ours, and muſt not be given to the Beaſts.

[r] Matth. xiii. 46.

49. The third Diſtinction, Separation, or Diviſion out of the Fire comes from the *killing of the Fire*, *viz.* out of the Being or Subſtance of the three firſt, *ex ſpiritu Sulphuris*, *Mercurii*, *& Salis*, and goes *downwards*, as an inanimate inſenſible Life, and is the Water-Spirit, out of which the material Water of the outward World has its Beginning; wherein the three firſt with their working have generated Metals, Stones, and Earth, out of the Properties of *Salniter*.

50. Wherein yet a Man muſt underſtand the *ſuperior* Being or Subſtance from the Impreſſion of the *Love-Ens*, as in the precious Metals and Stones.

51. This ſalnitrous Ground is unlocked by the Sun, ſo that it has a *vegetative* Life; enough to be underſtood here by thoſe that are ours, for it is covered with the Curſe.

52. We are ſatisfied well enough in that which ſhall *eternally* rejoice us, and will not hunt the waggiſh Ape into the Beaſt; and yet ſhall intimate what is profitable for us.

53. The fourth Diſtinction or Separation goes forth into Darkneſs, wherein alſo *all* Beings or Subſtances lie and move, as in the light World, and in the outward elementary World.

54. N. B. But all is done in the *Phantaſy*, according to the Property of the Quality; which we will not further mention here, becauſe of the falſe Light which is underſtood therein, and becauſe of Man's perverſe malicious Wickedneſs.

55. Yet we will herewith intimate and hint to the *Phariſee*, that he has *no true Underſtanding* of Hell and of Phantaſy; what their Quality and *Effect* are, and to what they tend and ſerve; ſeeing there is nothing without God, and yet it is without God, but only in another Source or Condition, and another Life, alſo another Nature-Light known to the *Magus*.

[s] V. Venus. 56. The [s] fifth Form or Diſpoſition in the Science now is the true Love-Fire, which ſeparates itſelf from out of the painful Fire into the *Light*, wherein the Divine Love in Being and Subſtance is underſtood.

57. For the Powers ſeparate themſelves in the Crack of the Fire, and become greedy in themſelves; wherein a Man may then alſo underſtand all the *Diverſity* of the three firſt.

58. But now they are no more in Painfulneſs, but in *Joyfulneſs*, and in their Hunger or Deſire, as it may be expreſſed; *viz.* in the Science they draw or attract themſelves into Being or Subſtance.

59. They draw the *Tincture* of the Fire and Light, *viz.* *Virgin Sophia* into them; that is, their Food, *viz.* the great *Meekneſs*, [t] Well-pleaſingneſs and pleaſant Reliſh.

[t] Sweetneſs, Acceptableneſs, Lovelineſs, and Deſirableneſs.

60. This comprehends itſelf in the Deſire of the firſt three into Being or Subſtance; which is called the *Body* of the Tincture, *viz.* Divine Subſtantiality, Chriſt's Heavenly Corporeity. O dear Sons, did you but underſtand it where he ſays, [u] *That he was come from Heaven, and yet was in Heaven.*

[u] John 3. 13.

61. This Tincture is the Power of the ſpeaking in the Word, and the Being or Subſtance is his in drawing or Compreſſion, where the Word becomes *ſubſtantial:* that Subſtance is the Spirit-Water, concerning which Chriſt ſays, [x] *he will give it us to drink, which will flow forth into a Well-Spring of Eternal Life.*

[x] John iv. 14.

62. The Tincture changes it into ſpiritual Blood, ſo that it is the Soul thereof: It is Father and Son, out of which the Spirit, *viz.* the Power goes forth.

63. O dear Sons, if ye underſtand this, give not your Spirit leave to lift up itſelf therein in *Joy*; but bow it down into greateſt *Humility* before God, and ſhew it its Unworthineſs, that it fly not therewith in its own Love and Will; as *Adam* and *Lucifer* did, who introduced the *Pearl* into Phantaſy, and broke himſelf off from the Total.

64. Conſider well in what hard Lodging the Soul lies captive: Humility and willing of nothing, but only God's Mercy and Compaſſion, is *beſt* and moſt profitable for thoſe that have known Virgin *Sophia*, to exerciſe themſelves therein.

65. It is a high thing which God manifeſts to you, have a care what you do; make not a flying *Lucifer* of it, or elſe you will *bewail it*.

66. This fifth Form or Diſpoſition has all Powers of the Divine Wiſdom in it, and is the Center, wherein God the Father manifeſts himſelf in his Son through the ſpeaking Word; it is the Stock of the Branches of eternal Life of the Spiritual Creatures; the *Food* of the fiery Soul, as alſo of Angels, and of that which Man cannot expreſs.

67. For it is the eternal continual *perpetual Manifeſtation* of the Triune Deity, wherein all Properties of the holy Wiſdom in a ſenſible Manner qualify and mix, as a Reliſh, Savour, and mixing, incorporating, qualifying Life of the Love-Fire, one in another.

68. And it is called the Power of the Glory of God, which has ſhed forth itſelf together in the Creation in all created Things, and lies in *every* Thing, according to the Property of the Thing, hidden in the Center, as a Tincture in the living or animate Body.

69. Out of which Science all Things grow, bloſſom, flouriſh, and yield Fruit, which Power lies within the *Quinta Eſſentia*, and is a *Cure of Sickneſs*: If the four Elements could be put into a Temperature, then were the glorious Pearl in its Operation manifeſted.

70. But the Curſe of God's Anger holds it captive in itſelf, becauſe of Man's *Unworthineſs*, which is well known to the [y] *Phyſicians*: And it exiſts alſo out of all the four Elements, and is manifeſted in the Fire through the Light in the Love-Deſire. [y] Medicis.

71. [z] The ſixth Form in the Science is in the Divine Power the *ſpeaking*, viz. the Divine Mouth, the Sound or Voice of the Power; where the Holy Spirit in the Comprehenſion of Love goes forth clearly out of the impreſſed or conceived Power. [z] VI. Jupiter, the Original of Life.

72. As we may underſtand in the Image of God in Man, in his *Speech* and Diſcourſe; thus there is likewiſe a ſenſible Operative ſpeaking in the Divine Power in the Temperature.

73. Which operative Speaking is rightly underſtood in the *five Senſes* as a ſpiritual Seeing, Hearing, Smelling, Taſting, and Feeling; where the Manifeſtation of the Powers operate one in another.

74. Which Operation of the Spirit ſpeaks itſelf forth in a clear diſtinct Sound, as is to be underſtood in Man; as alſo in the out-ſpoken Word in the Creatures, both the animate, and the like alſo in the inanimate vegetable Creatures.

75. For therein is underſtood how the ſpiritual World, viz. the ſpiritual Sound, has given in itſelf together in the Creation, from whence the *Sound* of every Being or Subſtance exiſts; which in the *Materiality* is called a Mercurial Power out of the fiery *Hardneſs*, into which the other Powers give their Co-operation, ſo that there is a Noiſe, Tune, or Song, as is to be known in the animate or living Creatures, but in the inanimate there is a Noiſe or Tune, as is ſeen in a Viol, Lute or Inſtrument of *Muſick*, how all Harmony and Melody lies together in one ſingle Work or Inſtrument, whatever the Underſtanding is able to bring forth

76. Farther in the ſixth Form or Diſpoſition the true *underſtanding* of the five Senſes is to be perceived by us; for when the Spirit has brought itſelf forth out of the Properties, then it is in the Temperature again, and has all Properties in it.

77. As the Body is a ſubſtantial Power, ſo the Spirit is a volatile, *viz.* a ſenſitive or *cogitative*, in which the *Mind* is underſtood to be, out of which the Senſes or Thoughts ariſe.

78. For the Senſes or Thoughts ariſe out of the Multitude of infinite Properties, out of the Crack or Shriek, or Terror of the Fire; therefore they have both Centers, *viz.* God's Love and Anger in them.

79. All the while they are in the Temperature, they are *right*; but as ſoon as they go forth out of the Temperature, and ſo caſt themſelves upon a Proof of themſelves, to find themſelves in Properties, and to know themſelves, then the *Lye* is generated; ſo that they ſpeak from Self-Will, and hold the other Properties to be falſe, and deſpiſe them, and ſo quickly bring themſelves into Self-longing or *Luſt*; wherein the heavy Fall of *Adam* and of *Lucifer* is to be conſidered and known by us.

80. For *Adam* was ſet in the *Temperature* as to the Properties, but his Science or Root brought itſelf into *Diviſibility* or Diſtinction, into falſe or evil Deſire or Luſt, through the Infection and Inſtigation, Injection, Inſpeaking, or Perſuaſion of the *Devil*.

81. In which Inſpeaking Luſt ſwelled up itſelf in the Temperature, and brought itſelf into the *Multiplicity* of Properties, *viz.* each Property in itſelf.

82. For the Soul would try how it would reliſh, when the Temperature as to the Properties *departed* from one another; *viz.* how Heat and Cold, as alſo Dry and Moiſt, Hard and Soft, Harſh, Aſtringent and Sweet, Bitter and Sour, and ſo all the Properties reliſhed in the Diſtinction or Variety.

83. Which yet God did forbid him, warning him that he ſhould not eat of the *Vegetation*, Growth, or Fruit, that is, of the *Manifeſtation* of the Knowledge of Evil and Good.

84. In which Taſte or Reliſh the fiery Hunger firſt aroſe, ſo that the Forms or Diſpoſitions of Life loſt the *Manna*, *viz.* the *Bread of God* from the Eſſence of Love, and could no more taſte how it was in the Temperature, in one only Will.

85. From whence the Forms or Powers of Life inſtantly conceived and preſſed themſelves into ſo great Hunger, and the Multiplicity of Properties impreſſed and thruſt forth themſelves, whereby the Groſsneſs of the Fleſh exiſted; and the *beſtial Deſire*, in the Multiplicity of the Science of the Properties of the Powers, became manifeſt in him, that is, in Man.

86. Alſo inſtantly the divided Properties *in Spiritu Mundi* penetrated into him, *viz.* Heat and Cold, alſo the bitter, aking, ſtinging Woe ruſhed in upon him, all which could not happen in the Temperature; from whence alſo *Sickneſs* aroſe to him in the Fleſh.

87. For the Properties were come into Strife, and contrary oppoſite Will: Now as ſoon as one Property ſwells up above the other, or is kindled by ſomething, ſo that it caſts itſelf up almoſt in the Operation, Qualification, or *Infection*; then it is an Enemy, and oppoſite to the other, from whence Woe and Sickneſs ariſe.

88. For the Strife brings itſelf inſtantly in into the three firſt, when the *Turba* is generated, and the Chamber of Death is opened or awakened, ſo that the *Poiſon* Source or Quality gets the Dominion, and that is the very heavy Fall of *Adam*.

89. The [a] ſeventh Form in the Science or Root is in the *divine Power*, the impreſſed or compacted Subſtance of all Power, wherein the Sound, *viz.* the ſpeaking Word, in the Science, compriſes or compacts itſelf into Eſſence, as into an *Eſſence*, wherein the Sound makes itſelf audible or diſtinct.

[a] VII. Luna, Saturnus; the Beginning and End.

90. The fifth Conception, *viz.* Love, *viz.* in the firſt Form, is altogether *ſpiritual*, *viz.* the cleareſt moſt audible diſtinct Subſtantiality of all; but this is a Compaction of all Properties, and is fitly called the *total* Nature, or the formed Word, the out-ſpoken Word, *viz.* the inward divine Heaven, which is *uncreated*.

91. But it ſtands together in the divine working Birth of the Temperature, and is called *Paradiſe*; *viz.* a ſpringing growing Subſtance, of the conceived working Divine Power, wherein a Man is to underſtand the vegetative Soul, in the ſame Manner as the Science or Root putteth itſelf forth out of the Earth, through the Deſire or Influence of the Sun, into a Growth or Vegetation of Wood, Plants, and Graſs; for the Science or Root of the Earth hath its *Original* alſo from hence.

92. And when God introduced the ſpiritual World according to all Properties into an *outward Subſtance*, then the inward continued in the outward, the outward as a Creation or Creature, but the inward as a generating Subſtance; and in that Reſpect we ſee the World but half as it were.

93. For Paradiſe, *viz.* the inward World, which in *Adam*'s Innocence grew together through the outward Earth, *we have loſt*.

94. Farther, we are to underſtand, that the *ſeven Days* and their *Names* ariſe out of the ſeven Forms or Diſpoſitions, *viz.* all ſeven out of one only, which was the Beginning of the Motion of the *Myſterium Magnum*.

95. N. B. And the *ſeventh* is the Day of *Reſt*, wherein the working Life of the ſix Properties reſts, and is indeed the Temperature in the Subſtance, wherein the working Life of the Divine Power reſts; and [b] *therefore God commanded it for a Reſt*, for it is the true *Image of God*, wherein God always from Eternity has imaged or formed himſelf into an Eternal Subſtance.

[b] Exod. xxviii. 11.

96. And if we will but ſee, it is *Chriſt*, the true created Man in *Adam* who fell, and brought himſelf into the ſix Days Work, with the Science or Root, into Unquietneſs; which God with his higheſt Tincture of Love *in the Name Jeſus in Man* tinctured again, and brought him into the eternal *Sabbath* of Reſt.

97. Thus theſe are the ſeven Properties of the Eternal and Temporal Nature; according to the Eternity ſpiritual, and in a clear illuſtrious tranſparent *cryſtalline* Subſtance by Way of Similitude.

98. And according to the outward created World, in Evil and Good, they are in Strife one with another; to the end that the inward *ſpiritual* Power might bring itſelf, through the ſtriving Science or Root, into creaturely Formations and Generations, that the Divine Wiſdom might be manifeſted in *Wonders* of Formations in the manifold Life.

99. For in the Temperature *no Creature* can be generated, for it is the one only God.

100. But in the Exit of the Science of the one only Will, in that it parts itſelf into *Particulars*, a Creature, *viz.* an *Image* of the formed Word, may ſpring forth and exiſt.

The Fourth Chapter.

Concerning the Original of the Creation.

1. COURTEOUS Reader, I ſuppoſe thou art a Man and not an unreaſonable Beaſt, and let not the vain Babblings and long frivolous Diſcourſes of the *Sophiſters* ſeduce thee with their calviſh Underſtanding; who *know not* what they babble, who do nothing elſe but diſpute and wrangle, and underſtand not what they *exclaim* againſt, and have no Ground and Foundation in the Senſe and Meaning.

2. Neither be offended at this Pen, or Hand of the Pen; the Moſt High has *cut it* and made it *ſo*, and breathed his Breath thereinto, which cauſes us to know, ſee, and underſtand *this* very well; and not as knowing it from the Opinion or Conceit from the Hand of others, as by an aſtral Influence, Suggeſtion or Injection, as is laid to our Charge.

3. A Gate is opened to us in the Holy [c] Ternary, *in Ternario Sancto*, to ſee and to know what the LORD at this time will know in Man.

[c] In the Paradiſical Subſtantiality.

4. That Strife may have an End, and that Men might *diſpute no more about God*, he therefore manifeſts himſelf.

5. And that ſhould be no Wonder to us, but we ourſelves ſhould be that Wonder that he has generated, in his Fullneſs of Time, if we did but know ourſelves what we are, and did go forth from Strife into the *Temperature* of the one only Will, and *love* one another.

6. The whole Creation, both of the eternal and of the temporal Creatures and Beings, or Subſtances, *ſtands* in the Word of Divine Powers.

7. The eternal ariſe from the Science or Root of the *ſpeaking*, *viz.* from the one only Will of the Abyſs, which with the Word of the Speaking, with the Science, introduces itſelf into *Particularity*.

8. And the temporary arise in the *outspoken* Word, *viz.* in an Image or *Representation* of the eternal; wherein the outspoken Word has again introduced itself, in its Substance, into an outward *Glass* for the beholding itself.

9. The Parting and *Distribution* of the Science out of the Abyss into a *Ground* or Foundation, with the Introduction of the speaking Word, into a Re-expression of the Substance of all Substances to and in Evil and Good, stands thus.

10. *Three Principles* generate themselves in the Substance of Substances, where one is the Cause of the other, wherein also a Man is to understand a *threefold Life*, *viz.* a threefold distinct *Divine* Revelation or Manifestation.

11. The true *Deity* in itself in Trinity, in the Science or Root of the Abyss, in the one only Will wherein God generates God, *viz.* the one only Will which brings itself into Trinity, is *no* Principle.

12. For there is nothing before it, and therefore also it can have *no Beginning* from any thing; but itself is its Beginning, the Nothing and its Something.

13. But in the Word of the one only Divine Power, wherein the one only Science or Root of the Geniture of the Trinity breathes itself forth from itself, *there* arises the Beginning of the first Principle.

14. N. B. And yet it is not in the Ground or Foundation of the Speaking, *viz.* in the Trinity, but in the *Comprehension* of the Power of Distinction; where that Power comprehends or compriſes itself into Nature to Perceptibility and Motion.

15. Where the Perceptibility divides itself into *two* Substances, *viz.* into Wrath, according to the Impression or Compression in the *Darkness*, and a cold aking Fire, wherein the Heat arises; therein a Man understands the first Principle in the fiery Root, which is the Center of Nature.

16. And the second Principle a Man understands in the dividing of the Fire, where the Divine Science in the Fire parts itself into *Light*; where it has introduced itself into Nature and Substance, to the Manifestation of the Divine Joyfulness.

17. Wherein the Word of Power stands in a working Geniture, where the Mind or [d] *Mens* works in the [e] *Ens*; there is the Distinction between the two Principles, where God, according to the *first*, calleth himself an angry jealous God, and a consuming Fire.

18. And according to the Second, he is a loving merciful God, that wills not Evil, *nor* can will it.

19. The third Principle is understood in the *seven Days Work*, wherein the seven Properties of Nature in the seventh introduced themselves into a Substance of Comprehensibility.

20. Which Substance in itself is holy, pure, and good, and is called the eternal *uncreated* Heaven, *viz.* the Place or [f] *City of God*, or *the Kingdom of God*; also Paradise, the pure Element, the Divine *Ens*, or whatever else a Man may call it, according to its Property.

21. The same *one* only *Substance* of the Divine Operation, which has ever been from Eternity, God has comprehended and moved with the Science of his abyssal Will, and compriſed it in the *Word* of his speaking, and expressed it forth out of the first Principle of the painful dark World, and out of the holy light flaming Love-World, as a Type, Model, or Representation of the inward spiritual World.

22. And that is now the outward visible World with the Stars and Elements, not so to be understood, that it was in a palpable Substance *before* in Distinction: It was the *Mysterium Magnum*, wherein all things stood in the Wisdom in a *Spiritual Form* in the Science of the Fire and Light, in a wrestling sport of Love.

23. It was not in creaturely Spirits, but in the Science or Root of such a Model and representation, wherein the *Wisdom* has thus in the Power sported with itself.

[d] The Ground of the Mind.
[e] The Ground of Being, Essence, or Substance.
[f] Psalm lxxxvii. 3. Heb. xii. 22.

24. This Model, Idea, or Repreſentation, the one only Will has compriſed in the *Word*, and let the Science or Root out of the one only Will go *free*, ſo that every Power in the Separation introduced itſelf into a Self-Will in the Science which was left free, into a Form according to its Property.

25. This the divine Creating, viz. the Deſire of the Eternal Nature, which is called the *Fiat* of the Powers, has compriſed as into a Compaction of the Properties.

26. For, thus ſays *Moſes*, [g] *In the Beginning*, *viz.* in that ſame Comprehenſion or Compriſing of the *Myſterium Magnum*, *God created the Heaven and the Earth*; *and commanded every Creature to come forth*, *every one according to its Property.* [g] Gen. 1.

27. But here we are to underſtand this, that in the *Verbum Fiat*; in the Word *Fiat*, the *Myſterium Magnum* is compacted or conceived into a *Subſtance*, *viz.* out of the inward ſpiritual Subſtance into a palpable one, and in the Palpability lies the Science or Root of Life.

28. And this is in two Properties, *viz.* in a [h] *mental*, and in an *ental* one; that is, in a true living ſenſitive *animate* one out of the Ground of Eternity, which conſiſts in the Wiſdom of the Word. [h] Or an intellectual one, and a ſubſtantial one.

29. And the other is in a vegetative growing one, out of the Subſtance's ſelf-generated [i] Science in itſelf, which is the Vegetation, in which the growing Life ſtands, *viz.* the *inanimate* or inſenſitive Life. [i] See the Clavis, v. 210 Vol. II.

30. Out of this Myſtery, at the Beginning, the *Quinta Eſſentia*, *viz.* the *Ens* of the Word, was manifeſted and became ſubſtantial, to which now all three Principles cleave or depend; wherein the *Subſtance* has divided itſelf; the ſpiritual, into a ſpiritual Subſtance; and the inſenſible or inanimate into an inanimate Subſtance, as Earth, Stone, Metals, and the material Water.

31. The three firſt have compacted themſelves firſt into a ſpiritual Subſtance, as into Heaven, Fire and Air.

32. For *Moſes* ſays, *In the Beginning God created the Heaven and the Earth:* Germanicè, *Himmel und Erden.*

33. The Word { *Himmel* / Heaven } comprehends the ſpiritual Element, *viz.* the *ſpiritual* ſuperior World with the Operation of the four Elements; in which the one only Element has unfolded itſelf with the Property of the three firſt, wherein Nature in its ſeven Forms or Diſpoſitions lies.

34. The ſpiritual Subſtance has thruſt out from itſelf the groſs compacted inanimate Subſtance, *viz.* the *Matter* of the Earth, and whatever is therein contained out of and according to the Properties of the ſeven Forms or Diſpoſitions of Nature and their branching forth into Parts; where every Form with its branching forth, Diſtribution, or Variety, has brought itſelf into Subſtance.

35. As a Man may ſee in the vegetative Spirit, which out of the ſalnitrous [k] Seething of both Fires, brings forth aloft out of itſelf the Science or Root of each Property, in the *Deſire* of the ſuperior ſpiritual Life; from whence then alſo the Earth receives Power and Virtue. [k] Sude.

36. In which ſuperior and inferior Power the Science of the Earth brings itſelf into a *Vegetation*, which Vegetation the Sun with its Light-Fire kindles, ſo that Fruit grows from it.

37. This is in the ſame Manner as the inward magical Sun of the *Light of God* kindles the inward Nature, wherein the *Paradiſical* Vegetation and Springing conſiſt.

38. Underſtand this in the Temperature of the one only Element which is *hidden* to the earthly: But we will ſhew, in a ſummary Way, the Reader what the Being of all Beings is.

39. The inward ſpiritual *Holy World* is the expreſſing Word of God, which brings itſelf thus into Subſtance and Working, according to Love and Anger.

40. Where a Man, firſt, in the Impreſſion of Darkneſs, underſtands the *Evil*; and yet in *God* it is not Evil, but in its own Self-Comprehenſion of Self-hood, *viz.* in a Creature; and yet there alſo it is good, ſo far as the Creature ſtands in the Temperature.

41. And in the Comprehenſion of the Light a Man underſtands the *Kingdom*, or Dominion, *viz.* the manifeſted God with his working Power; which in the fiery Nature compriſes itſelf into an audible diſtinct Word to the Divine Manifeſtation in the Holy Spirit.

42. This working Word, out of all Powers, out of Good and Evil, *viz.* out of the Light and Love-Fire, and out of the painful and dark Nature-Fire, which in the Eternity ſtood in a working Subſtance in two Principles, *viz.* in *Light* and *Darkneſs*, has expreſſed itſelf for a Time, and brought itſelf into a Subſtance having Beginning and End, and imaged or modelled it in the Creation to the Manifeſtation of itſelf.

43. That is, the outward World with its Hoſts, and all that lives and moves therein, is included in a Time like a [l] *Clock-Work*; this again runs on from its Beginning continually to the End, *viz.* into the firſt again, out of which it was produced.

[l] Engine or Machine.

44. And this is thus manifeſted, to the End that the Eternal Word in its working Power might be *creaturely*, and have an Image, that as it has from Eternity formed and imaged itſelf in the Wiſdom, ſo it may alſo be imaged in a particular or individual Life, to the Glory and Joy of the Holy Spirit in the Word of Life in himſelf.

45. And therefore God has, in the Eternal Science or Root of the Eternal Abyſſal Will, created *Angels* out of both Fires, *viz.* out of the Fire of Nature, and out of the Fire of Love.

[m] See before ch. 3. v. 10.

46. Though the [m] Love-Fire can give forth no Creature, but *dwells* in the Creature and fills it throughout, as the Sun in the World, or Nature in the Time of this World; that ſo the Holy Spirit may have a Sport of Joy in himſelf.

47. And you muſt underſtand us right concerning the Angels; for here lies the Ground why the *Queſtion* concerning the Election of Grace is treated of, wherein Reaſon runs aſtray into Error.

[n] Pſal. civ. 4. Heb. i. 7.

48. The Holy Scripture calls [n] *the Angels Fires and Flames of Light, and miniſtring Spirits*, and they are ſo: And though indeed they have their high princely Government and Dominion, yet all of them together are but a fitted *Inſtrument* of the Eternal Spirit of God in his Joy, which he manifeſts in and with them, *viz.* he manifeſts himſelf through them.

49. Their Subſtance and Being, as far as they are peculiarly individual, and are called Creatures, is a Compaction or *Concretion* of the Eternal Nature, which ſtands without Beginning, in the Divine Working to the Manifeſtation of itſelf, in the Divine *Genitrix*.

50. Underſtand as to the Creature, they are of the Eternal Nature, even all the *ſeven* Forms or Diſpoſitions in great Diſtinction and Variety of Powers.

51. In the ſame Manner as the three firſt in Nature introduce and form themſelves into infinite diſtinct *Variety*; ſo alſo is their Creature to be underſtood in many Properties, every one in its own Property.

52. And we are therein to underſtand eſpecially *ſeven* high Princely Governments or Dominions in three Hierarchies, according to the Fountain of the ſeven Properties of Nature, where then every Form of the Eternal Nature compriſes itſelf into a *Throne*, *viz.* for a Government or Dominion; wherein the ſeveral Variety and Diſtinction is underſtood, alſo the Will of Obedience towards the Throne Prince.

53. This they have in Poſſeſſion and Management, as Creatures from the Divine Gift; God having given them that Subſtance for a *Seat* and Poſſeſſion, whereof they are

an *Image*, wherein they dwell; which is the *holy* ſpiritual Power of the Word of the Temperature.

54. Their moſt inward Ground, which ariſes from Eternity out of the Divine Property, is the *one* only Will of the Abyſs in the Ground or Foundation, and ſo they ariſe as to the Beginning of Nature out of the Science or Root of the Free Will, out of which and in which Free Will God generates his Word.

55. The Free Will has in the Nature's Birth, *viz.* in the firſt Principle of the kindling of the Fire, introduced itſelf into *Diſtinction* and Variety.

56. And out of that Diſtinction or Variety in the Original of the Fire the Angels are introduced into the Free Will; that ſo with the *Free Will* they may convert, turn, and manifeſt themſelves in the firſt or ſecond Principle.

57. Even as God himſelf, in that ſame Free Will, is free and all things, and in that ſame *Free Will* introduces himſelf into Nature, into Fire, Light, and Darkneſs, into Pain and Torment, alſo into Love and Joy.

58. Thus alſo has the Particular or Individual, out of the whole Free Will, introduced itſelf in the creaturely Property into three Hierarchies or Principles, *as it wills*.

59. That is, the Science or Root may comprehend and manifeſt itſelf in the three Hierarchies, in what it *would* have; as the Divine Science or Root has introduced itſelf into Subſtance and Operation.

60. That is, one Part has brought itſelf into the ° fiery according to the cold; and the other Part into the fiery according to the hot; the third into the fiery according to the light; the fourth into the Phantaſy as into a *Glaſs* or Play of the Self-hood of Nature, wherein it ſports with itſelf in the Diſharmony, or *Inequality* of the Properties.

° Subſtance or working.

61. The three Hierarchies are to be underſtood by us in the *three Principles*, as in a threefold natural Light.

62. The firſt Hierarchy ſtands in the Subſtance of the Eternal *Father's* Property, according to the Fire of Strength, *viz.* in the Fire's Tincture in the Subſtance of Nature.

63. The ſecond Hierarchy conſiſts in the light Fire's Tincture, according to the *Son's* Property in the Eternal Nature, and is the holieſt.

64. The third Hierarchy conſiſts in the *Self-hood* of Nature, *viz.* wherein it plays or acts in the Properties one againſt another; as the four Elements play and act in the ſtarry Power: And the ſame is manifeſt according to the Center of the Darkneſs.

65. And this has alſo a natural Light in it, *viz.* the cold and hot Lightening of the Fire Flaſh or Glance, wherein the *Tranſmutation* is underſtood, *viz.* wherein the Creature may ſuddenly tranſmute or change itſelf into this or that other Form, and is in Nature called the falſe or *evil Magia*, or evil Magic.

66. Into which Hierarchy Prince *Lucifer* has ᵖ tranſmuted or turned himſelf, and with the Science, given himſelf up out of the Temperature; whoſe Kingdom is called {*eine Höle oder Hölle,* / a Hole or Hell.} [or Dungeon.]

ᵖ Or metamorphoſed.

67. And it is for this Reaſon, becauſe it dwells itſelf in the Darkneſs, and has a falſe Light, which ſtands not together in the Temperature; but brings forth a Luſt of Deſire of the *Phantaſy*, of building up and pulling down or deſtroying; where preſently one Shape is formed, and inſtantly according to the wreſtling Forms of Nature, it is deſtroyed again, and tranſmuted into another.

68. Which Kingdom alſo, in the Place of this World in the Creation, ſtands in its Dominion; but not as to the four Elements and Stars, but yet *hidden therein*, and penetrates into the Creation; wherein the Devils and the Spirits of *Phantaſy* dwell in the four Elements

69. If the Sun and the Water ſhould ceaſe to be, then would that Kingdom be manifeſted.

[s] Or Excreſcencies, Exuterancies.

70. It images or repreſents itſelf in ſome [s] Vegetables, alſo in Metals which are not fixed, and conſiſt in Fire, alſo in Plants, Trees, and living Creatures, wherein the falſe Magia, or evil Magic of *Witchcraft* is underſtood; and therein Chriſt calls *the Devil the Prince of this World.*

71. When he was *thruſt out from the Light, he fell into* the Kingdom of *Phantaſy* in the Center of Nature, without and beyond the Temperature into the *Darkneſs*; where he may diſcloſe to himſelf a falſe Light out of the hot and cold Fire, through the Science or Root of the Might of Eternity.

72. For that is his Fall, that with his *own Will* he manifeſted the Kingdom of Phantaſy in his Creature, ſo that he introduced the Eternal Will out of the Temperature into Diviſion, *viz.* into the Diſharmony of the Phantaſy; which *Phantaſy* inſtantly ſeized upon him, and therein brought him into an unquenchable cold and hot Fire Source, into the Oppoſition and Contrariety of the Forms and Diſpoſitions.

73. For the Wrath of the Eternal Nature, which is called God's *Anger*, manifeſted itſelf in them, and brought their Will into the Phantaſy: And therein they ſtill live; and can now do nothing but what the Property of the *Phantaſy* is.

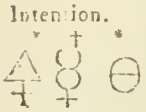
[r] Contrive.

74. That is, they practiſe Foolery, with Shews, Tricks, metamorphoſe themſelves, deſtroy and break Things; alſo elevate themſelves in the the Might of the cold and hot Fire, [r] form a Will in themſelves to go up above the Hierarchies of God, *viz.* the Holy Angels; to make *Oſtentation* in the pompous Might of the Fire, according to the [s] firſt in their Wrath.

[s] Firſt three Forms.
[t] Mind and Intention.

75. *Their* [t] *Will* is meer Pride; alſo a Covetouſneſs after the Multitude of Properties, a ſtinging Envy from the Fire; a deſpairing from Anguiſh.

76. In brief, as the three firſt, *viz.* the Spirit of Nature, in the Spiritual * *Sulphur* † *Mercurius* and * *Sal* is; ſo alſo is their Mind, out of which the Senſes or Thoughts come.



77. Underſtand, as the three firſt *without* the Light of God are in their Original, ſo alſo is the Devil in his Will and Mind.

78. For his Elevation or ſwelling up was according to the firſt Principle; that he might be a Lord above and in all Beings, and be *above* all the Angelical Hoſts.

79. And therefore he apoſtated from the Humility of Love, and would domineer therein in the Fire's Might, which ſpewed him out from itſelf, and ſet itſelf to be his *Judge*, and took away the Divine Power from him.

80. And in reſpect of this Elevation or ſwelling up, we may conſider and highly perceive (ſeeing the Angels before the Time of the third Principle were created in the firſt Divine Motion) how powerfully the Kingdom of Phantaſy in the Wrath of Nature has ſtirred, impreſſed, compreſſed, and thruſt forth itſelf.

81. In which *Compreſſion* the Earth and Stones have taken their Origin; *not* that the Devil has cauſed it, but that they have *cauſed* the Mother of Nature, the Wrath of God, that it has included that Subſtance in a Compaction, and brought it into a *Lump.*

82. Wherein they would *fain* exerciſe their juggling Feats, but that is withdrawn from them; ſo that they muſt now lie *captive* in the Spiritual Ground, in that ſame Mother of Phantaſy, and be the pooreſt Creatures; for they have loſt God and his Subſtance.

83. He that would be too rich, became too poor: He had had *all* in *Lowlineſs* and Humility, and had wrought with God, but in Self-hood he is fooliſh.

84. That it may be known what Folly is, and what Wiſdom is, therefore God has ſhut him up in his *own Will*, through his own Elevation or ſwelling up, as in an Eternal Priſon.

Reaſon's Objection.

85. But now ſaith Reaſon, *it was God's Will*, that his Wiſdom might be diſtinguiſhed from Folly, and that it might be underſtood what Wiſdom is, and what Folly is; otherwiſe Men *would not* know what Wiſdom is, nor what Folly is: *Therefore* God has *let him fall, and hardened him*, ſo that he *muſt* do it; otherwiſe it had not been done: Thus far Reaſon reaches, and no farther.

Anſwer.

86. When the Abyſs with the *Self-Will* was introduced into a fiery Diviſion and Diſtinction; then was the Science in the Fire in the Diſtinction or Diviſion *free*; and ſo every Science divided itſelf in the Diſtribution into its own Will, and the Multitude of Wills were all ſet in the Temperature, and had depending on them the three Hierarchies.

87. There might every Hoſt, with the Comprehenſion of the Creature in the three firſt, introduce itſelf into a Hierarchy as it would, which that it is true appears as follows.

88. The Devils were in the Original Angels, and ſtood in the Temperature, in the *Free Will*; now they might turn or incline themſelves into what they would, and therein they ſhould be confirmed or eſtabliſhed.

Objection.

89. Thou ſayeſt, No: God might do with them *what he would!* yet do but underſtand it right.

Anſwer.

90. The Science or Root is God's eternal *unſearchable Will* itſelf, which has introduced itſelf into Nature and Creature.

91. Only in the Science of the Creature ſtood the *Will* to introduce itſelf into the Phantaſy, *viz.* into the Center to the Fire-Life: And thereupon followed the Separation and Confirmation, alſo the thruſting forth out of the Temperature into Torment, whereinto the *Science* had converted itſelf with the *Free Will*.

92. This Hierarchy (the Phantaſy) aſſumed *that Will*, and confirmed the ſame in itſelf; and ſo of an Angel became a Devil; *viz.* a Prince in the *Wrath* of God, and therein *he is good*.

93. For, as the Anger of God is, ſuch is alſo its innate Throne Prince: He is and remains eternally a Prince with his Legions, but in the Kingdom of *Phantaſy*; and as the Kingdom of that Power is in itſelf, ſo is alſo its innate Prince.

94. The Source or Torment of the wrathful Kingdom is the *Mother* of his Falſhood, *viz. his* God; he muſt now do what his God wills: Thus he is an Enemy to the Good; for the Love is his *Poiſon* and [u] Death.

95. And if he ſat even in the Holy Power in the Light, yet he would attract nothing to himſelf, but the Source or Torment [x] of Poiſon; for that would be *his Life* and Nature; as if a Man would put a Toad into a Box of Sugar, it would draw only Poiſon out of it, and would Poiſon the Sugar.

[u] Or killing.

[x] Or Quality.

Objection.

96. But Reaſon ſays; *if God had infuſed* his Love into him again, he would have been an Angel again, therefore it lies in *God's predeſtinate Purpoſe.*

Anſwer.

97. Hearken, Reaſon; look upon a *Thiſtle* or *Nettle*, upon which the Sun ſhines a whole Day, and with its Power and Virtue penetrates alſo into it, and willingly gives its Beams of Love into its *venomous* ſtinging *Ens.*

98. The Thiſtle alſo chears itſelf in the *Ens* of the Sun; but it grows thereby to be but the *more* a prickly Thiſtle; it becomes thereby the more *ſturdy.*

99. Thus alſo it is to be underſtood concerning the Devil: Though God had even infuſed his Love into him, yet the *Science* or Root of the unſearchable Will had introduced itſelf into the Kind of a Thiſtle. That is, the Eternal Will without Ground and Place is a Will in itſelf, which cannot be broken or *withſtood.*

100. And yet we muſt *not* underſtand that the Will of the Abyſs has done that; for that Will is neither Evil nor Good, but is barely a Will, that is, a Science or *Root* without Underſtanding or Inclination to any thing, or in any thing.

101. For it is but one Thing, and is neither Deſire nor Longing, but is a Moving or *Willing*; as the outward World *in Spiritu Mundi*, in the Spirit of this World, has a Willing or Volubility; or as the Air has a Fluidneſs, and neither Evil nor Good.

102. Only Men underſtand, that the three firſt with the ſenſitive Ground preſſed thereinto, and took the Will into their Poſſeſſion, and yet they ariſe out of that ſame *Will*; yet they receive it in for their proper own.

103. Thus alſo in like Manner we are to underſtand concerning the Science or Root, *viz.* of the *one* only Eternal Willing out of the Abyſs, which ariſes out of the Eternal One, and has yielded itſelf together into the Creature of Phantaſy, *viz.* into the Wrath of the Eternal Nature *to Evil.*

104. That Will is *not* the Cauſe of the Phantaſy; but the three firſt, wherein the *Creature* is underſtood, *viz.* the Nature in the Eternal Band, out of which, and in which, the Underſtanding ariſes, as alſo the Phantaſy, that is the Cauſe of the Fall.

105. For the Abyſſal Will is not the Creature, for it has no Imaging or Repreſentation; only in the Eternal Nature the Imaging or Repreſentation ariſes; alſo the creaturely Will to ſomething, and to Multiplicity.

106. The Abyſſal Will is God's, for it is in that One.

107. And yet it is *not* God: For God is only underſtood, in that the Will of the Abyſs includes itſelf in a Center of the Trinity in the Geniture, and brings itſelf forth in the Longing of the *Wiſdom.*

108. Out of the Will, wherein the Deity includes itſelf in the Trinity, the Ground of Nature from Eternity has alſo been generated.

109. For therein is no predeſtinated Purpoſe, but a *Birth:* The eternal Birth is the predeſtinate Purpoſe, *viz.* that God will generate God, and manifeſt him through Nature.

110. Now Nature cloſes itſelf up into its own *Willing*, *viz.* into a painful inimicitious Life; and that ſame inimicitious Life is the Cauſe of the Fall.

111. For that has given itſelf into the *Phantaſy* of Nature, or Play of the Geniture; and ſo made itſelf a Promoter or Lord of that phantaſtical Nature; and the Phantaſy has taken that Life into itſelf, and given itſelf wholly up into that Life.

112. And now the *Phantaſy* and the Life are become one Thing; and that has in it the Will of the Abyſs, *viz.* the Divine Science, wherein God generates himſelf [y] in God.

[y] Or into

113. But in this included Science God generates not himſelf; he generates himſelf indeed *within* it, but he is *not* manifeſted in the Science or Root, ſo far as it compriſes and lays hold of Nature.

114. God is immoveable, and unoperative therein: He does not generate therein a Father, Son, Holy Spirit, and Wiſdom; but a *Phantaſy* according to the Property of the dark World.

115. God is indeed therein a God, but only dwelling in himſelf, not in the Creature, but in the *Abyſs* without and beyond the Mobility, and without the Willing of the Creature, without the Living of the Creature.

116. If now the Creature does any Thing, God does it not, in the Will of the Abyſs, which is alſo in the Creature, but the Living and Willing of the Life of the Creature does it: As we are to underſtand and know concerning the Devil.

117. It repents him that he is become a Devil, ſeeing he was an Angel.

118. Now it repents him not in the *Will of his Life* according to the Creature, or as he is a Creature, but according to the Will of the Abyſs, wherein God is ſo near him.

119. There he is aſhamed before God's *Holineſs*, that he was ſo holy an Angel, and now is a Devil.

120. For the Science of the Abyſs is aſhamed, that ſuch an Image is manifeſted and ſtands in it, ſo that itſelf is *outwardly* a Phantaſy.

121. But that Will cannot break, or *deſtroy* the Phantaſy, for they are but one and the ſame Thing; alſo there is in it no Source or Torment; alſo no *Perception* or feeling of the Phantaſy, but is a Science or Root wherein the Phantaſy images or forms itſelf.

122. And now that Phantaſy receives nothing into itſelf but only a *Similitude*, or Thing like itſelf; and that Likeneſs is the Power of its Life.

123. If any thing elſe did come into it, then the Phantaſy muſt *ceaſe* and vaniſh, and then that would vaniſh with it out of which it is generated, *viz.* Nature; and if Nature did ceaſe and vaniſh away, then the *Word* of the Divine Power would not be ſpeaking or manifeſt, and *God* would remain *hidden*.

124. Thus underſtand, that all this is an inevitable Thing, both that which is *evil*, and that which is *good*; for in God all is good; but in the Creature is the Diſtinction or Difference.

125. The Life of the Eternal Creature was in its Beginning *wholly free*, for it was manifeſted in the Temperature.

126. That is; in the Heaven were the Angels created out of the Quality and Property of that Nature.

127. The *Dark World* with the Kingdom of the Phantaſy were both therein; but in the Heaven they were *not* manifeſted.

128. But the *Free-Will* in the fallen Angels made it manifeſt in themſelves, for it inclined itſelf into the Phantaſy; and ſo it took hold thereof alſo, and gave itſelf up thereto in its *Life*.

129. Now is that Dark Kingdom, and the Phantaſy, and the Creature of the fallen Angels, at that Inſtant wholly become *one Thing*, one Will and Subſtance.

130. But ſeeing that apoſtate Will would dwell and govern, not only in the Phantaſy, *but in the Holy Power* alſo, wherein it ſtood at the Beginning, therefore the Holy Power, *viz.* the Science or Root in the Light of God, *thruſt the ſame out from* itſelf, and hid itſelf from it.

131. That is; the Inward Heaven ſhut it up, ſo that it *ſees not God any more*; which is as much as to ſay, it died to the Kingdom of Heaven, or of the Good Will.

132. And yet it is in God, ſtill, as the *Night is in the Day*, and is not manifeſted in the Day in the Sunſhine, and yet it is there.

133. But it dwells only in itſelf, as it is ſaid in John, [z] *The Light ſhined in the Darkneſs, and the Darkneſs comprehended it not.*

[z] John i. 5.

134. So alſo it is to be underſtood concerning God and the Devil; he is in God, but *ſhut up* in the Divine *Night* in the Center of Nature, with Darkneſs in the Eſſence of his Life: And he has a Magic Fire Light from the *Ens* of Cold and Heat; *viz.* a horrible Light to our Eyes, but to *him* it is *good*.

135. The Scripture ſays, *the great Prince Michael ſtrove with the Dragon*, but the Dragon prevailed not. And in another place, [a] *I ſaw Satan fall from Heaven like Lightning*, ſays Chriſt.

[a] Luke xix. 18.

136. This Prince *Michael* is a Throne-Angel, and in the Power of Chriſt, *viz.* in the *Word* of the Holy Power, ſtrove with him, in which *Word*, *Adam* was created: That Word of Power is underſtood to be in all the three Principles.

137. For when *Lucifer* fell, and gave up himſelf into the Kingdom of the Phantaſy, he there loſt the Kingdom in the *Holy* Power, and was thruſt out; and this was done by the Enterprize and Adminiſtration of the Angels, who thruſt him out as an Apoſtate by *Divine* Power.

138. And in the ſame Power, in the Word, out of all the three Principles, was *Man* created.

139. But when the Kingdom of Wrath overcame Man, and thruſt him out from the Temperature, then the Higheſt Name of the Deity manifeſted itſelf in him, that is, in Man, *viz.* that moſt *ſweet Power*, JESUS, which overthrew the Kingdom of the Phantaſy and of the Wrath, and [b] tinctured Man with the higheſt Love.

[b] Anointed.

140. And there alſo was the Devil's Kingdom, Dominion and Authority deſtroyed in the Power of Man: And from hence ſprings the Name [c] CHRISTUS, CHRIST.

[c] The Anointed.

The Fifth Chapter.

Of the Origin of Man.

MOSES ſays, [d] *God created Man out of the Duſt* or Clay, or a Lump or Clod of Earth; underſtand, the Body, which is a [e] *Limus* of the Earth.

[d] Gen. ii. 7.

[e] Extract.

2. And the Earth is an *Ens* out of the three Principles, an [f] exhaled, contracted, coagulated Power, out of the Word of all the three Principles, *ex Myſterio magno*, out of the great Myſtery, *viz.* out of the three firſt, out of the ſeven Forms or Properties of Nature.

[f] Expreſſed, or out-ſpoken.

3. They have imprinted themſelves in the kindled Deſire, *viz.* in the *Fiat*, and brought themſelves into Subſtance, each Property in itſelf to a *Compaction*.

4. Which God, in the *Fiat*, *viz.* in the ſubſtantial Science, has contracted into a [g] Lump or Clod, in which all Powers of the Spiritual World according to God's Love and Anger, alſo according to the Phantaſy, lie fixed; not after the Manner of the Mind, but after the Manner of an *Ens*.

[g] Or Maſs.

5. In the Mind, 1. is underſtood, the living Subſtantiality which is ſpiritual, as a totally ſpiritual Subſtance, a ſpiritual *Ens* of the Tincture, wherein the higheſt Power of the Fire and Light is introduced into an *Ens*.

6. And 2. in the *Ens*, is the Life of the ſeven Properties of Nature underſtood, *viz.* the ſenſible vegetative Life, *viz.* the expreſſed out-ſpoken Word, which in the Vegetation expreſſes, *forms*, and coagulates itſelf again.

7. But the *Mens*, the Mind, lies in the *Ens*, or Being, as the Soul in the Body; the mental Word ſpeaks forth the ental.

8. The Heaven includes the *Mens* or Mind, and the Phantaſy includes the *Ens* or Being, underſtand it thus.

9. In the *Mens* or Mind is underſtood the divine holy Power in the Comprehenſion or framing of the Word, where the Word of Power compreſſes or compacts itſelf into a ſpiritual Subſtance, wherein the Word of Power becomes *Subſtantial.*

10. Thus the *Mens* or Mind is the ſpiritual Water, and the Power therein which Forms itſelf into a Spirit-Water, is now the higheſt Tincture, which ſtands in the Temperature.

11. And the *Ground* of that very Tincture is the *ſpiritual Wiſdom.*

12. And the Ground of the Wiſdom is the *Trinity* of the Abyſſal Deity.

13. And the Ground of the Trinity is the *one* only unſearchable *Will.*

14. And the Ground of the Will is the *Nothing.*

15. Thus ſhould the Mind firſt learn what is underſtood to be in the Earth, before it ſays, *Man is Earth*; and not look upon the Earth as a Cow does which ſuppoſes the Earth to be the *Mother* of Graſs, nor needs ſhe any more than Graſs and Herbs.

16. But Man deſires to eat the beſt of that which proceeds out of the Earth, and therefore ſhould alſo learn to know, that he alſo is the *beſt Thing* that proceeds out of the Earth.

17. For every *Ens* deſires to eat of its Mother, out of which it is proceeded.

18. And accordingly we ſee very well, that Man deſires not to feed upon the groſs or *coarſeſt* of the Earthly *Ens*, but of the pureſt and moſt ſubtile, *viz.* he deſires the Quinteſſence for the Power of his Life, which he had for his Food even in Paradiſe.

19. But when he went out of the Temperature into the Science or Root of Divibility or Diſtinction; then God ſet the *Curſe* between the Element of the Temperature and the four Elements; ſo that ſeeing Man was gone with the Deſire into the Diſagreement of the Properties, which had alſo in him concreted itſelf into ſuch a *beaſtial*, hard, comprehenſible, palpable, and ſenſible Subſtance of Enmity in the Phantaſy, *viz.* into the four elementary, groſs Droſſineſs of Heat, and Cold, alſo into the venemous Quality of the dark World, *viz.* into *Mortality*; therefore he muſt alſo now eat of thoſe Properties in himſelf.

20. For the *Inequality* or Diſcord belongs not to the Temperature of the one only holy Element, but to the four Elements.

21. Therefore is the Curſe the Mark or *Limit* of Separation, that the Unclean enters not into the Clean.

22. For the Curſe is nothing elſe but a flying away of that which is good, which the one only Element had comprehended in itſelf, and *hidden* it from the Subſtance of evil and wickedneſs.

23. For in *Adam*'s Innocence the holy Element in the Temperature ſprang up forth through the four Elements, and bore heavenly Fruit through the four Elements, [a] *which Fruit was lovely to behold, and good for Food*, as *Moſes* ſays, and in that ſpringing forth is Paradiſe underſtood to be. [b] Gen. iii. 6.

24. For that Fruit ſtood in the Quality in the Temperature, and *Adam* ſtood alſo in the Temperature; and ſo he could, and ſhould have eaten *Paradiſical* Fruit.

25. But when he introduced himſelf by Longing or Luſt into the Multitude of Properties, *viz.* into the *Phantaſy* of Inequality or Diſſimilitude into the Center; and would know all Things and be wiſe, and try how Heat and Cold, and all other Properties, reliſhed in the wreſtling Strife; then alſo *thoſe Properties* in the Strife took hold of him, and awakened in him, and with the Deſire compacted themſelves into the Subſtance of the Phantaſy.

26. Thus the Image of God [conſiſting] in the Temperature, was *deſtroyed*, and that Light in the Subſtance of the holy Element extinguiſhed in him, wherein he knew God; thus he *died* as to the Temperature, and awakened to the four Elements, and the unequal or diſcording Science or Root; which now cauſe Sickneſs to him, and Death; and that is the true Ground.

27. But that we may ſatisfy the enquiring Mind, who aſks after its Father's or native Country, and is upon the Way of his Pilgrimage: We will ſet before that Man, as follows:

I. What he properly is.
II. Of what he is created.
III. And what his Soul and Body are.
IV. Alſo his Fall and Reſtoration.

Whereby we ſhall be able very fundamentally to *ſhew* him the Ground of the *Divine Will* towards him.

28. And after that we will prove it by the Holy Scriptures, and demonſtrate it by their *ſuppoſed* Contradiction; that thereby, if it may be, the Eyes of *ſome* might be opened: Which we ſhall do faithfully, according to our Gift.

[i] Gen. i. 27. 29. *Moſes* ſays very right, [i] *God created Man according to his Image, yea to the Image of God created he him:* Alſo, *God made Man out of the* Limus, *or of the Duſt of the Earth.*

30. In that *Moſes* ſays, God created Man *in his Image*; *Moſes* does not underſtand, 1. that God is an Image, or 2. that God has created Man according to *his Model.*

31. But he underſtands the Science or Root in the Power, wherein all things have modelled themſelves from Eternity in the Science, in the Temperature in the Powers in the Spirit of Wiſdom.

32. Not as Creatures, but a Shadow, Idea, *Repreſentation*, Reflexion, or Pre-modelling in a Glaſs, wherein God has from Eternity ſeen in his Wiſdom what could be.

33. By which *Reſemblance*, the Spirit of God has acted a Scene in the Wiſdom, in the [k] Platform, or Deſign. comprehended [k] Model, wherein the Spirit of the Science or Root in the Wiſdom has from Eternity, in the Nature of the Powers, modelled itſelf into a *Scene* (which Model was no Creature, but as a Shadow of a Creature) by which reſemblance God has created the creaturely Man, *viz.* in or *into* Man's own Image.

34. Which yet was not a Man, but was *God's Image*; wherein the Spirit of God modelled itſelf out of all Principles, into a Shadow of Equality, Harmony, Uniformity, Conformity to the *Subſtance* of all Subſtances.

[*] Note. 35. [*] As a Man, ſtanding before a looking Glaſs, ſees himſelf, his Image being in the Glaſs, but having *no Life*; ſo we are to conceive alſo of Man, the Image of God, from Eternity, as alſo of the whole Creation, how God has ſeen or foreſeen all Things from Eternity in the *Scene* of his Wiſdom.

36. And when God had compriſed all the Powers of all the three Principles in the Science into a Subſtance, and contracted them into a Lump, which is called Earth, as into a Fixation of the generating ſpiritual Power; then he divided the Elements of the Temperature of the one Element into four Elements, for a *moving* Life.

37. And further he compriſed the Spiritual Power of Nature, out of which the *material* Fixation, which is underſtood in the Earth, and Materials into Stars.

38. For from the ſame Subſtance that the Earth is corporeal, from the ſame are the Stars ſpiritual, and yet not as animate Spirits, but they are a ſpiritual *Ens*, viz. *Powers*, a Quinteſſence, *viz.* the ſubtile Power, from whence the Earth, *viz.* the Groſſneſs has ſeparated itſelf; which God, in the Science of his ſpeaking, formed into a Variety of Powers.

39. And they are called *Stars*, becauſe they are a moving, hard, greedy contracting *Ens*, wherein the Properties of Nature are underſtood.

40. All that Nature is in itſelf, ſpiritually, in the Temperature, that the Stars are in their Difference and *Variety*, as I here preſent it to the Underſtanding.

41. If the Stars were all extinguiſhed or paſſed away, and entered again into that from whence they proceeded, then would *Nature* be as it has been from Eternity: For it would ſtand again in the Temperature.

42. And ſo ſhall be again in the End; yet ſo that all Subſtances or Things ſhall be tried by the Fire, and ſeparated into *their Principle.*

43. By this Partition, Comprehenſion, and framing of the Power of the Stars, and of the four Elements, we underſtand *Time*, and the *creaturely Beginning* of this World.

44. Now when God had created the Earth and the Firmament of the Stars, and had appointed in the Midſt the *planetary* Orb of the ſeven Properties of Nature, with their Regent the Sun; then the Spirit of the World opened itſelf out of all Properties of the Powers, out of the Stars and Elements.

45. For every Power has an *Emanation*, according to the Right of Nature, in the ſpeaking Word.

46. Which eternal Word has here included and compriſed itſelf in the *Myſterium Magnum* into a Time, as into a *Figure* of the ſpiritual *Myſterium Magnum*, as a great Clock-work, wherein a Man underſtands the ſpiritual Word in a Work or Formation.

47. The whole Work is the formed *Word of God*; underſtand the *natural* Word, in which the *living* Word of God, which is God himſelf, is underſtood, in the greateſt Inwardneſs, and that ſpeaketh itſelf through Nature forth into a Spirit of the World, *in Spiritum Mundi*, as a Soul of the Creation.

48. And in the ſpeaking forth or Expreſſion is again the Diſtinction or Severation into the fiery aſtral Science, *in Spiritu Mundi*, in the Spirit of the World, wherein the fiery Science brings itſelf forth into a ſpiritual *Diſtribution*.

49. In which Diſtribution the Spirits in the Elements are underſtood to be; and thoſe according to the Diſtinction of the *four* Elements, in every Element according to its Property.

50. For every Element has its own inhabiting Spirits, according to the Quality of that Element, which are a *Shadow*, *Image*, and Reſemblance of the Eternal: But yet [l] having a true and perfect Life, out of the Science of Nature from the outſpoken, or expreſſed formed Word *ex Myſterio Magno*, out of the Great Myſtery.

[l] Or in.

51. It is not out of the true Divine Life, but out of the Natural; which [m] Spirits have their Dominion in the Fire, in the Aire, in the Water, and in the Earth, in Courſes, Orders, and Polities, as the Stars have their conſtant inherent *Courſes:* Which is ſo to be underſtood under each of the Poles.

[m] Fiery Spirits, Airy Spirits, Watery Spirits. Earthly Spirits.

52. The Spirit of the World is now the *Life* of the outward World; the Stars and Conſtellations are in a Circumference or Sphere round about; and have the three firſt in them, in a ſharp fiery Science or Root: Yea, they are even that very Subſtance itſelf, but with great *Difference*, Diſtinction, and Variety.

53. Thoſe Varieties of Powers proceed forth from it, and are a Hunger according to their *inherent* Subſtance which they poſſeſs, *viz.* as to the Earth, and the *Materials* thereof, in their Properties.

54. And the Earth is a Hunger, as to the Spirit of the World; for it is ſprung forth and *divided* from it.

55. Thus the ſuperior deſires the inferior, and the inferior the ſuperior; the ſuperior *Hunger* is ſtrongly ſet towards the Earth, and the Hunger of the Earth towards the ſuperior Powers.

56. *Therefore* whatever is material falls towards the Earth, as alſo the Water is attracted to the Earth.

57. On the *other Side* the fiery Spirit in ſuperior Things does again draw the Water up aloft into it for its Refreſhment.

58. And that generates the Water, and gives it forth, and attracts it too, after it has been *tempered* with the Earth, into itſelf again, and are both one to the other as Body and Soul; or as Man and Wife, which get Children together.

59. From this Birth; as from the [n] *Matrix* of Nature, God, in the Word *Fiat*, that is, in the ſubſtantial Deſire of the Powers, [o] *on the fifth Day, commanded all Creatures to come forth* from every Science or Root, *according to their* Property or *Kind*; viz. the Body

[n] Womb.

[o] Gen. i. 20, 22, 23.

from the Fixedneſs of the Earth, and the Spirit *ex Spiritu Mundi*, from the Spirit of the World; and this is done in the Conjunction of the ſuperior and inferior; that is,

60. The inward Divine Word, ſpoke or inſpired itſelf, through the outward outſpoken Word, into *every Science* in the fiery Property of the Powers into a creaturely Life.

61. Theſe are now the Creatures upon Earth, and in the Water, and in the Air, the Fowls, every Creature from its own Science or *Root* of Good and Evil, according to the Properties of all the three Principles; according to each of them an Image of the Similitude of the *inward* Ground, from the Kingdom of Phantaſy, as well as from the original good Life.

62. Thus it is apparent to Sight, that there are good and alſo evil Creatures, *viz.* venomous Beaſts and Worms, according to the *Center* of Nature of the Darkneſs, from the Force of the wrathful Property, which deſire only to dwell in the Dark; ſuch as dwell in *Holes*, and hide themſelves from the Sun.

63. On the other Hand, Men find alſo among many Creatures, wherein the *Spiritus Mundi* from the Kingdom of Phantaſy has modelled itſelf, as Apes and ſuch like Beaſts and Fowls, which play Tricks, and worry, hunt, vex, and diſquiet other Creatures.

64. So that one is an *Enemy* to the other continually, and they ſtrive all one againſt another in their Kind, as the Three Principles ſport or act a Scene one with another in their Powers: Thus has God introduced that Sport or Scene before him, by the *Spiritus Mundi* in its Science or Root, into an animate creaturely Subſtance.

65. As alſo Men find there are good *quiet* friendly Creatures, according to the Reſemblance and Model of the Angelical World, wherein the *Spiritus Mundi* has modelled itſelf in the good outſpoken Powers, which are the tame Beaſts and Fowls.

66. And yet alſo many evil Beaſts, *viz.* evil Properties, amongſt the tame, which are alſo in the Mixture of the Properties apprehended and formed.

67. In the Food and Habitation of every Beaſt Men ſee from whence they are ſprung; for every Creature deſires to dwell in its *Mother*, and longs after her, as it is apparent.

68. The *Spiritus Mundi*, out of which all outward Creatures as to their Spirit are proceeded, is included in a Time, Limit, and Meaſure, how long it ſhall endure.

69. And it is as a *Clock-work* out of the Stars and Elements, wherein the Moſt High God dwells, and uſes this Clock-work for his Inſtrument; and has included his making and Work therein, which proceeds freely, and generates according to its *Minutes*; as a Man may after a Sort reſemble it.

70. All Things lye therein, whatever is done in the World, and whatſoever ſhall be done.

71. It is God's predeſtinate Purpoſe towards, and in the Creature, wherein he manages all Things by this *Government* of Nature.

72. For in God himſelf, ſo far as he is called God, there is *no* predeſtinate Purpoſe to Evil, or to any Thing, for he is the one only Good, and has no other Thing apprehenſible in him but *only himſelf*.

73. And in his Word which he has ſpoken forth from himſelf, viz. *in Spiritu Mundi ex Myſterio Magno*, in the Spirit of the World out of the Great Myſtery of the Eternal Nature, he has compriſed his predeſtinate Purpoſe, and included it in the free Clock-work, *in Spiritu Mundi*, in the Spirit of the World: And that generates and corrupts all according to its native Courſe, and produces Fruitfulneſs, and Barrenneſs or Unfruitfulneſs.

74. But God in his Eſſence or Subſtance pours forth his Love-power thereinto; that is, he ſheds abroad *himſelf* therein, as the Sun does in the Science or Root of the Elements and Fruits; that is, the holy Divine Science or Root gives *Power* and Virtue to the Natural Science or Root.

[p] 1 John iv. 16. 75. God loves all his Creatures, and can do nothing elſe but love; for [p] *he* is the only *Love* itſelf.

76. But his Wrath is underſtood to be in the Eternal and Temporal Nature: In the Eternal in the *Center* of Darkneſs; *viz.* in the cold and hot Fire Source; and ſo alſo in the Spirit of the World it is underſtood to be in the fiery Science or Root, or Diviſion and *Diſtinction* of all Properties.

77. And ſo now if a City, Country, or Creature, awakens or ſtirs up that Wrath in the fiery Science or Root *in Spiritu Mundi*, in the Spirit of the World in itſelf, that is, ſo that it introduces the [q] Abomination into the Wrath, then it is like Wood in the Fire, wherein the Wrath becomes active and co-operative, and devours round about, and puts the Life in the Science of the Creature into the higheſt *Torment*.

[q] Fulneſs or Ripeneſs of Sin.

78. And then thus ſays the angry fiery Word in the awakened *Turba*, by the prophetic Spirit *in Turba Magna*, in the Great Turba; *I will call for Miſery, Miſchief, and Deſolation upon a City and Country, and will ſee my Deſire executed in Vengeance and Indignation upon it; that the Wrath may devour their Abominations, till it has quite conſumed this wicked People.*

79. For that is even the Joy or Recreation, and ſtrong mighty Force of the *Wrath* in Nature: When Men introduce ſuch Fuel, *viz.* impious Blaſphemy, and other Sins and Filthineſs thereinto, thoſe it devours, they are its Food.

80. Eſpecially in ſuch a Caſe, when the human Science or Root *breaks* itſelf *off* from the Love of God, and commits Whoredom with the Wrath of Nature, there it *fattens* itſelf to the full, till the univerſal Fabric, or Clock-work, introduces itſelf into a fiery Science or Root; there all Things ſtand in the *Proba* or Trial; then it kindles itſelf therein, according as the *Turba* is enkindled in the Wheel or Orb of the Machine or Clock-work, ſo that one Property is manifeſted therein; and then comes the *Plague*.

81. And thus it is ſhed abroad upon that Country, City, and Creature; often in Venom and Poiſon by the Peſtilence, often by *Drought* and Unfruitfulneſs, often by embittering the Minds of Superiors, the Great Ones, whence *Wars* ariſe. Now it followeth,

Concerning Man.

82. From this great Machine or Clock-work, from that which is ſuperior and inferior, wherein all Things *lye together* one in the other, is Man created to the Image of God.

83. For *Moſes* ſays; *The* [r] *LORD ſaid, Let us make Man, an Image of us, or according to our Image; that he may rule over, or in all the Creatures upon the Earth, the Beaſts, Fowls, Fiſhes, and in all the Earth, and every creeping Thing that moveth upon the Earth.*

[r] JEHOVA, Gen. i. 26.

84. Now if he be to rule in all of them, he muſt alſo exiſt out of the Ground of *them all*; and moreover out of the beſt Power and Virtue of them.

85. For nothing rules any deeper than its Mother, from whence it has proceeded; unleſs it be transformed, or metamorphoſed into ſomething that is better; and then alſo it rules in that better Thing, and yet no farther than the Ground of that Thing.

86. And then *Moſes* ſays further; [s] *God made Man of the Duſt of the Earth*, or Clod of Earth, *and breathed into him the living Breath, and then Man became a living Soul.*

[s] Gen. ii. 7.

87. But we are here to underſtand, that God did *not* in a perſonal and creaturely Manner *ſtand by* like a Man, and take a Lump or Clod of Earth, and make a Body of it: No, it was not ſo.

88. But the Word of God, *viz.* the Speaking Word, was in all Properties *in Spiritu Mundi*, in the Spirit of the World, and in the *Ens* or Being of the Earth, ſtirring up *ex Spiritu Mundi*, from the Spirit of the World, and ſpoke or breathed forth a Life into every Eſſence.

89. This was the *Fiat*, or creating Power, which is the Deſire of the Word in the Science or Root, that was in the Model or *Idea* of Man, which was eternally ſeen, which

which ſtood in the Wiſdom, and attracted the *Ens* of all Properties of the Earth, and whatever *could poſſibly* be therein, into a Maſs or Concretion.

90. This was the Quinteſſence out of the four Elements, in which lay the *Tincture* of all Powers out of all the Three Principles, and moreover the *Property* of the whole Creation of all Creatures, *viz.* of the Subſtance of all Subſtances; out of which all Creatures exiſted.

91. For, underſtand it right; the earthly Creatures of Time are with their *Body* out of the four Elements; but the Body of Man is out of the Temperature, wherein all the four Elements lye together in *one Subſtance*, whence the Earth, Stones, Metals, and all earthly Creatures have their Original.

92. Indeed it was out of the *Limus* of the Earth, but not out of the Groſſneſs of the compacted Subſtance of the Diviſion or Separation into Properties, every Property having compriſed or compacted itſelf into a *ſeveral* Subſtance of Earths, Stones, and Metals.

93. But it was out of the Quinteſſence, wherein the four Elements lie in the Temperature, wherein neither Heat nor Cold were manifeſted, but they were all in equal Weight or *Balance*.

94. For if Man be to rule in all Creatures, then he muſt have in him the ſupreme Might, *viz.* the higheſt *Ens* or Being of the Creatures, from which the Creature is a Degree more outward, or low, or inferior, or as a Man may render it, a Degree leſs, that the ſtronger may rule in the weaker, as God does in Nature, which is indeed *leſs than He*.

95. But it is not ſo to be conceived, as if in Man the beſtial Properties were then creaturely or manifeſted; but the *Ens* or Being of all Creatures lay in the human *Ens* or Being in the Temperature.

96. Man is an Image of the whole Creation, of all the three Principles; not only in the *Ens* or Being of the outward Nature of the Stars and four Elements, *viz.* of the created World, but alſo out of the inward *ſpiritual* World's *Ens* or Being, out of the Divine Subſtantiality.

97. For the holy Word in its *Ens* or Being compriſed itſelf *together* in the outſpoken or expreſſed Word, *viz.* the Heaven compriſed itſelf together in the Subſtance of the outward World, as alſo the Vegetation in the inward World's Subſtance, viz. *Paradiſe*; the holy Element was in the boiling ſpringing Dominion.

98. In brief, the human Body is a *Limus* out of the Subſtance of all Subſtances, elſe it could not be called a Similitude of God, or an Image of God.

99. The inviſible God, who has from Eternity introduced himſelf into *Subſtance*, and alſo by this World into *Time*, has by Man's Image modelled himſelf out of all Subſtances into a creaturely Image, *viz.* into a *Figure* of the inviſible Subſtance.

100. Moreover he has *not* given him the creaturely *beſtial* Life, out of the Science or Root of the Creatures, for that Life ſhould have remained undivided, ſtanding in the Temperature; but he breathed into him *the living Breath*, viz. the true original *underſtanding* Life in *the Word* of the Divine Power.

101. That is, he breathed into him the *true Soul* of all the three Principles in the Temperature.

102. From within; he breathed the Magic Fire-World, *viz.* the Center of Nature, as is above mentioned, which is the true *creaturely* Fire-Soul, whence God calls himſelf a ſtrong zealous, or jealous God, and a *conſuming Fire*, viz. the Eternal Nature.

103. And together with this alſo, he breathed in the Light World, *viz.* the Kingdom of *the Power of God*; and as Fire and Light are in one another undivided, or unſeparated, ſo alſo is it here underſtood.

104. And from without he breathed into him herewith likewiſe the Spirit of the World, the *Air-Soul*.

105. Thus the whole ſpeaking Word breathed itſelf into all Nature, according to Time and Eternity.

106. For Man was an Image of God, wherein the inviſible God was manifeſted; *viz.* a true *Temple* of the Spirit of God.

107. As in the firſt Chapter of *John*, it is written, [t] *the Life of Man was in the Word*; and was breathed into the created Image. [t] John i. 4.

108. That is, the Spirit of God breathed into him the Life of Nature in the Temperature, *viz.* the Spirit of the *Divine Revelation* or Manifeſtation, wherein the Divine Science or Root introduces itſelf into a natural Life.

109. In that Divine natural Life Man is like the Angels of God, as to the Soul, *viz.* the Spiritual World; as it is written: [u] *In the Reſurrection they are as the Angels of God.* [u] Mat. xxii. 30.

110. And thus we enter again into the firſt created Divine Image, and *not* into another Creature.

111. Therefore we are thus to know Man rightly,

I. What he *was* in Innocence.
II. What he *became* afterwards.

112. Man was in Paradiſe, which is the Temperature: He was placed in one certain Place, wherein the *holy World* ſprung forth through the Earth, and did bear paradiſical Fruit, which alſo in its Eſſence ſtood even in the Temperature; [x] *that Fruit was good and pleaſant to behold, alſo good for Food*, to be eaten after a heavenly Manner. [x] Gen. iii. 6.

113. It was not to be ſwallowed down into a Carcaſe for the Worms, as now it is in the awakened beſtial Property, but in a *magical* Manner.

114. It was indeed to be eaten in the Mouth; but then the *Centers* of Diſtinction and Separation were in the Mouth; *viz.* dividing each Principle into its own, in that Manner as it may be done in the Eternity.

115. Like as the Spirit of the World from the three firſt, *viz.* from the fiery *Sulphur*, *Mercury*, and *Sal*, generates the Water, and gives it forth from itſelf, *viz.* in the *Sal Nitrum* of the Separation or Diſtinction, and alſo draws it up again from the Earth into itſelf, and yet is not ſatiated therewith; ſo it is alſo to be underſtood in Man.

116. *Adam* was naked, and yet clothed with the greateſt Glory, *viz.* with Paradiſe, a totally fair, beautiful, bright, clear, cryſtalline *Image*, neither Man nor Woman, but both, *viz.* a manly or maſculine Virgin, with both Tinctures in the Temperature.

117. That is, there was the heavenly *Matrix* or Womb in the generating Love-Fire, and then alſo the *Limbus* from the Nature of the eſſential Fire, wherein as to both theſe the firſt and ſecond Principle of the holy *Divine* Nature are underſtood.

118. Wherein the Tincture of *Venus*, viz. the generating and giving forth out of the Son's Property conſiſts, and is underſtood to be, the Woman, *viz.* the Mother, that is, the *Genetrix*, or Bringer forth.

119. And the fiery Property is underſtood from the Father's Property, *viz.* the Science or Root is underſtood to *be the Man*; and theſe two Properties afterwards have divided and diſtinguiſhed themſelves into Man and Woman, or Huſband and Wife.

120. For if *Adam* had ſtood, then would the Birth and Propagation of Man have been *magical*, viz. one out of the other: [y] As the Sun penetrates through Glaſs, and yet breaks it not.

121. But ſeeing God knew very well that *Adam would not* ſtand; therefore he ordained for him the Saviour and Regenerator before the Foundation of the World.

122. And yet at the Beginning he created him in a right true Image, and put him into Paradiſe, wherein he *ſhould be* eternally.

[y] Or, as a Candle ſet between two large Looking-glaſſes produceth an infinite wonderful Propagation.

123. And there he ſuffered the Trial to come upon him, that he might fall into the paradiſical Science or Root, and that the holy Word *might not want* to enter into the beſtial Science or Root for the New Regeneration.

124. But it might enter into that which there vaniſhed, *viz.* into the true Image of God; as ſhall in the following Account be mentioned.

The Sixth Chapter.

Of Man's Fall, and of his Wife.

HERE we will now admoniſh the Lovers of the Truth *rightly* to apprehend our Senſe and Meaning, for we will ſo explain it to him that he will be full ſatisfied, if he does but underſtand us: *Whence* the Divine Will to Evil and Good ariſes: Concerning which the Scripture ſaith; [z] *He hardeneth their Hearts, leſt they believe and be ſaved:* And then alſo it ſaith, [a] *God willeth not the Death of Sinners.*

[z] John xii. 40. Ezek. xxxiii. 11.
[a] Peter iii. 9.

2. That they might not dwell ſo upon *that Conceit*, as if God had made to himſelf a predeſtinated Purpoſe, to *damn* one Company of People, and of Grace to *ſave* the other in his predeſtinated Purpoſe: So that they may learn to underſtand rightly and fundamentally, how the Scriptures *mean* that ſpeak in that Manner.

3. Conſider therefore the Image of God, in *Adam*, before his *Eve* was in Paradiſe, which ſtood in the Temperature; for *Moſes* ſays, [b] *God looked on all that he had made, and behold all was very good.*

[b] Gen. i. 31.

4. But afterwards he ſaid: [c] *It is not good that Man ſhould be alone:* [d] *He alſo afterwards curſed the Earth for Man's Sake.*

[c] Gen. ii. 18.
[d] and iii. 17.

Queſtion.

5. Dear Man, tell me, *wherefore* did not God at one Inſtant, at the Beginning, make Man and Woman or Wife, as he did the other Creatures? What was the Cauſe that he created them *not* together of the ſame Lump?

Anſwer.

6. It was this; becauſe the Life of both the Tinctures is but *one* only Man in the Image of God; and cannot ſtand in the Eternity in a *twofold* Life, *viz.* in a maſculine and feminine; according to the Father's and Son's Property, which together are but One only God, *undivided:* So alſo he created his Image and Similitude, in one only Image.

7. For perfect Love conſiſts not in one Tincture alone, but it conſiſts in *both*, the one entering into the other: From thence ariſes the great fiery Deſire of Love.

8. That is, the Fire yields the Light, and the Light gives to the Fire, Virtue and Power, ſhining Luſtre and Subſtance, for its Life; and theſe *two* make *one* only Spirit, *viz.* Air; and the Spirit gives forth Subſtance, *viz.* Water.

9. But all the while that theſe four, Fire, Light, Air, and Water, divide one from the other, there is no *Eternity*; [manifeſted in them]. But when they generate one another in the Temperature, and do not fly one from the other, then [d] *there* is Eternity; thus it is alſo to be underſtood concerning *Adam.*

[d] Or then it is an Eternal Subſtance or Image.

11. But when the Light's and Water's Tincture was *divided* and ſeparated from him into a Woman, or Wife, he could not then in this Image, which he afterwards came to be, ſtand eternally; for his Roſe-Garden of Paradiſe *within him*, wherein he loved himſelf, was taken away from him.

Queſtion.

12. Then ſays Reaſon; Why did God do ſo? Why did he divide him, and bring him into *two Images?* Sure it muſt needs be his predeterminate Purpoſe, or elſe he had not done it; moreover, he foreſaw it before the Foundation of the World, that he would will and do it.

Anſwer.

13. And here Reaſon lies dead, and can go no further without the Knowledge of God *in the Holy Spirit*, and hence comes all Diſputation and Strife.

14. God's predeſtinate Purpoſe and Pre-ordination, and his Foreſeeing and Foreknowledge, are *not one and the ſame* Thing.

15. *All Things* have been foreſeen in the out-ſpeaking or expreſſing Spirit, from the Science of the Fire and Light, in the Wiſdom of God from Eternity, whatſoever might or could be, if God's Being or Subſtance *once ſtirred* itſelf according to the *Genitrix* of Nature.

16. That is, in the Property of the fiery Science as to the Darkneſs, what would be *a Devil*; alſo in the Light-Fire's Science, what would be *an Angel*; if the fiery Science once ſeparated itſelf from the Light.

17. But God *created no* Devil: Now, if there had been any divine pre-determinate Purpoſe, then there *had been* a Devil created in that pre-determinate Purpoſe.

18. The one only Will of God gave and yielded itſelf *ſolely* in an angelical Figure; but the fiery Science, according to the Property of the dark-World, preſſed forth, and conceived itſelf *into* a pre-determinate Purpoſe, and would needs be creaturely alſo.

19. And ſo when the Light and ſhining Fire became creaturely, then alſo the dark, cold, painful Fire, preſſed forth with the imaging of *Phantaſy*, and united itſelf in the fiery Science; which claſped and hugged the fiery Science like a *jocund Ape*, and preſſed forth out of the Temperature; and thus the new Will generated contrary to the Temperature, and ſo was *thruſt out* from God.

20. A Man muſt underſtand, that the Beginning of *Diviſion* and Separation did not ariſe in God, as if God conceived in himſelf a Will to *have* a Devil to be: But in the Science in the Eternal Nature, in the out-ſpeaking or expreſſing of the Word, according to Fire and Light, in the three firſt it was *brought to paſs*, ſo that one princely Throne in the fiery Science hath divided itſelf into the Kingdom, viz. into the *Archia*, or Dominion of the *Phantaſy*.

21. But the Kingdom of Phantaſy according to the Darkneſs hath been from Eternity, which is alſo a *Cauſe* of the Devil's Fall; though, indeed, the fiery Science of *Lucifer* ſtood in his own Will, and gave itſelf thereinto *without* preſſing or *Compulſion*.

22. But Man was *betrayed* by the Devil and fell: For Prince Lucifer falling before the Foundation of the World, in the firſt Moving, or Impreſſion of Nature, and being thruſt out from his *royal* Place; *Adam* was therefore created in his Stead and Place.

23. And ſeeing Lucifer ſtood not, therefore God created *Adam*, according to the Love, in a *material* Subſtance, viz. in a Fountain of Water, that ſo God might help, or ſave him.

24. And then inſtantly alſo the holy Name JESUS co-incorporated itſelf in Man for a Regenerator.

[c] Or the Anointed.

25. For the [c] CHRISTUS, or *Chriſt*, in *Adam* muſt poſſeſs Lucifer's royal Throne, or Seat, ſeeing Lucifer had turned himſelf away from God.

[f] Matth. 4. Luke 4.

26. And from thence comes alſo the great Envy and *Malice* of the Devil againſt Man; alſo, from this ariſes the [f] *Temptation* of *Chriſt in the Wilderneſs:* becauſe he was to take away Lucifer's Throne and Seat, and deſtroy his power in the Creation, and be his *Judge*, and caſt him out eternally.

27. The Soul of Man, and the Devil, as likewiſe the holy Angels, come all from one and the ſame Ground and Foundation, only that Man has alſo *in Part* the outward World in him: Which indeed the Devil alſo has, but in another Principle; viz. in the *Phantaſy*, in the falſe or *wicked Magia*.

28. Thereupon the Devil could deceive *Adam*; for he ſpake in the fiery Science, or Root of *Adam*, into the Soul, and commended to him the *Inequality* of the Properties, and introduced his falſe, or wicked Deſire into *Adam*, whence *Adam*'s Free-Will in the fiery [g] Science was *infected*, like Poiſon and Venom which enters the Body and begins to work.

[g] Or Eſſence.

29. From whence aroſe an inceptive Will to Self-Luſt, and all was at an *End* concerning the *Temperature*; for the Properties of the Creation, which lay all in *Adam* in the Temperature, awoke, and roſe up every one in its own Self, and drew the Free-Will into it, and would needs be manifeſted.

30. Alſo the *Spiritus Mundi*, the Spirit of the World, in the outward World, drew the Temperature out of *Adam*, viz. *that Part* of the outward World in *Adam*, into itſelf, and bore Rule and Sway in *Adam*.

31. Alſo the Kingdom of Phantaſy graſped after *Adam*, and would be manifeſted *in the Image of* God; and ſo would alſo the Wrath of Nature, viz. the Anger of God, in the Envy and Malice of the Devil; all theſe drew *Adam*.

32. And there now he ſtood in the *Proba*, to try whether he would ſtand or no. The Science, or Root.

I. Out of the *Diviſion*, or Diſtribution of the magic Fire in the World of Power.
II. Out of the *Father*'s Property.
III. Out of the Will of the *Abyſs*. The Science, I ſay, or Root put forth out of theſe was free.

It ſtood in three Principles in the Temperature, it might turn itſelf *into any one* whitherſoever it would.

33. *Not* that it was to be free, in and for the Creature, for to that was the Commandment given, *not to* turn away from God into the Longing, or *Luſt after Evil and Good.*

34. But the Ground of the Creature, viz. the fiery Science, viz. the Root of Souls, ſtood in the *Abyſſal* bottomleſs *Will* of the Beginning of all Beings or Subſtances, and was a particular Branch, or Parcel, of the Eternal Will.

[h] As the Earth parts itſelf into ſeveral Roots to manifold Fruits and yet remains the very ſame Earth.

35. Which Eternal Will, in the fiery Word of Separation unto Nature, had parted itſelf [h] into ſeveral Sciences, or *Roots:* Thus the Soul was a Part of the Diviſibility.

36. Which Diviſibility, in the Word of the Powers in Nature, viz. in the three firſt, and in the ſeven Forms of Nature, and the Propagation thereof, was *figured* or faſhioned into Creatures, as Angels and high Eternal Spirits; wherein, a Man is alſo to underſtand the fiery *in-breathed* Soul.

[i] Note, the firſt Death.
[k] Or total.
[l] Gen. 2, 17.

37. [i] But the [k] entire holy ſpeaking Work of God, according to the Love, viz. according to the *Trinity* of the abyſſal Deity, gave a Commandment to the fiery Science, or Root of the Soul; and ſaid, [l] *Eat not of the Plant of the Knowledge of Good and Evil*; elſe *if thou doſt, that very Day thou wilt die* as to the Kingdom of God.

38. That is, the fiery Soul will loſe the Light, and ſo the Divine Power in the holy *Ens*, or Being, from the ſecond Principle in the working of the holy Spirit, will go out, or be exſtinguiſhed.

39. For the Spirit of God does *not manifeſt* itſelf in any beſtial Property, much *leſs* in the Kingdom of Phantaſy.

40. And *therefore* God ſaid unto it, that it ſhould not go from the Temperature, and enter into the Luſt or Longing of the Properties; nor Will to try and reliſh them in their Luſt in their Differences; elſe *Mortality* would ſpring forth, and be manifeſt in it, viz. the dark World, from the Center of the three firſt, and would devour the Kingdom of God in it.

Queſtion.

41. Then ſays Reaſon: Why does not God *prevent* this with his Holy Power? Is not he *Almighty*, and able to break the fiery Science, from whence the Will to Longing or Luſt aroſe?

Anſwer.

42. Hearken Reaſon. The fiery Science is from the *Will of the Abyſs*; which Will is called [m] Father of all Things, in which God is generated; viz. the Father generates the Son; which Will introduces itſelf into Power to the Word, viz. to the Expreſſion.

43. Now know, that a Particular or *Parcel* of the higheſt Omnipotence of the Subſtance of all Subſtances is underſtood to be *in the Soul*; viz. in the Science, or Root, which had been from Eternity; which Science by the Moving of the Word of All-Power, compriſed or compacted itſelf into an Image, in the three firſt.

44. And ſo now that Science out of the Will of the Abyſs is *its* proper *own*; for nothing is before it that can deſtroy or ſhatter it.

45. Indeed, the Creature is after it; but the *Science* to the Creature is from Eternity, and that has, with the Creature, viz. in the three firſt, introduced itſelf into a longing Luſt *againſt*, or contrary to, the Temperature, in Nature.

46. To that, viz. to the Science, or Root, was the Command given, to hold and *keep* the Creature in the Temperature; that is, it ſhould keep the Properties of Nature in *equal* Agreement and Harmony: for itſelf was the Might and Strength, which was able to do that, viz. a *Spark* proceeding from the Omnipotence; and *beſides* it had in it the Kingdom of the Holy Power in the Light of God.

47. What ſhould God give to it, viz. to the Science or Root of the Soul, more to *prevail* with it, and compel it? He had given it *himſelf*; as alſo he had done to King Lucifer.

48. This Science or Root broke itſelf off from God's Power and Light, and would be *its own*; it would be its own working God, according to the Properties of Nature, and work in Evil and Good; and manifeſt this its Work in the Kingdom of the *Holy Power*.

49. This was an oppoſite contrary Will in the Divine Power and Property; and for the *Sake thereof* was King Lucifer, and alſo *Adam*, thruſt out of the Kingdom of the Holy Power.

50. That is, Lucifer into the Kingdom of *Phantaſy*, into the Darkneſs, and *Adam* into the Inequality, or Diſagreement, of the Creation into the *beſtial* Property *in Spiritu Mundi*, in the Spirit of the World; ſo that, inſtantly, all the Creature's Properties in Evil and Good awakened in Man.

51. For the Sake whereof God has appointed the *final Judgement in Spiritu Mundi*, in the Spirit of the World, to ſeparate the Evil and Good, and to reap and carry home all Things, every one into its own Principle.

52. And then all Things whatſoever the great Machine, or Clock-work, *in Myſterio Magno*, *in Spiritu Mundi*, in the great Myſtery, in the Spirit of the World, has generated as alſo according to the inward Spiritual World, ſhall be put upon the *Teſt*, or Tryal of

[m] Or a Father of the Being of all Beings; and the *Magia*, is the Mother of the Being of all Beings: See the Book, "Of the ſmall ſix Points, v. 65."

[n] By theſe Words, Being of all Beings, the One only God is not underſtood, or meant.

Fire: that is, it ſhall be tried by the Fire of the Eternal Nature; according to which God calls himſelf *a conſuming Fire.*

53. For how would God elſe judge the Creature, if it does only that which it muſt *inevitably* do, if it had no Free-Will?

54. The laſt Judgement is nothing elſe but a reaping and gathering in of the *Harveſt* by the Father of all Beings; even of all that which he has generated through his Word.

55. Into whatſoever any Thing in the Free-Will has diſtributed and divided itſelf, into that it will go; and in that Eternal Reſervatory, according to the Property of that ſame Principle, *it is good.*

56. For God has generated nothing oppoſite, or contrary to him, in him *all* is good; but [that is] every Thing in its own Mother; ſo long as it runs on in *a ſtrange* Mother it is an oppoſite, or contrary Will; of this we will offer you a Similitude.

57. Conſider, Heat and Cold, alſo Fire and Water, theſe come from *one* Original, and divide and ſeparate themſelves one from another; and each of them goes on in its own Will, as to its own Source *or Quality.*

58. Now, if they ſhould go again into one another; then there is an Enmity, and one *kills* the other; and this makes the own, or Self-Will in the Property.

59. While they lie together in the Temperature they have great Peace, but as ſoon as they go forth, one from another, they will *each* of them be its own of itſelf, and rule and be predominant over the other.

60. Whence alſo Strife comes to be *in Spiritu Mundi*, in the Spirit of the World, between the four Elements; between Heat and Cold, *each will rule*, ſuddenly the one prevails, and then again the other, ſuddenly it rains, it is ſuddenly cold, ſuddenly hot, ſuddenly the Air and Wind go this Way, and then another Way, all according to the Power and *Strength* of the ſeven Properties of Nature, and the going forth of the three firſt of them; from whence all is proceeded and created or framed that moves or ſtirs.

Queſtion.

61. Then ſays Reaſon; God rules and *orders this* that Strife comes to paſs.

Anſwer.

62. That is true, but Reaſon is blind and ſees not by what Means, wherewith, and *how*, it ſo comes to paſs: It underſtands not the divided diſtributed Word into Properties, wherein this Rule, Government, and *Effect* conſiſts.

63. For *in Spiritu Mundi*, in the Spirit of the World, many evil Workings ſpring forth which appear *contrary to God*; alſo, that one Creature hurts, worries, and ſlays another: Alſo, that Wars, Peſtilence, Thunder, and Hail, happen: All this lies *in Spiritu Mundi*, in the Spirit of the World, and ariſes from the three firſt, wherein the Properties break, or frame themſelves in their *oppoſite Will.*

64. For God can give, or afford *nothing* but that which is good, for he is alone the only Good, and *never* changes into any Evil at all, neither can he, for he would then *ceaſe* to be a God.

65. But, in the Word of his Revelation, or Manifeſtation; wherein the Forms, Qualities, or Diſpoſitions ariſe, viz. wherein Nature and *Creature* ariſes, there exiſts the working, or framing into *Evil and Good.*

66. That Word has compacted itſelf into a Clock-work, or Machine, included in Time, and therein now ſtands the *making* or producing of Evil and Good, according to the Diviſibility, or Diſtribution of the Power in the Word; as the Powers of Divine Manifeſtation have divided themſelves at the Beginning into ſeveral *diſtinct* Principles,

viz. into Pain and Joy, into Darkneſs and Light, into a Love-Fire of Light, and into a painful Fire of Nature, as is before mentioned.

67. Wherein now is underſtood the whole Ground and Foundation of the *Divine Willing* into Variety and Diſtinguibility; and no Creature ſhould dare to ſay, that a Will is given to it *ab extra*, externally from without, but [ſhould conſider that] the Will to Evil and to Good exiſts *within* the Creature.

Note: Thy Perdition is of, or within, thyſelf, O *Iſrael.*

68. Yet by the outward *Occaſions*, Accidents, or Influences of Evil and Good, the Creature is *infected:* As an outward venomous infectious Air kindles Inſects, and poiſons the Body; ſo alſo outward Things *deſtroy* the Creature's own Will, that the Will compreſſes or compacts itſelf into Evil and Good.

69. And therefore has God given Man the *Law* and *Teachings*, that he might take Occaſion by the Commandment to reject the evil Occaſion, or Influence; and *not ſay*, if I do any Thing that is evil, I muſt of Neceſſity do it; for I am of an evil Inclination or Diſpoſition. *No.*

70. For he is to know that the Science of the Soul, which *could* have framed itſelf into Evil, *could alſo* have framed itſelf into Good. And that God is *no Way* the Cauſe of Man's Fall, or of the Devil's Fall. *Note.*

71. Neither has he drawn them thereinto, ſo far as he is called God, but the Diviſibility or Variety of the manifeſted Word of Power, after it had introduced itſelf *into Properties*, that is it that drew them.

72. Man ſtood in the Temperature, but the outward Influx or Influence from the Devil and the dark World, as alſo in the Creation *in Spiritu Mundi*, in the Spirit of the World, has *inſinuated* itſelf into him, *viz.* into the Image of God, and awakened the Diſtinction or Variety in the Image of God in the Temperature, *ſo that* the Eternal Science of the Soul has given up itſelf into a Longing to the *Manifeſtation* of the Properties; which is to be underſtood thus.

73. That ſome Science of the Soul gazed on the Creation of the formed Word, in its Diſtinction and Variety, and knew *in itſelf alſo* that ſame Power and Virtue to Diviſibility and Diſtinction, and *ſo* lift up itſelf into a Longing after the Diviſibility and Diſtinction.

74. And ſo, inſtantly, alſo the Variety, *Diviſibility*, and Diſtinction, was manifeſted in the Creature, as to Soul and Body: But the Devil was the *greateſt Cauſe* thereof.

75. For when he, as a fiery Spirit, was gone forth from the Temperature, from the Image of God, he then alſo introduced *his Deſire* into the Science of the Soul, to bring it into a Longing or Luſt: For he obſerved well what *Adam* was, *viz.* a Throne-Prince in his *formerly poſſeſſed* Stool or Seat in the Kingdom of God.

76. But the Name JESUS he knew *not*, that would in Time manifeſt itſelf in Man.

77. For his Knowledge in God's Love, wherein the Name JESUS is the higheſt *Sweetneſs* of the Deity, died in his Apoſtacy.

78. That is, he had tranſmuted, metamorphoſed, or changed himſelf into *Evil* or Wickedneſs, and therefore *now* he knew only Evil and Wickedneſs.

79. Thus it is to be underſtood of the Devil's and the human Fall; *not* that a Man can ſay God willed it, ſo far as he is called God: But the Diviſibility or Variety, proceeding from Nature in the Creature, *that* hath willed it, *which is not called God.*

80. God introduces his *ſole* and only Will into the Formation and Compaction of his Word to the Diviſibility or Diſtinction, *viz.* to the Manifeſtation or *Revelation* of God; and *therein* the Diviſibility or Diſtinction ſtands in Free-Will.

81. For the Diviſibility or Diſtinction is Nature, and alſo the Creation, and in the Diviſibility or *Diſtinction* God wills Good and Evil.

82. That is, in whatſoever has divided, or diſtinguiſhed, or ſeparated itſelf into the Good, as the holy Angels; therein *he wills the Good*; and in whatſoever has ſeparated

itſelf into the Evil, as the Devil hath; therein *he wills the Evil*; as the Scripture ſays:

[m] Pſal. xviii. 25, 26. [m] *Such as the People is, ſuch a God they have; in the holy thou art holy, and in the perverſe thou art perverſe.*

Queſtion.

83. Now thus ſays Reaſon: If God, in his poured forth formed Word itſelf, be *All*, *viz.* Evil and Good, Life and Death, wherein then ſtands the human Strife, that Men ſtrive about God's Will; ſeeing God in his formed Word is all Things, *and wills all Things*, whether it be Evil or Good; and every Thing in its Property, whence it originally proceeded?

Anſwer.

84. Behold, in *this* ſtands the Strife, that Reaſon, in its Dimneſs of Opinion, without the Divine Light, is *Folly* in the Sight of God; and knows not what God is: It always imagines and frames ſome *ſtrange* Thing, and afar off, when it will ſpeak of God; and makes the one only unchangeable God, in his Eternal Trinity, [n] commencing Wills and predeſtinate Purpoſes that have a *Beginning*.

[n] Or inceptive.

85. And underſtands not,

I. How all *Beginnings*, Decrees, and pre-determinate Purpoſes, ariſe in the formed Word through Nature; where the Word compacts and forms itſelf *into Nature*.

II. That the Beginnings lie all in the *Formation* of the Word, *viz.* in the Creation and in the Creature, *viz.* in the great Myſtery of Diviſibility or Diſtinction, wherein the Creatures have their Original.

III. That *all Evil* proceeds from and out of Nature and Creature.

IV. And that the hardening in Nature and Creature exiſts in the Science or Root of the *creaturely ſelf*.

[o] The Science or Root of the Creature.

V. So that if [o] it *turn* itſelf into the Wrath of Nature, then it is laid hold on and hardened therein.

VI. That it compriſes in itſelf the ſpeaking into Wrath, and *retains* it in itſelf.

VII. And all that, where it is written, *He hardeneth their Hearts that they believe not, and ſo are not ſaved*, is performed and effected in the *formed* Word of the Eternal and Temporary Nature.

[p] Pſ. lviii. 10.

86. For from that *formed Word* God ſpeaks in the Pſalms of *David*, ſaying, [p] *Thou ſhalt ſee and have great Pleaſure therein, when the Wicked ſhall be recompenced:* Alſo, *thou wilt rejoice when the Wicked ſhall be overthrown and deſtroyed*; that is, when the Wicked ſhall be ſwallowed up into the Wrath, who have been an Adverſity and Contrariety, and a continual Infection and poiſoning to the Holy. When *that Venom* is taken away from the holy Soul, then it rejoices that it is delivered from Neceſſity.

87. And *therefore* the Word alſo ſtands in Pain in Nature; that the Joy may be manifeſted.

88. But the Diviſibility or Diſtinction from the Word goes *without Compulſion* into the Free-Will, every Property into its own.

89. For, in the Holy Word all is *Good*, but in the Introduction of own Self-Will, it is *Evil*.

90. But this now is done in Nature and Creature, and *not at all* in God: Elſe there muſt be the Devil's Will in God's Word, if God did in his Word drive on all Things *inevitably*.

91. But the Devil's Will, as alſo *Adam*'s ſinful Will, exiſted in the own Science or Root in the Creature, and *not* in God, but in the Center of Nature the *own* Science or Root compacted itſelf into a Will of Pride, willing to be *like*, and *more* alſo, than the Speaking Word of the Trinity of the Deity.

92. The Humility was *contemned* and *forſaken*, and inſtead thereof the Might of the Fire was aſſumed or uſurped.

93. And that is the Fall, that the Science or Root ſet the *Phantaſy* in the Place of God, and then the Holy Spirit departed from its Nature, and now it is a Spirit in its own Self-Will, and is *captivated* in the Phantaſy, as we perceive in *Adam*.

94. Now when the Science or Root of the Soul, through the Devil's Infuſion, Inſpiration, or Infection, elevated itſelf, then the Holy Spirit *departed* into its own Principle, and ſo *Adam* became weak and feeble in the Image of God, *viz.* in the Temperature; and could not in the Similitude magically *bring forth* his Like out of himſelf.

95. His Omnipotence, which he had in the Temperature, was *broken* in him, for the beſtial Property of the Creation was ſtirring in him.

96. And now, ſays *Moſes*, [q] *God ſuffered him to fall into a deep Sleep*, and he fell aſleep: Here now he ſlept in and to the Temperature of the *Divine* World. [q] Gen. ii. 21.

97. Out of *this Sleep* muſt Chriſt awaken him, or elſe in the Creature he can never ſee God any more: For the Sleep was nothing elſe but the *loſing* of God's Light in the Love, *viz.* the Love-Fire, that was quenched in the *Ens*, or Being, of the heavenly World's Subſtance; and he was *half* dead.

98. The Time how long *Adam* ſtood in the right true Image of God is ſet before thee in the Figures of *Moſes* and Chriſt, as alſo the *Time* of the Sleep: If thou art ſeeing, then ſet *Moſes* in Chriſt's Figure, and Chriſt in *Adam*'s Figure, when *Adam* was in his Innocency.

99. Moſes *was forty Days on the Mount*, when *Iſrael* was tried and proved; Iſrael *was forty Years in the Wilderneſs, and Chriſt ſtood forty Days* in *Adam*'s Tryal *in the Temptation in the Wilderneſs, and he converſed forty Days after his Reſurrection*, in the right, true, perfect Tryal; wherein *Adam* ſhould have converſed in his Innocency, for the Eſtabliſhing of him in the Magic Birth.

100. But ſeeing that *could not* be, which indeed was well known in God, thereupon *Adam* fell into a Sleep; and ſo afterwards *Chriſt muſt* reſt in *Adam*'s *Sleep forty Hours*, and awake *Adam* in him in the Kingdom of God again: Which conſider of, and thou wilt learn to *underſtand* the whole Ground in the Proceſs of Chriſt.

101. Now ſet Chriſt in *Adam*'s Place, and thou ſhalt find the *whole* Ground of the Old and New Teſtament: Set *Adam* in the formed Word of the Creation, and let him be the Image of the outward, and inward Eternal Nature of all the three Principles.

102. And ſet Chriſt in the Eternal Speaking Word, according to the true Divine Property wherein *no Evil* can exiſt, and is only and purely the Love-Birth of the Divine Manifeſtation, according to the Kingdom of Glory.

103. And *introduce* Chriſt into *Adam*, that Chriſt may new generate *Adam* in himſelf, and tincture him with Love, that he may *awake* out of that deep Sleep; and then thou haſt the whole Proceſs or Scene of *Adam* and Chriſt.

104. For *Adam* is the outſpoken, formed, creaturely Word, and Chriſt is the Holy, Eternal, Speaking Word; and ſo thou wilt introduce Time into Eternity, and wilt ſee *more* than thou canſt learn in all the Books of Men.

105. For when *Eve* was made out of *Adam* in *Adam*'s Sleep, that was done *in Verbo* (*Fiat*) *in Spiritu Mundi*, in the Creating Word *Fiat* in the Spirit of the World: And then they became Creatures of the outward World, *viz.* in the outward natural Life, in the *Mortality*, viz. in the beſtial Life, framed or imaged with a beſtial Form; alſo they became a *Carcaſe* or Sack of Worms, to be filled with earthly Food.

106. For after that the Woman came out of *Adam*, ſo ſoon was the Image of God in the Temperature broken and *ſpoiled*, and then the Paradiſe in them could not ſubſiſt.

107. For [r] *the Kingdom of God conſiſteth not in eating and drinking*, ſays the Scriptures; *but in Peace and Joy in the holy Spirit.* [r] Rom. xiv. 17.

108. And that now plainly could not be in *Adam* and *Eve*, for they had clearly the *Marks* of the beſtial Kind and Sex; though that beſtial Kind was not quite awakened, yet it was clearly awakened and ſtirred up in the Longing or *Luſt*.

[*] Gen. ii. 9. 109. [*] *The Tree of* Temptation *of Knowledge of Good and Evil* was even the Tryal to find, whether the human Soul's Science or Root would turn in away from the Will of the Abyſs.

110. Or, whether it would remain ſtanding in the Creature in the Temperature, or elſe, whether it would turn itſelf *in Spiritu Mundi*, in the Spirit of the World, into the divided or *diſtinguiſhed* Properties.

Queſtion.

111. But then ſays Reaſon: Why did God let that Tree grow?

Anſwer.

112. Hearken Reaſon: This World's *Proba* or Tryal is *better* than the Center in the Fire to try after the Way and Manner of Eternity; as Lucifer was proved and tried.

113 Alſo God knew very well that Man would fall *in Spiritu Mundi*, in the Spirit of the World; for whatſoever the Science or Root of the Soul *deſired*, that muſt the Earth give forth; for the Longing or Luſt went into the Property of the Earth; and ſo the Earth muſt preſent to the Longing or Luſt, whatſoever it would have.

114. For the Science or Root of the Soul is, as to the Omnipotency or Almightyneſs, of a *Divine* Property; and herein lies the Ground of all hidden Secrecy, and the Fall remains at one Time as well as the other to lie upon, or conſiſt in, the *Self-Will* of Man, and in the *Deceit* and Treachery of the Devil.

The direct and true Fall of Man, is this.

[t] Gen. iii. from 1 to 7. 115. When *Eve* was made out of *Adam*, then the Devil preſented himſelf in the [t] *Serpent*, and lay himſelf at the Tree of Temptation, *and perſuaded* Eve *to eat thereof, and then her Eyes would be open, and ſhe be as God.*

116. She ſhould know,

I. What was in *every* Property.
II. What Manner of *Ens* and Reliſh they had.
III. How *all* Powers reliſhed in their Properties.
IV. And what all the *Beaſts* were in their Properties.

117. Which indeed was all true; but her naked Form and Shape, and how Heat and Cold ſhould preſs into her, that the Devil did *not* ſay.

118. Alſo he came not in his own Form, but in the Form of the moſt ſubtle Beaſt.

119. Alſo the Devil was to do ſo therefore, 1. That he might make *Eve*, viz. the *Matrix* in *Venus*'s Tincture, monſtrous; 2 That ſhe might gaze on the Subtlety of the Serpent, whence the *Luſt* aroſe to know Good and Evil, as it was in the Subtlety of the Serpent; wherein the Science of Nature had in the Phantaſy introduced itſelf into ſuch Subtlety.

[u] Or fitted or prepared it. 120. *Not* as Reaſon ſays; that *God* has [u] *armed* and ſharpened, or edged the Tongue of the Serpent, that it muſt do ſo: A Man may well ſay, that the *Devil* has armed and edged it from the Kingdom of Phantaſy, that it has done ſo; but a Man cannot ſay ſo of God.

[x] The three firſt Forms. 121. The Serpent was an *Ens* in the [x] three firſt, in the natural Science, where the Fire and Light ſeparate themſelves, wherein the *Underſtanding* yet lies in the fiery Sharpneſs; the Spirit of the Underſtanding is not there ſeparated from the Center of the three

firſt; but is *mingled* with the Painfulneſs, *viz.* with the Root of the Quality or Source of Poiſon: Therefore in the Serpent lies the higheſt Cauſe of Poiſon, and falſe, ſly, ſubtle, crafty Will, Intentions and Purpoſes.

122. And then alſo there lies in the Serpent the higheſt *Preſervation* againſt Poiſon, if the Poiſon be ſeparated from her.

123. As the ſame alſo may be conceived of *Lucifer* and his Followers depending on him: He was even the higheſt fiery Science, according to the Kingdom of Nature, and once the brighteſt and faireſt in Heaven; of which the fiery Science to Nature was the Cauſe of his glittering *Glory:* He had taken the worſt, and alſo the beſt to himſelf.

124. Underſtand; the eternal Science had taken to itſelf the fiery Nature, according to the higheſt *Mobility*, whence the Strength and Might exiſts; wherein then alſo the Science of the Abyſs had framed itſelf into an *own* Will, after the Way and Manner of Subtlety, and broken itſelf off from the Humility, and would rule in the Light of God in his own Luſter in all Powers.

125. As he alſo did in his Beginning; whereby he *poiſoned* the Subſtance in the Science of Nature with that Property.

126. From which poiſoned *Ens* alſo the *Serpent* has taken its Original in the Creation; for which Poiſon and Venom Sake God alſo *curſed* the Earth, after that Man had yet more poiſoned it with the Devil's Poiſon and Subtlety, through his introducing falſe and evil Luſt, wherewith he poiſoned the Science in the Subſtance out of which he was extracted, ſo that *Paradiſe* withdrew from him.

127. Thus now alſo, the Devil preſented his poiſonous Subſtance by the Serpent on the Tree; wherein he had introduced his [y] Egeſt Jelly-ſpewing Efflux, or *poiſonous Darts*, and ſubtle Purpoſes and Will, before the Time of the Creation of the Earth, into the Science or Root of Nature, and its ſpiritual Subſtance.

[y] Egeſt, Excrement, or Sternſchus; the Jellies that are ſaid to be Stars that are fallen down and lie upon the Ground in ſome Mornings.

128. Which Subſtance in the Science of Nature, in the beginning of the Creation, in the beginning of creating the Creation, *entered together* into the Creature, as is to be conceived in the ſame Manner in every venomous Worm, or poiſonous creeping Thing.

129. *Not* that the Devil has created them; he is become only a Poiſoner of Nature, after the *Manner* he has poiſoned his own Nature, as alſo the human Nature.

130. But the *Fiat* has made them, every Property of the divided Science in its like Form; as the Will was in a Science, or Root, in no working Figure, ſo was the Creature alſo.

131. For the Speaking Word, in the Property of every Science, brought itſelf into an *Image:* Thus the Serpent was near [of Kin to] the Devil, in the Science of Nature, for he hath ſtrongly infuſed or darted his poiſonous Will into it, when as yet it was *no Worm*.

132. Yet that Men may hold and obſerve a *Difference* between the Earthly and the Eternal Creatures; for the Devil is from the Eternal Science or Root, *viz.* from the Eternal Nature, and the Serpent is from Time; but Time is ſpoken out or expreſſed from Eternity, and *therefore* they are ſeparated one from another.

133. This poiſonous ſubtle darted [z] Spawn, *viz.* the * Spewing of the Devil, the Devil preſented to *Eve* on the Tree, that ſhe might gaze and admire *its Subtlety*, and make herſelf monſtrous, as it then came to paſs.

[z] Geſchmeis.
* Egeſt. Sternſchus.

134. Now when *Eve* luſted after the ſubtle *Craftineſs*, then the Devil ſlipped in with his Deſire with the Serpent Monſter into the Science or Root of *Eve*, viz. into the Soul and Body: For *Eve* was deſirous of the Subtlety, *viz.* of the Craftineſs, that her Eyes might be opened, and know Evil and Good.

135. Thus the Devil brought the Serpent's *Ens*, or Being, into her after a *magical* Manner: In the Way and Manner as the falſe and wicked *Magia* is practiſed by [a] *Incantation*, and introduced an evil malignant Venom and Poiſon into Man into the Science or Root of his Body.

[a] Witchcraft.

136. And thence *Eve* got the Will to be diſobedient unto God, and *ventured* upon it, *and did eat* of the Tree of Earthlineſs, wherein Evil and Good were manifeſted.

137. And as we ſtill at this Day after the Fall eat ſuch vain or *dangerous* Fruit.

[b] Note: *Eve* did not inſtantly fall down dead.

138. And when ſhe eat and did [b] *not inſtantly fall down* and die, [c] *ſhe gave alſo to* Adam, *and he did eat thereof likewiſe.*

[c] Gen. iii. 6.

139. For *Adam* had plainly demerſed and plunged himſelf into it, when he ſtood in the Image of God; but yet had not eaten it into the *Body* till that very Time.

The Seventh Chapter.

Of the Beſtial Manifeſtation in Man.

How Adam *and* Eve's *Eyes were opened; and how that is [fundamentally] to be underſtood, in the Ground thereof.*

WHEN we conſider the very expreſs *Image* rightly in its true magical Ground, and how it comes to paſs that it forms a reflex Image *in Spiritu Mundi*, in the Spirit of the World, according to all Things: As we ſee in a Looking-glaſs, and in the Shadow or Repreſentation in Water, then we ſhall quickly and *nearly* approach the Ground and Cauſe why every Being ariſes out of one only Thing, and ſee how all Creatures lie *in Spiritu Mundi*, in the Spirit of the World, *viz.* in the outſpoken or expreſſed Word of God.

2. Therefore we may ſay with good Ground, that all Creatures *lay* even in *Adam*; not that they have proceeded from *Adam*, and ſo come into Creation, but in the eternal Science of the Soul, in which Science the Word of God forms and images itſelf into a natural and creaturely Ground; wherein *all Properties* are underſtood to be.

[d] Gen. i. 28.

3. As *Moſes* witneſſes, that [d] *Man was to rule in all Creatures*; but now ſince the Fall they all rule in him.

4. For when the Soul ſtood in the Temperature, then the Will-Spirit of the Soul preſſed through all Creatures, and had *no Hinderance*, for none could lay hold of or apprehend it, as no Creature can apprehend the Power and Beams of the Sun in its own Will, but muſt ſuffer them to preſs through it; thus it was alſo with the Spirit of Man's Will.

5. But when he was captivated in the Poiſon or Venom of the Serpent, in the *Devil*'s Will or *Deſire*, then he was an Enemy to all Creatures, and loſt this Power and Might.

6. So alſo the Creatures prevailed and got Power in him, and elevated themſelves in him, as it is now plain to our Sight, that *many* a one is in the *Property* of a ſubtle Serpent, full of wicked, ſly, cunning Policy, and venomous poiſonous Malice: Alſo another hath the Property of a Toad in him; many of a Dog, alſo of a Cat, a Baſiliſk, or Cockatrice, a Lion, Bear, Wolf, and ſo on, through *all* the *Properties* of Beaſts, Worms, and creeping Things.

7. Such Men have indeed outwardly the *firſt* figured or *ſhaped* Image upon them; but an *evil Beaſt* ſits in their Property.

8. The like is to be underſtood concerning the tame good Beaſts; that many a Man is in the Property of the kind or *good Beaſt*.

9. Neither is there ſcarce any Man begotten of the Seed of *Adam*, which has not in the earthly Body *ſome Property* of a Beaſt in him, many of an evil, many of a good.

10. And this is underſtood in and *as to the Fall*, that all Properties *in Spiritu Mundi*, in the Spirit of the World, have manifeſted themſelves in Man. Every fiery Science, as to Heat and Cold, alſo all other Qualities particularly, alſo the Property of the *total Nature* was manifeſted in him, according to Evil and Good.

11. For as ſoon as ever they eat the earthly Fruit into the Body, the Temperature divided aſunder, and departed from the Harmony of the Properties in, and as to one another; and the *Body* was manifeſted according to all the Properties *in Spiritu Mundi*.

12. Then did Heat and Cold ſeize upon them, and preſſed into them; alſo *all* Properties of Nature, wherein the Ground of Nature conſiſts, preſſed into them a contrary oppoſite Will, whence exiſted unto *him Sickneſs*, and the *Death* of Frailty and Corruption.

13. And as to this Bit, *he died* to the Kingdom of God, and awakened to the Kingdom of Nature, and was taken from the Impaſſability, and put into Paſſability, and became, according to the outward Body, a Beaſt of all Beaſts, *viz.* the Beaſtial or *Animal Image* of God, wherein the Word of God had manifeſted itſelf in a Beaſtial Image.

14. Thus Man became, according to the outward Body, a Maſter, Lord, and Prince of all Beaſts, and yet was himſelf *but* a Beaſt, though of a more noble Eſſence than a Beaſt; and yet nevertheleſs had a Beaſt in his Property and *Condition*.

15. And at this very Hour was in Man a Gate of the dark World in God's Anger *opened*, viz. *Hell*, or the Jaws and Throat of the Devil, as alſo the Kingdom of *Phantaſy* was manifeſted in him. The angry God, ſo called, according to the Kingdom of Darkneſs, was manifeſted in him, and caught hold on him, according to the Soul's Eſſence, *in* the Creature.

16. The Ground of the Soul's Science cannot be broken, but the *Creature* only out of the three firſt, *viz.* the eternal Nature, and alſo the temporal Nature *in Spiritu Mundi*, in the Spirit of the World, is that which can be broken.

17. The temporal Nature was ſet in the earthly Property, and the eternal Nature in the Wrath of the dark World, as a *Neighbour* to the Devil.

18. When theſe Shackles ſhould be broken as to both Natures in the Death of Chriſt, then [e] *the Earth trembled* at it, and *the Sun loſt its* ſhining Light; to ſignify, that when the eternal Light was to be generated again, the temporal muſt again *ceaſe*. [e] Matt. xxvii. 45, 51, &c.

19. But that it may be rightly conſidered and conceived *what of Man* died in the Fall, we muſt not only look upon the temporal Death, as to which Man dies and rots, corrupts and putrifies; for that is only the *Beaſtial* Death, and not the eternal Death.

20. *Neither* muſt we be ſo blind as to ſay that the Soul is dead in its Creature; no, that could not be.

21. That which is eternal, is incapable of Death; but the expreſs Image of God, that had imaged and modelled itſelf in the creaturely Soul, *viz.* the Divine *Ens*, diſappeared, vaniſhed, or was *extinguiſhed*, when the Wrath of Fire was awakened.

22. For in God there is no dying, but only a *Separation* of the Principles: To be underſtood after the ſame Manner as we ſee that the Night ſwalloweth up the Day into itſelf, and the Day the Night; and ſo one is *as it were* dead in the other, for it cannot ſhew itſelf.

23. And further you may underſtand by Way of Similitude, that, if the *Sun* ſhould be *extinguiſhed*, then would the *Spiritus Mundi*, the Spirit of the World, be an empty, meer, crude Enmity, and there would be *perpetual Night*; and then the four Elements could not put forth themſelves, and operate in their preſent Qualities and Properties, neither would any Fruit grow, nor any Creature in the four Elements live.

24. In this very Manner alſo *Adam* and *Eve* died, as to the Kingdom of the Power and Virtue of the *Divine* Sun, *viz.* of the Divine Will and Eſſence or Subſtance, and the fierce wrathful Nature awakened from within, as to the Soul, and alſo from without, externally in the beaſtial Property.

25. The Science of the Soul from the abyſſal Will, wherein God begets, generates, or works, that *is not* dead; nothing can break or deſtroy that; and it remains eternally a [f] *free Will.*

[f] One Copy hath it, *in a Free-Will.*

26. But its Form of a Creature, *viz.* the Soul, which was formed into an Image by the Spirit of God, that ſame Image, from the Eternal Nature loſt the *Holy Ens*, or Being, wherein God's Light and Love Fire burnt.

27. Not that the ſame *Ens*, or Being, is become nothing; indeed it became nothing *to* the creaturely Soul, viz. *unperceptible*, but the holy Power, *viz.* the Spirit of God, which was the working Life therein, that [g] hid itſelf.

[g] Or concealed.

28. *Not* of its own determined, predeſtinated Purpoſe; but the Eternal Science, *viz.* the abyſſal Will to the ſouliſh Creature, departed from the *Love-Will*, forth into its ſtinging, prickly Property, and Diſpoſition of the ſouliſh Nature.

29. God did not withdraw himſelf from the Soul, but the *Science* of the Free-Will withdrew itſelf from God.

30. As the Sun withdraws not itſelf from the Thiſtle, but the Thiſtle withdraws its *prickly* Science from the Sun, and introduces itſelf into a prickly Subſtance: and the more the Sun ſhines upon it, the more prickly and ſtronger is the Science of Oppoſition and Contrary-Will; ſo alſo it is to be underſtood concerning the Soul.

31. God dwells through and through all, alſo throughly in the Darkneſs, and *through and through* in the Devil; but [h] *the Darkneſs comprehends him not*, and ſo alſo the Devil and wicked Soul comprehends not God.

[h] John i. 5.

Queſtion.

32. If thou aſkeſt, Why ſo?

Anſwer.

I anſwer, Becauſe the *creaturely* Will to true reſigned Humility, Lowlineſs, and Submiſſion, under Obedience to God, is *dead*, and there is but a meer thiſtly and thorny Will in the Life of the Creature.

33. Thus the thorny Will holds the noble Science of the abyſſal Eternal Will of the Abyſs captive, or covered in itſelf, and they are one in the other as Day and Night; the creaturely Soul was become *Night*.

34. The Spirit of the World, *Spiritus Mundi*, in the Beginning ſtood in the Temperature in the Body, and yet ſtood in Evil and Good, as *all temporary* Things ſtand.

35. But the Devil's *Thiſtle-Seed* was come thereinto, wherein the temporal Death lay: and then there was to be underſtood in Man nothing elſe but that he was a Beaſt of all Beaſts.

36. The *Equilibrium*, Balance, or Harmony of the formed out-ſpoken Word, ſtood in *Enmity* and oppoſite Will: The angelical Image was quite deſtroyed, both as to the Mind and Thoughts, or Senſes.

37. We ſee plainly at this Day, that the Senſes or Thoughts continually frame themſelves into a Beaſtial Will and Deſire of *Self*-Love, and very ſcarcely and *hardly* come ſo far to love God and Equality or Equity, but always lift themſelves up aloft, and would have all in their ſole *Poſſeſſion*, and would fain be the faireſt and moſt *beautiful Child* in the Houſe or Family: Whence Pride, Covetouſneſs, Envy, and Malice exiſt: All this is from the *Ens*, or Being, of the Serpent; and of the Devil's introduced Property or Diſpoſition, [i] *which cannot inherit the Kingdom of God.*

[i] John iii. 3, 5.

38. Now to help this, the living Eternal Word of the moſt high Love Property or Diſpoſition came of meer Grace, and ſpake itſelf again into the faded *Ens* of the heavenly World's Subſtance, for an operative *working* effective Life.

39. And as the Devil's Word had ſpoken itſelf into the Soul, ſo the Word of the Love of God came and ſpake itſelf again into the faded *Ens*.

40. Signifying thereby, that it is an Aim, Mark, or Limit, of an Eternal *gracious* Covenant, wherein God's Love, in the Name JESU, would deſtroy the *Works* of the Devil; and would introduce a living holy *Ens* in the Name JESU, into this inſpeaking, or inſpoken Word again; which was done in Chriſt's *Incarnation*, or becoming Man.

41. Here now we are to underſtand the Foreſeeing, Previſion, or Inſpection, whereby the Spirit of God, [k] *before the Foundation of the World*, has ſeen this Fall in the Property and Diſpoſition of the Fire and of the Wrath of Nature; and has foreſeen or *provided* the holy Name JESU, with the higheſt Love *Ens* therein, for a new *Regenerator*. [k] 1 Pet. i. 20.

42. For the one only Root of the Divine *Ens*, out of the Divine Love, *viz.* the heavenly World's Subſtance, faded, vaniſhed, or diſappeared in *Adam*, viz. the true [l] *expreſs* reflex *Image of God*, according to the divine holy Property or Diſpoſition. [l] Heb. i. 3.

43. And in that one only Image, which in *Adam* diſappeared as to God, hath God pre inſpected or foreſeen the Scope, Time, Mark, or Limit, of his *Eternal holy Will* in Chriſt.

44. Into that ſame did God's holy Word ſpeak, when the poor creaturely Soul became blind as to God, and ſaid, [m] *The Seed of the Woman ſhall* tread upon, cruſh, or *break the Serpent's Head*. [m] Gen. iii. 15.

45. And in that inſpoken or inſpired Voice the poor Soul *obtained* Breath and Life again.

46. And that ſame inſpoken Voice was in the human Life, as a Figure of the true *expreſs* reflex *Image*, in this Limit or Time of God's Covenant, (which he had in the Divine *Ens* foreſeen or looked upon before the Foundation of the World) together implanted, forth on, from Man to Man, as a Covenant of *Grace*.

47. For the Inſpeaking or Infection of the Devil, from whence an evil or malignant Will exiſted, was effected *at length* in *Adam*, when he was Man and Woman, and yet *neither* of them, but one entire Image of God; and it preſſed on from *Adam* into *Eve*, who *began* the Sin.

48. Therefore alſo now came the Inſpeaking or Inſpiration of God, and preſſed on *into Eve*, as into the Mother of all Men, and ſet itſelf againſt the begun original Fountain of Sin through *Eve* into *Adam*.

49. For in *Eve* lay the Tincture of the *Light* and of the ſpiritual Water, and in that ſame the holy Tincture incorporated itſelf in the Word in the Name JESU, and ſo as a Pledge that it would break the beaſtial *Matrix*, and change it into a holy [*Matrix*.]

50. It was not to be done through *Adam*'s fiery Tincture, but through, and in that Part of the Adamical Light's Tincture, wherein the *Love* burnt; which was parted into the Woman, that is, into the *Genetrix* of all Men.

51. Whereinto God's Voice promiſed to introduce again a *living* holy *Ens* from Heaven, and to generate anew in Divine Power the faded diſappeared Image of God, which ſtood therein.

52. For Chriſt ſaid, *John* iii. [n] *He was come from Heaven*, whereby a Man is to underſtand, [as to] Subſtance; for the Word needs no coming, it is there beforehand, and needs only to *move* and ſtir itſelf. [n] John iii. 13.

53. Now all Men, as to the periſhed ſouliſh Property, lay in the *Seed* of *Adam*; and ſo on the other Side, all Men lay *in Matrice Veneris*, in the Matrix of *Venus*, viz. in the *feminine* or Woman's Property in *Eve*.

54. And into *Eve*, viz. into the *Matrix* of Love, from the heavenly World's Subſtance, which faded or diſappeared in *Eve* and *Adam*, viz. into that Part which is from the Kingdom of God, God put in his Covenant, and brought *his Word* thereinto, that the Seed of the Woman; underſtand, the heavenly Seed; which the Word would introduce again, wherein God and Man ſhould again be one Perſon, ſhould tread upon or cruſh the Head of the Might and Strength of the Serpent's Spawn, and of the Devil's Will; and *deſtroy* the Devil's Work and Artifice, which he would *effect* in Soul and Body.

55. Underſtand it rightly thus: The firſt created Man in *Adam*, viz. that Part from the *heavenly* World's Subſtance, and then that Part, which in God's Word ſhould be introduced, and ſhould be one and the ſame Subſtance with the human; *that is it* that ſhould do this, *viz.* the God-Man, and the Man-God ſhould do it.

56. Not a total foreign or ſtrange Chriſt, but that very *ſame Word* which had made Man out of itſelf into an Image of God: therefore thus now, 1. The Making Word, 2. The Made Word in the Power, and 3. The Holy Spirit *ſhould* do this.

57. The heavenly *Ens* in the Word, *viz.* the Temple of the Holy Spirit, ſhould in the Woman's Seed, *aſſume*, 1. a ſouliſh Seed, and 2. a corporeal Seed alſo, from *Adam*'s Subſtance, from the *Limus* of the Earth.

58. In the ſame Manner as God has aſſumed the World, and yet dwells in the Heaven in the holy *Ens*; ſo alſo the Word took from within, the faded or vaniſhed holy *Ens* on his living *Ens*, and made the faded vaniſhed *Ens*, living, in his Power, and the ſouliſh and corporeal Nature, from the inward and outward World, hung and clave to that ſame *Ens*.

59. For as Nature hangs and cleaves to God, through which he manifeſts himſelf, ſo here alſo would the holy Word, together with the holy *Ens*, manifeſt itſelf, through the ſouliſh and corporeal Nature, and tincture or dye the Soul again with the higheſt *Tincture*, and deſtroy the Devil's raiſed Fort of Prey in the Wrath of the eternal Nature therein; which was *all* fulfilled in the Proceſs or Scene of Chriſt.

Queſtion.

60. Now tell me, *Reaſon*, where the predeſtinate Purpoſe and Will of God to the hardening of Man exiſts: where is the *predeſtinate Purpoſe*, whereby he has in his predeſtinate Purpoſe ordained one Part to Damnation, and the other to Eternal Life?

61. For in *Eve Sin* began, and in *Eve* alſo *Grace* began; before ſhe conceived with Child, they lay all in *Eve* alike in Death, and alſo in the one only Covenant of Grace, in Life.

62. According to that Saying of the Apoſtle; * *As Sin came from one and penetrated upon all, ſo alſo the Grace came from one, and penetrated or entered upon all.* * Rom. v. 17, 18.

63. For the Covenant went not only upon one Particular, *viz.* upon *one* Piece or *Part*, as upon or from *Eve* in Part, but wholly upon *Eve*, except only the Devil's Work which he had darted into her; all this Chriſt ſhould break.

64. No Soul ſhould or *could* be generated out of the Devil's introduced *Ens*; for the Word of God with the Covenant ſtood *interpoſed* in the Way.

65. And ſo the Covenant preſſed upon *Eve's Soul* into *Adam*, viz. out of the Light's Tincture into *Adam*'s fiery Tincture.

66. For *Adam* and *Eve* were in the Word one *entire* Man; and ſo alſo the Grace preſſed upon that one only entire Man *Adam* and *Eve*.

Queſtion.

67. Where is now the divine, eternal, predeſtinate Purpoſe, concerning which *Reaſon* ſays, ſhe will demonſtrate the ſame by the Scripture, and yet underſtands it not.

68. For the Words of the Scripture are true; but there is required an *Underſtanding* to diſcern them, not an outward Suppoſition or Conceit, whereby Men tattle of a foreign ſtrange God who dwells ſomewhere above, in a Heaven afar off.

69. But we will in a *brotherly* Spirit ſhew Reaſon *how* the Scripture is to be underſtood, where it ſpeaks of the predeſtinate Purpoſe and Election of God, and give her the true Underſtanding and Meaning of *Election*, and what the *predeſtinate* Purpoſe is.

70. And yet we will *not at all* therein, or thereby, contemn any in his apprehended Meaning; but for the better Information and Chriſtian Conjunction and uniting of the Underſtanding, we will expound and clear the Holy Scripture, to which very End alſo *this Book is written.*

71. Now for the underſtanding thereof; we will compare the firſt and ſecond Principle, *viz.* 1. The Kingdom of Nature, wherein God's Anger and the *Hardening* is underſtood, we will compare with the *Divine* Manifeſtation; and then 2. The Kingdom of *Grace*, viz. the true divine *Subſtance* together, ſetting them one againſt another, to ſee how the Ground and Foundation of the Hardening exiſts.

72. And we will thereby try, prove, and examine the Sayings and Texts of Scripture which *ſeem* contrary to one another, that every one may *ſee* the Ground and Foundation of his own Opinion and Meaning; but we will not *bind* and tie ourſelves to any Opinion to pleaſe Man, but lay down the Ground, and that in Love, for the brotherly uniting and *reconciling* of the Opinions of *all* Parties.

Anſwer.

73. When *Adam* and *Eve* were fallen, then they were blind as to the Kingdom of God, and as it were dead; and [p] *there was no Ability or Poſſibility in them to do any Thing that was good*, underſtand it, as to the ſouliſh and corporeal Creature.

[p] Pſal. xiv. 1, 3.

74. But the [q] Science or Root of the Abyſs from the Father's Property, in which a Soul was formed in the fiery Word, and that was unbound or unlimited, not tied, it was neither Evil nor Good; it is the *one only Will.*

[q] See the Clavis, Ver. 210, the Word Science, or Root.

75. In which one only Will, God the Father generates his Son, and yet without or beyond the Geniture, *viz.* the Divine Power; it is not called Father, *nor God neither*, but is called the eternal, unfathomable, abyſſal Will to ſomewhat: in which Will is underſtood the Birth of the Holy Trinity, as alſo the Original of Nature, and the *Beginning* of all Things or Subſtances.

76. That very Will is the Eternal Beginning to the Divine Wiſdom, *viz.* to the diſcerning Viſion or deſcrying of the Abyſs, and is alſo the Beginning to the Word, *viz.* to the Outſpeaking or *Expreſſion* of the Fire and of the Light.

77. But the Speaking is not performed or acted in the Will of the Abyſs, but in the Comprehenſion, Compaction, or framing of the Science or Root, where that Will compacts, compreſſes, or frames itſelf into the City of God, *viz.* into the *Trinity* of the Geniture: and there the Word of Power, or of the Son, ſpeaks itſelf into Diſtinction or Diverſity of Sciences or Ro ts.

78. And in that Diverſity of the outſpoken Sciences or Eternal Geniture and *Working*, was the Image of God, *viz.* Man, in the Divine Power and Wiſdom in a magical Form or Manner without Creature, ſeen or *foreſeen* from Eternity.

79. And in this ſeen or *foreſeen Image* has the Spirit of God in the higheſt Love, which is the Name JESUS, loved himſelf; for it was a Figure of his Similitude as to Power and Birth.

80. But ſince God's Love, without the Eternal Nature, had not been manifeſted, *viz.* the Love-Fire had not been manifeſted without the Anger-Fire, *therefore* the Root of the Science in its natural Ground was the Anger-Fire; and the Anger-Fire was the Manifeſtation of the Love-Fire, in that manner as the Light comes from the Fire: And here now we underſtand the *Ground* and Foundation thus.

81. When the Light in the creaturely eternal natural Soul vaniſhed, or went out, then the creaturely Soul was only a Source, or Fountain of God's Anger, *viz.* a fiery Nature.

82. But now God's Love, *viz.* the Name JESUS, which is the ONE, or the Unity, as a Man may conceive it, had incorporated itſelf in the eternal ſeen, or foreſeen Image, in the Science of the Outſpeaking, or Expreſſion, underſtand in the *human eternal Image*, wherein the creaturely Soul was created; and in this Incorporation, or Inoculation [r] *was Man in Chriſt foreſeen, before the Foundation of the World.*

[r] Eph. i. 4.

83. But when the creaturely natural Soul fell and loſt the Light, then the Word of Power, which had formed the Soul in the fiery Science, ſpake itſelf into the Will of the Abyſs *to the* Creature.

84. From Eternity the Name JESUS ſtood in an *immoveable* Love in Man, *viz.* in the Similitude of God, for had it been moveable, then the Image had had a right Life: But now [s] *the true Life was only in the Word of Power*, John i.

[s] 1 Joh. i. 1. & 9.

85. But when the Soul loſt the Light, then the Word ſpake the Name JESU, in the *Mobility* into the faded diſappeared *Ens* of the heavenly World's Subſtance.

86. *Adam* before his Fall had the Divine Light out of JEHOVAH, that is, out of the one only God in which the high Name JESUS ſtood *hidden.*

87. It did not ſtand hidden in God, but in the Creature; underſtand, it ſtood hidden in the *Science* to the Creature.

88. But in this Neceſſity, when the Soul fell, *God manifeſted the Riches of his Glory* and Holineſs in the abyſſal Will of the Soul, *viz.* in the eternal ſeen, or foreſeen Image, and incorporated itſelf with the living Voice of the Word out of the Love-Fire, into the Eternal Image, for a *Pledge* to the Soul, whereinto it ſhould preſs and penetrate.

89. And although it *could not* preſs in, for it was to God as it was dead, yet the Divine Breath preſſed into the Soul, and *warned it* to ſtand ſtill, and forbear evil acting, or working, that its Voice in the Soul *might begin* to work again; and * this it is, that God's Voice with *Eve* inſpake into the Seed of the Woman.

* Note.

90. For the true Woman from the heavenly World's Subſtance, when ſhe was yet in *Adam*, underſtand according to the Light's Tincture, was Virgin *Sophia*, viz. the Eternal Virginity, or Love of the Man, or Huſband, which was in JEHOVAH manifeſted in *Adam.*

91. She was now manifeſted in the Voice of the inſpeaking in the Name JESU, which had explicated itſelf out of JEHOVAH by *this Covenant:* That the Name JESUS would [t] *in the Fulneſs of Time*, introduce the Holy Subſtance of *Sophia*, viz. the heavenly *holy* Subſtance from the Love, wherewith the Love is ſurrounded, or encompaſſed, or as a man may expreſs it, wherein the fiery Love is *a Subſtance*, and bring it into the faded diſappeared Subſtance, out of JEHOVAH.

[t] Gal. iv. 4.

92. And that I ſay the Subſtance out of JEHOVAH is faded and vaniſhed in the Fall, it is true, and it is even [u] *the Death* wherein *Adam* and *Eve died:* For they loſt the right Fire, and the hot and cold Fire of Enmity or Hoſtility awakened in them, in which Fire *Sophia* is *not* manifeſted, for that is not the Divine Fire-Life, but the natural.

[u] Gen. vii. 17. and iii. 3.

93. And in this natural Fire-Life of the Soul is now the Diſtinction, or *Diverſity* between God's Love and Anger: The natural Fire Life, without the Light, is God's Anger, which will only have its like; the ſame *hardens* the Soul, and brings it into a foreign, or ſtrange Will of its own, oppoſite to the Love-Fire's Property.

94. And yet it is not any foreign, or ſtrange Will of any Anger-Fire that flies into the natural Soul, which the Soul takes in, or receives; but it is the very *proper Fire* of that of which the Soul is a Subſtance.

95. The Wrath of Self-Nature hardens itſelf with the Apprehenſion, or embracing of the Abomination which is ariſen in the three firſt Forms of Nature, viz. in the Property of the *dark World*; which is manifeſted in the evil, falſe, or wicked Deſire: and then alſo from outward Accidents, or *Occaſions*, which receive into them the outward Luſt, or Longing from the fiery Deſire.

96. As *Adam* and *Eve* hardened and *poiſoned* themſelves with the introduced Serpent's Longing, or Luſt, whereby then preſently that ſame introduced Poiſon alſo began to *hunger* after ſuch a Property as itſelf was: And ſo one Abomination generated the other.

97. As the Apoſtle *Paul* ſays concerning it; [x] *That it was not he* in the Spirit of Chriſt *that* willed and *committed, or acted Sin, but it was Sin in the Fleſh* that did it; that is, which is in Nature, *viz.* the manifeſted Wrath of the eternal and temporal Nature; and whatſoever it is which the beaſtial Luſt introduces into the Fleſh: *This does it.*

[x] Rom. vii. 17. 18.

98. But now underſtand me right; the moſt inward Ground *in* Man is CHRISTUS, *Chriſt*; not according to the Nature of Man, but according to the *Divine* Property in the heavenly Subſtance; which he hath new born, or generated anew.

99. And the other, or ſecond Ground of Nature, is *the Soul*; underſtand the Eternal Nature, wherein Chriſt manifeſted himſelf and aſſumed it.

100. And the third Ground is the *created Man* out of the *Limus* of the Earth, with the Stars and Elements.

101. And 1. in the firſt Ground, which is Chriſt, is the working, active Life in the *Divine Love*; and 2. in the ſecond Ground, is the natural Fire-Life of the *creaturely Soul*, wherein God calls himſelf a zealous, or jealous God, and 3. in the third Ground, lies the Creation of all Properties, which in *Adam* ſtood in the *Temperature*, and in the Fall *went* forth one *from* another.

102. In the firſt Ground is God, JEHOVA, who has given the Men, which in the Beginning were his, to the Name and manifeſted Power of JESUS; as Chriſt ſays; [y] *Father, the Men were thine and thou haſt given them to me, and I give them the Eternal Life.*

[y] John. xvii. 6.

103. Firſt, they ſtood in JEHOVA, in the Father's Property, and *now* they ſtand in the Son's Property, according to the inward Ground of the Kingdom of Heaven.

104. For the inward Ground is the inward Heaven, it is the *Sabbath*, viz. *Chriſt*, which we ſhould [z] *ſanctify*, that is, *reſt from our own Willing and Working*, that the Sabbath, *Chriſt in us*, may work.

[z] Deut. v. 12. Heb. iv. 10. Iſa. lviii. 13.

105. The ſecond Ground now is the Kingdom of the Eternal Nature, according to the Father's Property, wherein *God's Anger* and the dark World is underſtood, whereupon God has ſet his Son to be a *Judge:* For Chriſt ſaid, [a] *All Power in Heaven and Earth is given to me of my Father:* In theſe Words are compriſed alſo the Judgement over all Things.

[a] Matth. xxviii. 18.

106. This Jeſus Chriſt now, ſays, [b] *Come ye all to me that are weary and heavy laden, and I will refreſh you.*

[b] Matth. xi. 28.

Queſtion.

107. Now the Queſtion is, Why are not *all* weary and come to the Refreſhment, *viz.* to the New Birth?

Anſwer.

[a] John vi. 44. Chriſt ſays, [c] *None cometh unto me, except my heavenly Father draw him.*

Queſtion.

108. *Whom* then does he draw to Chriſt?

Anſwer.

[d] John i. 13. The Scripture anſwers: even [d] *thoſe that are born, not of Fleſh and Blood, nor of the Will of Man, but of God,*

Queſtion.

109. Then, Who are *theſe?*

Anſwer.

Theſe are *they* who are born of *Grace*; theſe he chooſes or elects to himſelf.

Queſtion.

110. And, What is *Grace?*

Anſwer.

I is the inward Ground, *viz.* CHRISTUS, *Chriſt*, who in Grace gave himſelf again into the faded, vaniſhed, inward Ground.

111. Now thoſe that are new born out of that inward Ground, out of *SOPHIA*, viz. out of the *heavenly Virginity*, thoſe [e] *are Members of the Body of Chriſt*, and [f] *the Temple of God*, [g] *theſe are elected for Children, the reſt*, or the other, *are hardened*, as the Scripture ſays throughout.

[e] Eph. v. 30.
[f] 2 Cor. vi. 16.
[g] Rom. xi. 17.

Queſtion.

112. But *how comes it* that they are hardened?

Anſwer.

[h] 2 Cor. v. 14. They are [h] *all dead* in *Adam*, and cannot without the Grace in Chriſt, have, or attain, the Divine Life.

Queſtion.

113. But can then the creaturely Soul in its *own* Ability and Will in itſelf, receive nothing of the Grace?

Anſwer.

[i] Rom. ix. 16. *No*, it cannot: for [i] *it lies not in any Man's own willing, working, or running, but in God's Mercy*, or Compaſſion, which is only in Chriſt, in the *Grace*.

Queſtion.

114. Now to aſk further: *How* comes then the Mercy and Compaſſion *into* the Soul, that it comes under Election?

Anſwer.

Anſwer, as is ſaid above; *Thoſe* who are born, *not* of Fleſh nor of Blood, nor of the Will of Man, but of the *bleſſed Seed* of the Woman, *viz.* out of the inward Ground, where the Soul draws Chriſt into itſelf.

115. *Not* from an aſſumed outward Grace, as Reaſon ſays, God receives in Chriſt the ſinful Man, who [k] *lies dead in Sins*, through the predeſtinate, fore-ordained Election of Grace to himſelf, that he might make known the Riches of his Grace.

[k] Eph. ii. 1.

116. No! that avails nothing; for the Scripture ſays, [l] *Except you convert and become as Children, and be new born through Water and the Spirit, elſe ye ſhall not ſee the Kingdom of God.*

[l] Matt. xviii. 3. John iii. 5.

117. The inward *innate Grace* of Filiation alone avails: for Chriſt ſays, [m] *That which is born of the Spirit is Spirit*; and *that which is born of Fleſh is Fleſh*; and ſo further in *John.* Alſo [n] *Fleſh and Blood ſhall not inherit the Kingdom of God.*

[m] John iii. 5, 6.
[n] 1 Cor. xv. 50.

Queſtion.

118. Now it may be aſked: *How* is then the innate filial Birth, ſeeing they are *all* dead in *Adam?* Surely therefore ſome muſt needs be born Children to God out of a *predeſtinate* Purpoſe, and be elected, and the other remain hardened in God's predeſtinate Purpoſe: how can the Child help it, if God will not have it? Here now lies the *Nut* that is ſo hard to crack, about which ſo much Strife and Contention is.

Anſwer.

119. Chriſt ſaid, [o] *A corrupt Tree cannot bear good Fruit, and a good Tree cannot bear bad Fruit:* now if we will ſearch and fathom this Ground, then we muſt ſearch into [p] *the Tree of Life*, that is Evil and Good, and ſee, 1. What Fruit it bears; and 2. From what Eſſence *every* Fruit grows; and ſo we come to the true Scope, Aim, and Meaning; as we ſee how every Power draws or attracts into an *Ens* and Will.

[o] Matt. vii. 18.
[p] Gen. ii. 9. Rev. ii. 7.

120. The Scripture ſays, that God has *included all Things in Time, Limit, Meaſure, and Weight*, how it ſhould come to paſs: But we cannot ſay of Man, that he in the Beginning was included in *Time*, for he was in Paradiſe included in the *Eternity.*

121. God had created him in his Image; but when he fell, then that *including in Time* caught him, wherein all Things ſtand in a Limit, Meaſure, and Weight: And that *Clock-Work*, or Machine, is the outſpoken or expreſſed formed Word of God, according to Love and Anger, wherein lies the whole Creation, as alſo Man, according to Nature and *Creature.*

122. Now the Name JESUS has manifeſted itſelf in this outſpoken Word, in the *Father's Property*, in that [q] *all Power in Heaven and Earth is given to him*; therefore all is his, both the Evil and the Good.

[q] Mat. xxviii. 18.

123. Not in the Poſſeſſion and *Inherency* of its own Self-Property, but to the Good as a *Saviour*, and to the Evil as a *Judge.*

124. And therefore all Things are ſet one againſt another; Love againſt Anger; and the Anger againſt the Love; that the one may be manifeſted in the other, at [r] *the Day of the Judge's Deciſion or Separation, when he ſhall* ſever *all Things.*

[r] Matt. xxv. 32, &c.

125. For if he were *not Lord* over the Evil, he could not be a Judge of the Devil and of the Wicked.

126. This Tree of Life ſtands now in the higheſt Anguiſh in the Birth; on the one Part it is *Chriſt*; and on the other Part it is the Kingdom of *Nature*, in the Wrath of God the Father; according to the dark and Fire-World's Property.

127. The Fire-World gives *Ens* to the Spirit-Life; and Chriſt in the Love gives *Ens* to the Subſtance of the Fruit, and tinctures the Wrath, ſo that it becomes a Kingdom of Joy in the Subſtance of all Subſtances: Now, herein lies the Queſtion, and the Variance,

Queſtion.

128. That is, into what Kind of *Ens* the Center of Nature, *viz.* the Will of the Abyſs in the Eternal Father's Property, introduces and images, or *models* itſelf: Whether into the *Grace* of Chriſt in *Sophia*, or into the Might and Force of the Wrath to the *Phantaſy*; ſuch an Image is properly belonging to the Soul, or ſtands there according to the Soul.

129. For here the Father gives the Soul to his Son Chriſt; for in the Father's Property conſiſts the imaging, framing, or modelling of the *Soul*; and in the Son's Property conſiſts the noble imaging of *Sophia*, *viz.* of the Eternal Virginity in Chriſt.

130. Now here at preſent it lies in the Will of the Abyſs without Nature, as to the fouliſh Creature, into that which ſeparates and diſtributes itſelf, whether into *Self-hood*, as Lucifer did, or into the generating towards the *Holy* Trinity of the Deity, *viz.* ſo that it leaves itſelf to fall into God, or wills, works, or runs of itſelf: Now here, upon this is the *Election.*

[r] Rom. vi. 16. 131. And here it is, as St. *Paul* ſays, [s] *To whom you yield as Servants in Obedience, his Servants you are; whether of Sin unto Death, or of the Obedience of God, unto Righteouſneſs.*

Queſtion.

132. But then, ſays Reaſon, How can a Child help it, if it becomes a *Thiſtle*, before it has its Life and Underſtanding?

Anſwer.

Hearken: let me aſk alſo, How can God's *Love* in Chriſt help it that *Adam* went [t] Of the Life. forth out of the Temperature and entered into the Tree of the [t] Knowledge of Good and Evil, *viz.* into *Strife* and Variance? *He had* Free-Will, why then did he break the ſame againſt the Will of God in him? Why was he diſobedient to God?

Queſtion.

133. Then ſays Reaſon further: Do *all* Men come into the World in ſuch a Condition and Capacity? or, Are they ſo *ſhut up?*

Anſwer.

[u] Note, Parents, the following Verſes. *No*, by no Means ſo, from God's predeſtinate Purpoſe; but from the *Fountain* of the actual Sins of the [u] Parents and Anceſtors: For God ſays in *Moſes*, [x] *I will viſit and puniſh the Sins of the Parents upon the Children unto the third and fourth Generation; but thoſe that love me, I will do well to them, unto a thouſand Generations.*

[x] Exodus xx. 5, 6. 134. Now herein lies the true Ground of the *Thiſtle* Children, and of the *hardening*, and it is this; namely, that the Parents introduce, and *pour in*, the Devil's Malice and Wickedneſs in Fleſh and Blood, into the Myſtery of the formed outſpoken Word of God, *viz.* Falſehood, Lying, Pride, Covetouſneſs, Envy, Malice, and oftentimes cruel vehement Curſes, which were, upon *Cauſe given*, wiſhed into, and upon their Souls and Bodies from one another.

[y] Or Eſſence of his Seed to 135. And, if a Man has given Cauſe, then they ſtick to him in the [y] *Tree* of his *Life*, and then ſuch Twigs and Branches are generated out of him; which *cannot* reach and

attain the *Ens* of Chriſt, but are generated or [z] *born of the* Parents *Fleſh and Blood, in the Will of* the *Man* and of the Woman; wherein the *Ens* of the Soul introduces itſelf into a Kind of a Thiſtle, oftentimes into the Property of a Serpent, of a Dog, or ſome abominable Beaſt: Upon theſe Thiſtle-Children now goes the *Predeſtination*, who upon Earth neither will, nor do any Good.

[z] his Offſpring and Generations begotten by him. Gen. ii. 9. Rev. xxii. 14.

136. And though the Parents oftentimes retain *in themſelves* a little Spark of the Divine *Ens*, and enter in the End into Repentance to the New Birth; yet in the mean Time, *ſuch Thiſtle*-Children are generated and begotten.

[a] John i. 13.

137. Alſo there is a very great Difference in thoſe which have attained the Divine Calling in the working *acting* Tree of Life; for Chriſt ſays, [a] *Many are called, but few are choſen out of them.*

[a] Matt. xx. 16.

138. The Calling now is thus to be underſtood: Chriſt is *the Calling*, which calls without ceaſing in the Eſſence of the Tree, ſaying, [b] *Come ye all to me, ye that are weary and heavy laden:* [c] *He ſtretches out his Hand the whole Day to a diſobedient People*, that will not endure to be drawn, [d] *that will not ſuffer his Spirit to reprove them*; as the Scripture complains throughout.

[b] Matt. xi. 28. [c] Iſa. lxv. 2. Rom. x. 21. [d] Gen. vi. 3.

139. Now the Calling paſſes upon *all* Men, and calls them all; for it is written, [e] *God willeth that all Men ſhould be* helped or *ſaved:* Alſo, *Thou art not a God that willeth Evil:* God wills not in his own Will, that ſo much as *one Thiſtly-Child* ſhould be generated; but his Wrath as to Nature apprehends or takes hold of them.

[e] 1 Tim. ii. 4.

140. Therefore the Divine Calling puts forth ſome [f] little Strings and takes ſome Root therewith: ſo that in many there is a Spark or Bud of the *Ens* of Chriſt in them; *viz.* of the Divine *hearing of God's Voice:* theſe God ſuffers now to teach and preach, and manifeſts his Will to them; for they are thoſe that are *heavy laden with Sins*; and *lie half dead at* Jericho.

[f] Fibræ.

141. For theſe Chriſt has appointed the Baptiſm and Supper; and calls always, ſaying, *Come, come* and *labour in my Vineyard*; [g] *take my Yoke upon you*, viz. the corrupted periſhed Nature of his formed outſpoken Word; which in Chriſt became a *Yoke*, wherein the Sins of Men *lay*.

[g] Matt. xi. 29.

142. Concerning this now, Chriſt ſays, [h] *To one was given one Talent, to a ſecond two*, to a third three, to the fourth four, *to the fifth five*, to the ſixth ſix Talents, *which they were to employ and to get Increaſe*; but he which has but *one* Spark of the Grace of God in him, may, if he will *labour* and work therein, grow into a great Tree.

[h] Matt. xxv.

143. For [i] *to theſe he hath given Power to become the Children of God, not* in their own Ability, but in the Ability of this little Spark or *Talent*; for the Soul reſts therein, and [k] *the drawing of the Father*, in the Soul *to Chriſt*, is performed therein.

[i] John i. 12. [k] John vi. 44.

144. For as ſoon as the Soul taſtes the *Grace* of God, then the Father's Will in the Abyſſal Science, haſtens to the Fountain Chriſt; and though [l] *the Kingdom of God* be at firſt *ſmall, as a Grain of Muſtard-ſeed*, yet if the Soul receives it, and works therein with its fiery Deſire, then *it grows* in the End *as big as a Laurel Tree**.

[l] Luke xiii. 18, *&c.* * *Lorbeer Baume*, Laurel-Tree.

145. But that Soul which will not receive it, but goes on in the Luſt of the Fleſh, and lyes in the Bed of Adultery with the Devil: Concerning theſe Chriſt ſays, [m] *To him that hath ſhall be given*; that is, to him that works and labours in that little, it ſhall be given; *but to him that hath not*; that is, to him that hath ſome little, and will not work and labour therein, *it ſhall be taken from him, and be given to him that hath much.*

[m] Matt. xiii. 12. Luke viii. 18.

146. And here is that which is ſaid, *Many are called, but few are choſen:* For many have that Earneſt and Pledge of Grace, but they *tread it under* Foot, and eſteem it not; one Party from outward *Occaſions*, Caſualties, and Accidents; and another from the Groſſneſs and *Vileneſs* of the beaſtial Property.

147. For Chriſt ſows abroad his Voice in his Word, as a Sower does his Seed; it is *ſown to all Men*, as well to the wicked as to the honeſt and virtuous.

148. Now when the Seed is ſown, the Matter lies in this, *viz.* in the Quality of the *Ground* into which the Seed falls.

149. If it ſhould fall into a *ſtony hard Way*, viz. into a beaſtial Property, where in the Fleſh in the Property a groſs filthy Beaſt ſits; then it is trodden under Foot by the Groſsneſs and Diſeſteem of it.

150. But if a covetous greedy Beaſt, *viz.* a Dog, Wolf, or the like ſit therein in the Property, *then Cares* and Covetouſneſs lye in the Way and *choke the Seed.*

151. But if it ſhould fall into a *high Mind*, which ſits in the Might, Honour, and Pomp of the World; then Pride and Greatneſs has ſet itſelf in the Way, and this Seed is fallen upon a *Rock*, and brings forth no Fruit.

152. But if it falls into a *good Reaſon*, wherein is the Property of a Man, *viz.* of true *Lowlineſs* and Humility; there it is catched hold of and received, and it is the good Ground *; for God's Subſtance is Humility; and then this Property is a Similitude of him, and then it *ſprings up and bears much Fruit.*

* The good Ground.

153. Therefore Men ſhould *rightly* conſider the Scripture, when it ſays, *Many are called, but few are choſen*; the Scripture underſtands it thus, very many, yea, the *moſt Part* are caught in the *Divine Call*, and *can* come to the Filiation, but their wicked Lives, their Affairs, their Subſtance, or their Doings, to which they *addict* themſelves, *hardeneth* them.

154. Therefore many Times a Child is *more* bleſſed than one that is old; alſo Chriſt ſays, [n] *Suffer little Children to come unto me, for of ſuch is the Kingdom of God:* Chriſt has received them into his Calling or Covenant.

[n] Mark x. 14.

155. But when Man comes to Years, and departs from the Divine Calling, and yields himſelf up to the Devil's Will, and comforts himſelf with an *outwardly* received Filiation and Adoption of Grace, as *Babel* does; and ſays, oh! it is Chriſt that has done it; he has ſatisfied and paid all, I *need only* comfort myſelf therewith and receive it: His Grace will be imputed to me as a Bounty; I am ſaved and bleſſed in God's predeſtinate Purpoſe, without any Works of my Will: Indeed, I am dead in Sins, and *can without him* do no good Thing, except he ſhould draw me thereinto: But he will make known his predeſtinate Purpoſe in me, and make me a Child of Grace through his outward *external* Reception, and pardon my Sins; *though I live wickedly*, yet I am a Child of Grace in his predeſtinate Purpoſe.

156. Concerning theſe Chriſt ſays, [o] *Make their Way a Snare and a Stumbling-block, that they may fall; and let their Light go out in the Midſt of the Darkneſs, and harden them in their own Devices; for their Ways are abominable.* Upon theſe paſſes the Predeſtination, for they were at firſt called, and were ſtill *all along* called, but they would not come.

[o] Pſal. lxix. 22, 23. Rom. xi. 9, 10.

157. And then thus ſays Chriſt, [p] *We have piped unto you, and you have not danced. O* Jeruſalem! *how oft would I have gathered thy Children together, as a Clockhen gathereth her Chickens under her Wings, and thou thyſelf wouldeſt not:* Thou wert caught in the Call of God, and haſt turned thyſelf from it into thine own Will.

[p] Mat. xi. 17.

Objection.

158. But then Reaſon ſays, They could not. Why could they not, being they were called? They cannot that are not within the Call; but who will ſay which they are?

Anſwer.

159. *The Devil* in them will not. [q] *He teareth the Word from their Hearts, ſo that they believe not, nor are ſaved*, as Chriſt ſaith; therefore in the Election and Predeſtination they are rejected: For the Election paſſes over them *till the Time of the Harveſt*; when the Corn is ripe, *when the Iniquity is full* to the Brim of the Meaſure; then, *when the Floor is fanned*, the Chaff remains behind, being too light in Weight.

[q] Luke viii. 12.

160. It is as Chriſt ſays: [r] *The Kingdom of Heaven is like a Sower which ſoweth Abroad good Wheat, and then cometh the Enemy and ſoweth Tares and Weeds therein; and when the Tares and Weeds grow up, it choaketh the Wheat that it cannot grow and bear Fruit:* Thus alſo it is with Man: *Many* a Soul is good Grain, but the Devil's Tares and Weeds deſtroy it.

[r] Luke viii. 5.

Objection.

161. Thou wilt ſay, That cannot be, becauſe Chriſt ſays, [s] *My Sheep are in my Hands, and none can pluck them away from me.*

[s] John x 28.

Anſwer.

And all this is true; ſo long as the Will or *Deſire* remains in God, the Devil cannot pluck them thence.

162. But when the Soul breaks itſelf off from God's Will, then is the Science or Root of the Abyſſal Will, wherein Chriſt dwells, obſcured, *dimmed*, or darkened; and Chriſt in his Members is crucified and ſlain, and the Temple of the Holy Ghoſt is made a Whore's Temple, underſtand it, as to the *Soul:* Not that Chriſt is ſlain, but his Temple, *viz.* a *Member* of him is ſlain.

163. For here is the Separation in the Election: The Election is *the Spirit of Chriſt*, which then paſſes away from this Soul; for his Voice is no more in the Soul, it has no more Divine Hearing; for it is without, gone forth away from God.

164. For Chriſt ſays, [t] *He that is of God heareth God's Word; therefore ye hear it not, for ye are not of God:* They have loſt the *Divine* Voice in them, and have received and taken in the *Devil*'s Voice *in Turba Magna*, in the [u] Great Turba.

[t] Johnviii 47.

[u] That is, the Great Tumult and Diſturbance whereby the Spirit of God in the Temple of Chriſt is deſtroyed by Sin.

The Eighth Chapter.

Of the Sayings or Texts of Scripture; how oppoſite they are to one another: How a Man is to underſtand them: Alſo of the Tree of Life, of the Knowledge of Good and Evil.

1. WE will repreſent this high Myſtery in an *Image*, or *Similitude*, for the Weak to conſider of; and ſhew how the Children of God, and then the Children of Perdition are 1. Generated from their Original; and then 2. How they are their whole Life upon Earth.

2. Conſider a Tree, which ſprings and grows from its *Ens* and Seed, in which Seed the Tincture of the Vegetation, together with the Subſtance of the Body, that is, of the Wood, lyes; and therein lye all the four Elements, together with the Stars, or *Aſtrum*, of the Conſtellations, as alſo the Power and Virtue of the Sun.

3. The *Seed* falls into the Earth, which receives it; for that is alſo a Subſtance of the Conſtellations and Elements.

4. And the Stars and Elements are a Subſtance of the *Spiritus Mundi*, of the Spirit of the World.

5. And the Spirit of the World, *Spiritus Mundi*, is the Great Myſtery, [x] *Myſterium Magnum*, viz. the formed, outſpoken, or expreſſed Word of God, out of the [y] Eternal Speaking.

[x] *Myſterium Magnum Externum.*
[y] *Myſterium Magnum Internum.*

6. And in the Eternal Speaking is underſtood the Separation or Diſtinction into Love and Anger, *viz.* into Fire and Light.

7. The ſeparable Things out of, or from the Speaking, is the Eternal Nature; and the Speaking in itſelf, is *God's Word*, which ariſes out of the Power, or Virtue of the *Wiſdom*.

8. And the Wiſdom is that Exhalation which is breathed forth or expreſſed from the *Trinity*, viz. God's *Perception*, wherein the Abyſs finds, feels, or perceives itſelf in the Abyſs or Ground.

9. And the Perceptibility or Inventibility, is the *one* only Eternal Will, which introduces itſelf in itſelf into a Science or Root to the generating, geniture or working of the *Deity*, which is itſelf.

10. Thus we ſee how the *Innermoſt* has ſhed itſelf abroad into an *Outwardneſs*; and how the Inward now hath its own generating and working, and ſo has the Outward.

[z] Everywhere preſent, or ubiquitary.

11. And there are eſpecially to be underſtood three Principles in this [z] omniſubſiſtent Geniture, wherein alſo is a threefold Life, and yet they are in one another as one; only each of them is *manifeſted* in its Property in itſelf, and the other not.

[a] Threefold Life, of Darkneſs, of Light, of the four Elements.

12. But if this [a] threefold Life is equally manifeſted as to one another in a Thing, ſo that the one ſees and apprehends the other, then that Thing is *divine*; for it ſtands in the Temperature.

13. For the firſt Life is the fiery, *viz.* the *natural* Life; the ſecond is the *lightſome*, viz. the yielding giving Life; and the third is the ſounding Life, *viz.* the diſtinct, palpable, or *working* Life.

14. The fiery gives *Separability*, and the lightſome gives *Ens* and *Subſtantiality*, and the ſounding Life gives Power and *Will*, that is, in the Subſtance it gives a *Vegetation*, and in the Life of the Fire and Light it gives *Reaſon*, Senſibility, and Thoughts.

15. The firſt Principle is the *fiery Life*, and the firſt Manifeſtation or Revelation of God.

16. And the ſecond Principle is *Light*, wherein the holy Life of the *Underſtanding*, together with the Original of Subſtance is underſtood, and is called God's Kingdom.

17. The third Principle comes from the *Power* of the Subſtance, and has its Beginning from the Power of Fire and Light, out of the fiery Exhalation breathing forth, or Expreſſion from the Fire and Light into a Form, and that is the Great Myſtery, *Myſterium Magnum*, wherein all lyes.

18. And that Form yet is no Image, but an *Ens* or Being; it is the Spirit of the World, *Spiritus Mundi*, which lays hold of and compacts the fiery Life in the hungry Science or Root, and introduces it into Diviſibility or Diſtribution of the working Power, and brings itſelf into a *Form* therein.

19. That is, the Fire Life takes hold of the given, yielded, or beſtowed Subſtance of the Light, and draws itſelf therein up into a *Form*; as a Man may ſee in Seed or Grain, as alſo in the four Elements, which all of them together are but one only Body of the Spirit of the World, out of the Great Myſtery, *Corpus Spiritus Mundi, ex Myſterio Magno.*

20. And we may clearly and eaſily underſtand how the Great Myſtery, *Myſterium Magnum*, to Evil and Good, lyes in *every* Thing.

21. Which Myſtery is in itſelf Good, and there is not the leaſt Print or Footſtep of Evil to be found in it but in its unfolding, in that it brings itſelf into Diviſibility or Diſtinction; then there comes to be a Contrariety and *Oppoſition* of the Properties, where one overpowers the other, and rejects or caſts it away for the Communion and Society of the

other, wherein we underſtand the great Myſtery of God; how it has gone with the *whole Creation.*

22. Conſider a Grain or *Seed* of a Tree, as is mentioned above; for therein the Great Myſtery lyes, according to the Property of the Seed: For the whole Tree, with the Root and Fruit thereof, lyes therein, and yet is *not manifeſted* while it is a Seed; but as ſoon as it is ſown into its Mother, the Earth; then theſe are manifeſted, and the Tree begins to put forth in the fiery Science.

23. Now the Earth cannot excite or kindle the *Ens* in the Seed, wherein the three firſt manifeſt themſelves, if the Sun, *viz.* the Light *did* not firſt kindle it; for the three firſt lye in the Earth ſhut up in the cold Fire.

24. But when the Sun kindles the Earth, then the hot Fire unfolds itſelf and creeps forth, out of which the Light of Nature ariſes; that is, it unfolds itſelf therein forth, and in that unfolding forth now is the Seed *received in.*

25. That is, the Power of the Earth there receives its dear Son in the Seed which is born of her, and receives him with Joy; for it is more noble than its Mother *as to the Subſtance.*

26. But now we are to conſider the fundamental Ground of the Earth, whether the three firſt, as to the Place whereinto the Seed is ſown, in its operative manifeſted *Ens*, is *alike* in Quality to the Seed, or no; if it be, then it receives the Seed as a dear Son, or Child, with Joy.

27. Likewiſe on the other Side, then the *Ens* of the Seed yields itſelf into its Mother the Earth, with great Longing and Deſire; for it finds its true Mother, out of whoſe Property it is born or generated; thus alſo the *Ens* of the Earth finds a very truely dear Son in the *Ens* of the Seed, and the one rejoices in the other, and ſo the *Vegetation* ſprings forth.

28. But if the *Ens* of the Earth in that Place be *unlike* in Quality to the *Ens* of the Seed, the Earth receives it indeed, but only as a Step-ſon; it does not bring its Joy and Deſire thereinto, but lets the *Step-ſon* ſtand: It may ſuck to itſelf an *Ens* out of its own true Mother, which is very deeply hidden in that Place; from which deep lying hidden, *many* a Seed periſhes, before it can reach the true Mother of its own Property.

29. And though the Seed receives an *Ens* from the Unlikeneſs of Quality, yet it ſtands in great *Danger* ſtill, before it can metamorphoſe its own Eſſence in a ſtrange *Ens*, and never becomes ſo good and luſty a Tree, as when the Seed is ſown into its right and true Mother.

30. For that *oppoſite Ens* is always againſt the Seed, and the Eſſences thereof ſtand in Strife; whence the Tree is ſo knotty, knurling, and crooked, alſo ſo ſmall and ſlender; and many Times, if an evil Conſtellation, Configuration, Influence, or *Aſpect* befall it outwardly, it bears evil Fruit, or elſe quite withers and dies.

31. For if the *Ens* of the Earth mingles with the oppoſite Conſtellation, Configuration, or Aſpect, and receives it, then the Earth rejoices in the Property of that Conſtellation or Influence, while they have a Will of the ſame or *like Property*, and will generate a new Son in their Conjunction or Mixture; and ſo then the Tree is forſaken by the *Ens* of the Earth, and withers, and brings forth evil, little, or no Fruit.

32. Now if we conſider the Growth and Vegetation of that Tree, we then find the *hidden Ground* of all ſecret Myſteries; for then firſt it receives the *Ens* of the Step-mother to itſelf, and gives its *Ens* to the Step-mother.

33. Which alſo receives the *Ens* of the Seed, but not with ſuch Joy as if it were a like *Ens:* It attracts indeed the *Ens* of the Seed to itſelf, wherein the Root exiſts; but there is ſoon an *oppoſite Will* in the three firſt of the Mother, whence the Root is knotty and burry.

34. Now in this Strife the Fire kindles in the *Ens* of the Seed by the Power of the Sun, in which kindling the Great Myſtery in the Spirit of the World, *Myſterium Magnum in Spiritu Mundi*, is manifeſted.

35. For it graſps the *Ens* of the Sun, and rejoices in the ſame, for the Power of the Sun becomes eſſential therein, and attracts the *Ens* of the Seed, from the Root up to itſelf, that it might generate a Fruit therein.

36. The Sun with its Power gives itſelf thereinto without Difference or Diſtinction as to *any* Seed; it loves every Fruit and Vegetation or Sprout, and withdraws itſelf from nothing; it wills nothing elſe, but to draw up *good* Fruit in every Herb, or whatſoever it is.

37. It receives them all, be they evil or good, and gives to them their beloved Will or *Deſire*, for it cannot do otherwiſe; it is no other Thing or Subſtance, as to what it is in itſelf, [than the very *Satisfaction* to every Deſire].

38. But we muſt rightly conſider how the Sun is alſo a Poiſon to the evil, and good to that which is good; for in its Power exiſts the *vegetative Soul*, and in its Power it alſo periſhes; which you muſt underſtand as follows:

39. If the Forms or Ideas of Nature in the firſt Three, in the Root of the Tree, are in the like or *agreeing Will* with the Mother of the Earth, then the Earth gives to the Root with great Deſire, its Power, Virtue, and Sap; and then the Sun's Power or Virtue rejoices therein, and haſtens the Growth or *Vegetation*.

40. But if the Earth and the Root be *oppoſite* one to the other, then is the Earth's Power and Virtue withheld from the Root; and if then the Sun, with its Beams of Light, kindles the [b] Root and the Tree, then the three firſt kindle themſelves, viz. *Sulphur*, *Mercurius*, and *Sal*, therein, in their Malignity, and burn and ſcorch the *Ens* of the Sun, and dry up the Water, and ſo the Stock or the Branches wither.

[b] Or, Wonders in the Tree.

41. But when the three firſt can obtain the Sap of the Earth, they continue in the *Likeneſs* of Harmony, and awaken not themſelves in the Strife; then they agree with the Beams of the Sun's Light.

42. As we ſee alſo in the Myſtery in the Spirit of the World; when the *fiery Property* heaves itſelf up aloft, and that the Sun kindles it, what droughthy Heat exiſts, ſo that Herbs and Graſs cannot ſpring.

43. Moreover, we ſee in this Figure how it goes in the growing of a *Branch*; when the Stalk or Stem ſprouts up, then the Strife in Nature riſes up with it: For when Nature is kindled in its Temperature, then it ſtands without ceaſing in the Separation or *Diſtinction*.

44. The Power and Virtue of the Sun would always caſt away the Malignity of the three firſt from itſelf; and they alſo run on apace in their *own* Will; from which Separation, and departing from one another, the *Twigs* preſs forth and ſpring from the Stock.

45. For in the Winter the Cold ſhuts them in with their Strife, and ſo when the Spring-time comes, that they can but juſt attain the *Heat*, they then enter into Strife again, and the Strife preſſes forth into the Branches and Twigs, as a Man may ſee by a *Year's Shoot* or Growth in every Tree.

46. So now we are to conſider of the inward Ground, as alſo of the driving or *putting forth* of the Branches; for we ſee that one Branch grows great and bears Fruit, and another withers: And this we underſtand to be in the Separability of Nature *in Spiritu Mundi*, in the Spirit of the World, wherein every Property will compact itſelf into its own ſelf in the *Ens* of the Tree, and forſake the Harmony and Equality.

47. Which now preſs forth from the like Harmony, in their Pride above one another in the Fire's Might; and will *not* remain ſtanding in the Will of the Sun in the Tempe-

rature, we ſee how they are ſtunted or ſtifled in their putting forth, when they are preſſed forth, or ſprouted from the Stock.

48. For that Science in that Property has brought itſelf into its own Self-will, and will in Pride preſs forth ſooner or *earlier*, than the other that are in the Harmony, and has not Power and Virtue enough to *ſupply* itſelf.

49. And ſo when a ſtrong Conſtellation from the Stars, or *Influence* of an Aſpect from without, penetrates into this proud Twig, and ſearches, ſifts, and tries it, whether it be out of or from the equal or like Harmony or no, and it becomes tainted, infected, or poiſoned, and *withers*, for it is an apoſtate ſeparated Twig, and ſo the Heat of the Sun, in the Spirit of the World, dries all ſuch Twigs.

50. But the other Branches come from the Temperature, and from the Power and Virtue of the Sun's extracting, wherein the Sun rejoices in the Properties, and tempers the Properties, and draws forth itſelf in them; and the Sun draws thoſe Branches in their Power or Virtue groſly or *ſtrongly*; for the Properties ſtand in their Will or Deſire.

51. We ſee further how the Properties of Nature in the Branches, when they grow, are deſtroyed by outward Accidents and *Occaſions*, viz. from the Configurations and Aſpects of the Stars; alſo from impure Air, whereby the Sun cannot help them with his Beams, ſo that they are knotty, crooked and burry; alſo many a Branch is thereby *blaſted*, withered, and falls off.

52. And as it goes with the original Springing and Vegetation of the *Tree*, it alſo goes with the original Springing, Growing, and Vegetation of Man: Although Man in the Properties of Nature in the Light is higher than the Vegetation or Growth from the Earth; yet it is all in one and the ſame Order and Courſe; for it goes out of one and the ſame fundamental *Ground*, viz. through the outſpoken or expreſſed Word of God; wherein the Divine Speaking *in Myſterio Magno*, in the Great Myſtery, *co-works*,

53. Only that Man, in the *Ens* of his Body, is in a higher *Degree* of Pre-eminence than the Earth is, and the Fruit thereof; and as to the Soul, it is yet higher ſtill than the Spirit of the World: But yet all proceed in their Original out of the ſame fundamental Ground, and yet they ſeparate themſelves aſunder, and compact or compoſe themſelves into *ſeveral* Beginnings in the Creation.

Of God's predeſtinate Purpoſe.

54. GOD's only predeſtinate Purpoſe is his Eternal *Speaking Word*, which he ſpeaks or expreſſes through his Wiſdom, out of his Power in the Science, into Separation or Diſtinction, to his Manifeſtation or *Revelation* of himſelf.

55. He has no other predeſtinate Purpoſe in him, nor can it be that he ſhould have any other predeſtinate Purpoſe more; for if there could, then there muſt be ſomewhat *before* him, from whence he has the Cauſe of his predeſtinate Purpoſe.

56. Therefore now the ſpeaking of his Power, to his Self-manifeſtation of the one only Divine predeſtinate Purpoſe, is *not* a commencing, beginning, predeſtinate Purpoſe, but a *generating* predeſtinate Purpoſe.

57. And the predeſtinate Purpoſe of the Word is the *Science* of the Separability, or Diſtinction and Formation of the one only Divine Power.

58. Which Separability and Formation of the only God into his *Trinity* has from Eternity ſpoken forth or expreſſed itſelf into a Beginning through the Word, *viz.* into an *Ens* of all Properties of the Separability or Diſtinction, ſo that all Separabilities lye in one another.

59. And that which is outſpoken or expreſſed is the *Myſterium Magnum*, the Great Myſtery, and the true only predeſtinate Purpoſe of the Word.

60. The Word deſires no more but to manifeſt its own *holy Power*, through the Separability or Diſtinction; and in the Word, the *Deity* becomes manifeſt in the Separability or Diſtinction, through the Fire and Light.

61. Thus theſe two, *viz.* the Word and the *Myſterium Magnum*, the Great Myſtery, are in one another as Soul and Body; for the *Myſterium Magnum* is the Subſtantiality of the Word, wherein and wherewith the inviſible God in his Trinity is manifeſted, and becomes manifeſted from Eternity in Eternity; for of what the *Word* is in its Power and Sound, of that the *Myſterium Magnum* is a *Subſtance*, it is the eternal ſubſtantial Word of God.

62. But now underſtand us right: The ſpiritual ſounding Word is the Divine *Underſtanding*, which has, through the *Myſterium Magnum*, viz. through the Eternal Subſtance of the Word, expreſſed, or ſpoken forth itſelf, in a Formation into a Beginning and Time.

63. And the Separabilities or Diſtinctions which lye in the *Myſterium Magnum* in a working *Ens*, the Eternal Speaking Spirit has made manifeſt, ſo that it is a *moving*, compacting, generating Life; and that is the Spirit of the outward World.

64. Its moving is the creaturely Life, the four Elements are its Subſtance, the Science of Separability or Diſtinction in the Spirit of the World, is the *Aſtrum* or Stars, wherein the vegetable Life ſtands.

65. This Eternal *Myſterium Magnum*, Great Myſtery, has, in the Beginning of its Separability, divided and ſeparated itſelf by the outſpeaking or expreſſing of the Word of the Deity, *viz.* has ſeparated the ſubtile *Ens* from the groſs, coagulated, congealed *Ens*.

66. The ſubtile *Ens* is the *Aſtrum* or Stars, *viz.* a Quinteſſence, and the groſs coagulated concreted *Ens* is a [c] Rejection, that is, the Earth, Stones, and Metals.

[c] Extruſion or Excrement.

67. The *Rejection* is made, that there might be in the Spirit of the World a Clearneſs, *viz.* a ſhining ſenſible Life.

68. The Rejection is alſo of a twofold Property; as 1. A *ſubtile*, from the Power of the Light in the Word; and 2. A *groſs*, according to the Compaction of Darkneſs in the Original to Fire.

69. By the *groſs* is the Earth underſtood; and by the *ſubtile*, the Power in the *Ens* of the Earth; out of which Power in the Separation or Diſtinction, Herbs, Trees, and Metals grow; alſo all Fleſh comes out of the ſubtile *Ens* of the Earth; all whatſoever is only from Time, and in its Life ſtands in the Spirit of the World, all that has its Body out of the *Ens* of the ſubtile Earth.

70. This Spirit of the World, together with the Configurations or Stars of its Science, and with the ſubtile Body of the Fire, the Water, the Air, and with its Fixedneſs of the Earth, and whatſoever is therein contained: All this now is the outſpoken or *expreſſed Life and Subſtance*, out of the inward Eternal Myſtery, *viz.* out of the inward ſubſtantial Word of God.

71. Which Eternal Word of God in the inward Ground dwells and works in the *holy Power* and Virtue; and with the Beginning of this World has, through the inward Myſtery, outſpoken or expreſſed itſelf into an outward Myſtery.

72. And out of that outward Myſtery the whole Creation of the outward World proceeds, and is included therein, as in its *Mother's* Body or *Womb*; wherein the Eternal Word, with the Science of Separability or Diſtinction out of the Powers, has introduced itſelf into a *figured Life*.

73. This outward *Myſterium* of the formed Word is now in a Wheel or Orb, like a moving Sphere or *Clock-work*, ſhut up or included with its generating Life, wherein the

Properties are wreſtling for the *Primacy*, ſuddenly one is aloft, quickly the other, the third, fourth, fifth, ſixth, and ſeventh; as is alſo to be underſtood concerning the proceeding forth of the *ſeven* Properties.

74. Very ſuddenly the Spirit in the Fire overcomes, whence *heat* exiſts; as ſuddenly that in the Water, whence it *rains*; ſo that in the Air or Wind, whereby it lifts or *raiſes* itſelf up; and that in the Earthlineſs, whence *Cold* ariſes.

74. What one Property builds up, another pulls down and deſtroys; what one Property yields or gives, the other hardens, ſtops, or hinders [d] the giving, ſo that it periſhes; the one gives a *good Ens* and Will, the other gives or puts an *evil Ens* into a Thing, and hinders the good, that the one may be manifeſted in the other.

[d] Melting or ſoftening.

76. Into this outward Myſtery of the Properties, in which the Separability or Diſtinction of the outſpoken or expreſſed Word is underſtood, has *God* now inſpoken or *inſpired* the Light of Nature, *ex Myſterio Magno*, out of the Great Myſtery, through and out of the Power of the Eternal Light; ſo that in every evil *Ens* there lyes a good fundamental Ground, *viz.* a good Power or Virtue out of the holy Word; and no Evil is *alone* without the Good.

77. Moreover, God has given or put the *Sun* into the Properties of the outward World, to be a good working or active Life; ſo that all Things may compact themſelves therein, and bring themſelves into a Likeneſs or Equality of Strife, or ſtruggling, and be able to *grow* and bear Fruit.

78. And yet though the Light of Nature out of the Divine Power co-works in every Thing, and alſo that the Sun from without externally gives itſelf and preſſes into *every* living and vegetable Thing; yet nevertheleſs the fiery Property in the Wrath is ſo *ſtrong*, that the Properties impreſs and compreſs themſelves ſo hard and cloſe, from the Power of the Darkneſs, that many living Creatures and vegetable Plants muſt live in the *Malignity*; for the Hunger in the dark Impreſſion or Compreſſion is ſo ſtrong, that it keeps all Creatures in its Power.

79. [e] Now this working Subſtance in the Properties together with Light and Darkneſs, wherein the whole Creation is compriſed, is now the *only* predeſtinate Purpoſe of God's Word; namely, that it may *generate Life*, viz. Animals and other Creatures, and introduce the outſpoken Word into Images or Repreſentations, that every Power in the Science of the Separability or Diſtinction may ſtand in a Life and *Image*, both according to the Property of the Light's Power of the holy Word, and according to the Fire's Power.

[e] The firſt predeſtinate Purpoſe of God.

80. But the Light is given to all Things for a *Temperature*: Not that the Light ſhines outwardly alone to the Thing or Subſtance, but it is within every *Ens* co-operatively, in all that live and grow; and *therefore* no Creature has Cauſe to complain of his Creator, that he has created it to be evil.

81. Only, 1. the *Wrath* of Nature makes a Thing *obdurate*, and hinders the Power of the Light.

82. And 2. in the ſecond Place, the *Curſe* ſo hinders, that the holy Tincture of the holy fundamental Ground of the Speaking Word in the Eternal Light, becauſe of the Devil's, and alſo of Man's and the Creature's Vanity, is gone back into itſelf, and now gives itſelf * only into that which brings itſelf into an Image or *Reſemblance* of the Light's Power, and will not co-work with that Science which gives itſelf up into the Wrath of the Darkneſs. [to be like that].

* Note.

83. And the Cauſe is this: That the Darkneſs otherwiſe graſps the holy Power and brings it into its own Malignity; and then it is as the Scripture ſays, [f] *With the perverſe, thou art perverſe, and with the holy thou art holy.*

[f] Pſalm xviii. 25, 26.

84. As the Sun muſt * ſuffer that the Thiſtle devour its good *Ens* into its own prickly Property, and make uſe of it for its *Prickles*; and therefore the higheſt Tincture

* Againſt its Will.

will not give itſelf into the Falſehood or Malignity of that Science or Root, wherein the eternal, abyſſal, unfathomable Will is turned into an Image or *Reſemblance* of the dark World's Property.

[g] The ſecond predeſtinate Purpoſe of God.

85. [g] Now the other, or ſecond predeſtinate Purpoſe of God through the ſpeaking Word of God, wherewith God would manifeſt himſelf through the *Myſterium Magnum*, the Great Myſtery, is the moſt dear *holy* Name JESUS.

86. When Man had turned himſelf away from God into the Creature, he then loſt the *Voice* of God; and therefore God ſpake in, or inſpired it again in Grace in the Seed of the Woman, with the imprinted or inmodelled Name JESUS, *viz.* with the ſecond predeſtinate Purpoſe out of the Divine Ground.

87. The *firſt* predeſtinate Purpoſe, concerning Nature and Creature, is from the Father's Property: The *ſecond* predeſtinate Purpoſe, to relieve, redeem, and deliver Nature from the Curſe and Torment, is the Name JESUS, *viz.* the higheſt Tincture of the *Divine Power* to manifeſt the ſame through the outſpoken or expreſſed Word in the Property of the Good, that lyes Captive in the Evil.

88. This Name JESUS, *viz.* the predeſtinate Purpoſe of his *Love* has God inſpoken or inſpired into the Mother of *all* Men; and as a living Power incorporated it into an Eternal Covenant.

89. And he fulfils that Covenant with the Introduction of the Divine *Ens* into the human Property; ſo that now, as all bring with them into the World the Curſe and Perdition, wherein all [h] *are Children of the Wrath of God*, and are ſhut up under the Wrath; ſo alſo all bring with them into the World the Covenant of Grace in the incorporated Name JESUS.

[h] Eph. ii. 3.

90. Which Covenant God has confirmed and eſtabliſhed in Chriſt, with the Seal of *Pædobaptiſm*, or Baptiſm of Infants; and to thoſe of old, by the *Circumciſion* of the Foreſkin.

91. Therefore now know that God has manifeſted no other predeſtinate Purpoſe through his Word, than the fundamental Ground of the Creation, *viz.* the Nature of the Separability or *Diſtinction*, wherein the predeſtinate Purpoſe to Evil or Malignity takes its Original.

92. Wherein the Science of the abyſſal Will introduces itſelf in the fiery Separation or Diſtinction, as to one Part into the Power of *Light*; to the other, into the *fiery* Property of Painfulneſs; and a third, into the *Phantaſy*, according to Fire, Light, and Darkneſs, *viz.* into Self-Pride, as *Lucifer* and *Adam* did.

93. But yet whatever is ſeparated or diſtinguiſhed into the Power of the Light, is good; and whatever remains ſtanding in the Temperature, at the fiery Separation or Diſtinction, to that the higheſt Tincture *of Power* unites itſelf; but to the other in the Separation, the Tincture *of the Sun* and of the Spirit of the World unites itſelf.

The Expoſition of this Similitude.

94. FROM this Ground now we will expound the Similitude of a Tree in Man, concerning his *Propagation* to Good and Evil, and ſhew, 1. What the *predeſtinate* Purpoſe of God is; as alſo the *Drawing* of the Father in the Good and the Evil; as alſo, 2. How the Predeſtination or *Election* is concerning Man; and after that compare it with, and examine it by, the Sayings or Texts of *Scripture*.

95. Man is brought out of the predeſtinate Purpoſe both of the *Beginning* of the Eternal temporary Subſtance, and introduced into an Image, both out of the ſpeaking and outſpoken or expreſſed Word, in which the ſpeaking Word of the very Separability

or *Diſtinction* itſelf lyes; for [i] it is as to the outward Body an *Ens* of the four Elements; and as to the outward Life an *Ens* of the Spirit of the World; and as to the inward Body it is an *Ens* of the Eternal Word of God, *viz.* the *holy Myſtery* of the ſubſtantial Power of God. [i] The Word of Separability.

96. Yet as to the inward Spirit it is in two Properties, *viz.* the *creaturely Soul* is out of the Father's Nature, *viz.* out of the Eternal Separation or Diſtinction of the Word of God into Light and Darkneſs.

97. This Property is the *Self-hood* of the creaturely Soul ſpringing out of the Ground of the Eternal Will.

98. The other Property is the true *Divine Property* in the Power of the Light, that is, CHRISTUS, *Chriſt*, in whom the Name JESUS is manifeſted; and that is the true Eternal *predeſtinate Purpoſe* of God, before the Foundation of the World; wherein the Soul was yet no Creature, but only an *Ens in Myſterio Magno*, that is, a Being in the Great Myſtery.

99. This other or ſecond Property was in Man in the Beginning, *before* Sin manifeſted in JEHOVA; but when the Soul brake itſelf off from thence, and turned itſelf into the Creation, then the creaturely Soul was *ſpeechleſs* as to God, and therefore the predeſtinate Purpoſe in the holy Name JESUS put forth itſelf as a Dowry or Free-Gift of Grace, and entered into the Light of Life.

100. This Free-Gift of Grace is *not* now the creaturely Soul's *own ſelf*; the Soul has it not from a *natural* Right, but it ſtands in the Soul in a Center of its own, and calls the Soul, and preſents itſelf for a *Pledge* to it, to manifeſt itſelf therein.

101. The Soul ſhould ſtand ſtill from all Imaginations of the earthly Creatures, and not bring an earthly *Ens* into its Fire-Life; whence a falſe or evil Light exiſts; and then will this *Divine predeſtinate* Purpoſe in the higheſt Tincture, out of the holy Love-Fire, manifeſt itſelf with the *holy Light*.

102. In the ſame Manner as Fire thoroughly enlightens the red hot Iron, ſo that the Iron ſeems to be *mere Fire*; and ſo alſo this Love-Fire of this predeſtinate Purpoſe of the *Free-Gift* of Grace, changes the Soul into its own Property, and yet the Soul retains its Nature, as the Iron in the Fire retains its Nature.

103. *Firſt*, Every generated Child of Man and Woman has this Free-Gift of Grace in its inward Ground, [k] *in the Light of Life*, preſented to it. [k] John i. 4, 9.

104. It preſents itſelf for a Pledge to every Soul, and reaches forth its Deſire the *whole Time* of a Man's Life towards the Soul, and calls it, ſaying, [l] *Come hither to me*, and go forth from all earthly Imaginations and Deſires in the Wrath, out from the Phantaſy. [l] Matt. xi. 28.

105. *Secondly*, On the other Side there ſtands in every Soul, as ſoon as its Life begins, the fierce wrathful awakened *Anger* of God in the Eſſence of the Separability or Diſtinction, wherein alſo lyes the introduced Poiſon of the Serpent, with the Devil's Deſire.

106. And *Thirdly*, Every Seed of the Body, according to the outward World, ſtands in the Power, and under the Authority of the Spirit of the World, in the Conſtellation, or *Configuration* of the Stars; for as the great Clock-work or Machine ſtands in the Figure at that Time, ſuch a Figure alſo the *Spiritus Mundi* gives it in the Property and Condition of the outward Life; and ſuch a *Beaſt* it models, faſhions, or frames it, in the Property of the outward Life; for the Spirit of the outward World, out of the four Elements, can give or afford nothing elſe but a Beaſt.

107. And ſuch Beaſt exiſts from hence, in regard the whole Creation *lyes in Man*, and that he has in the Fall gone out from the Temperature, and introduced himſelf into the *earthly Deſire* and Imagibility or Imaginations, ſo that the Spirit of the World in him is become manifeſt with its Separability or Diſtinction.

108. And ſo now it diſtributes itſelf always in the Beginning of *every Child's Life*, in the Figure, as the Star's Conſtellation or Configuration ſtands in its Wheel, Sphere, or Scheme; ſuch an Image or Repreſentation it makes in the Property or Conſtitution out of the *Limus* of the Earth, *viz.* in the four Elements.

109. From whence many a Man from the Mother's Body or Womb, according to the outward Man, is of the *Condition*, or Kind of a malignant, evil, venomous, poiſonous Serpent, or of a Wolf, a Dog, a Toad, a fly Fox, a proud Lion, a filthy Swine, a haughty Peacock; alſo of a ſelf-willed ſtubborn unruly Horſe, or *elſe* of the Condition of ſome good gentle tame Beaſt, all as the Figure is *in Spiritu Mundi*, in the Spirit of the World

110. Thus alſo that Conſiguration or Conſtellation out of the outward predeſtinate Purpoſe of the formed Word, *conſtitutes* many good, gentle, rational, diſcreet, and underſtanding Men, alſo in worldly Honour, Proſperity, and Happineſs, and many in Poverty, Miſery, and Adverſity; for Folly, Malice, Knavery, and a baſe Will and Diſpoſition to all Kind of Villainy and Abomination.

[m] Col. iii. 5. 111. Whereupon many a Man, [m] *if he does not continually* ſlay and *mortify* the earthly, implanted, innate, ingrafted Beaſt, and break the malignant or evil Will with the Divine *Free-Gift of Grace*, falls into the Hands of the Hangman.

112. Now behold, O Man, the outward predeſtinate Purpoſe of the formed, and outſpoken, or expreſſed Word brings this to thee, wherein Evil and Good lyes; wherein the Science or *Root* of the Seed in the Beginning of the Life, ſeparates or diſtinguiſhes itſelf into a Property or Condition.

[n] The drawing of the Father, according to Love and Anger. 113. And herein now lyes the [n] drawing out of the Father's Property to Evil and to Good; into whatſoever *Ens* the Life has conſtellated or conſtituted itſelf, juſt ſo that very Conſtellation draws it into its Likeneſs or *Reſemblance:* Like will always dwell with like.

114. As an honeſt virtuous Man chooſes to dwell with the honeſt and virtuous, and a Scorner with a Scorner, a Thief with a Thief, a greedy Glutton, Drunkard, Gameſter, Whoremonger, and ſuch like, with Companions *like themſelves*, their Nature out of the Property of God's Anger draws them to it.

115. Thus alſo the *actual* Sins of the *Parents* come together in the Property, for every Child is generated out of the Seed of the Parents; ſuch as the Parents are, ſuch is alſo the Child; yet oftentimes the Conſtellation or *Configuration* alters it powerfully with Authority, and conſtrains it in its Power and Might, if it be ſtrong.

116. Now behold and conſider, 1. That is the drawing of the *outward Life*, when God [o] Rom. ix. 18. ſays, [o] *Whom I harden I harden:* 2. Thus the outward Man is hardened; nay, even honeſt, virtuous, diſcreet, underſtanding Men are drawn to Humility or Lowlineſs, and to Pride or Haughtineſs.

117. 3. That is God's predeſtinate Purpoſe, according to his Anger, which Man has awakened in himſelf; for it is the *outward generating* Word of God, through which God acts with the outward Creature, as he has apprehended or conſtituted them in his Machine or *Clock-work*; through which Clock-work he alſo manifeſts his *Glory*, both as to Fire and Light, as to Underſtanding and Folly; that the one may be manifeſted in the other, and that it may be known what is good.

118. But now this Clock-work of the outſpoken or expreſſed Word, *is not God himſelf*; it is only an *Image* of him, *viz.* the outward ſubſtantial Word, wherein he has included the Creation, as alſo created it out of the ſame.

119. For out of the *total Divine* Property no Creature can come; for that has no Ground nor Beginning.

120. Neither can it otherwiſe bring itſelf into any Beginning or Formation, but through the Word of Power, through the Separation or *Diſtinction*, and out of the

Separation or Diſtinction of the Speaking, wherein the Speaking muſt introduce itſelf into Nature, elſe the *Word* would not be manifeſted.

121. The inward Property, or Diſpoſition of the Soul, lyes now in the firſt created Configuration of the Stars or Conſtellation, in the *Eternal* commencing Ground, that is not co-imaged or framed together in the outward beaſtial Conſtellation or Configuration of the Stars.

122. For the ſouliſh Science or Root has one Manner of Form by itſelf, like a magical Fire-Source, and ſeparates or diſtinguiſhes itſelf in the very Life itſelf, in the *Figure* of the Body.

123. Wherein lyes now the Ground of the Eternal Nature, and is capable of Good and Evil; for it is the Cauſe of the Fire and of the Light; but it lyes faſt and hard bound in Sin.

124. For herein lyes the *inherited*, original, or innate Sin in the Center of Nature, wherein the Devil has gotten a Habitation: And here now lyes the inherited propagated Sins from the Parents and grand Parents, as an evil Poiſon, concerning which God ſays, [p] *He will viſit, reprove, or puniſh them upon the Children, unto the third and fourth Generation or Deſcent:* Alſo herein lye the Well-doings of the Parents and God's Bleſſing, which come upon the Children. [p] Exod. xx. 5.

125. Theſe Properties conſtellate themſelves alſo into a Figure after their Kind, wherewith the *Soul figures* or faſhions itſelf either into an Image or *Diſpoſition* of an Angel or a Devil.

126. And here lyes now the heavy or hard fundamental Ground upon which the Election or *Predeſtination* of God looks, and expects what Kind of Angel ſhall be therein; yet there is no Concluſion made upon it.

127. For the Free-Gift of Grace ſtands in the inward Ground, and unites itſelf with or to the Center of the Science or Root of the Abyſs of the Soul, *viz.* with, or to the Will of the Eternal Father.

128. Here Chriſt *prays* for the poor captive Soul, as the Scripture ſays; for, the Soul lies in the Bands of God's Anger, and is hardened in its Sins.

129. And here the Life draws itſelf or penetrates *through Death*, and ſifts the Soul, to try whether there be any little good Spark therein, that is *capable* of the Divine Power and then it is *drawn*.

130. For Chriſt wills to be manifeſted, and ſo the Wrath of Nature wills alſo to be manifeſted: and thus theſe *two* predeſtinate Purpoſes in the formed Word ſtand in Strife about Man, *viz.* about the Image of God.

131. The Kingdom of Grace in the Light would *poſſeſs* it, and manifeſt itſelf therein; and ſo the Kingdom of Nature in the Wrath of the Fire, in the Separation or Diſtinction of Nature, would alſo have it, and manifeſt itſelf therein; and both theſe lye in the *formed Word*, viz. the Father's Property *in the Wrath*; *and the Son's Love-Property* in the Light.

132. Now obſerve this beforementioned Figure and Similitude of a *Tree:* The Woman is the Ground or Soil, and the Man is the Grain or Seed to the human Tree that is ſown.

Objection.

133. Then ſays Reaſon, God brings and joins them together, as he will have them to be.

Anſwer.

Yes, that is right; but it is through his predeſtinate Purpoſe; which he in the Word, through the great *Clock-work* or Machine of Nature, has compriſed in a Government;

the Conſtellations or Configurations of the Stars in the Clock-work *drew* them together.

134. But moſt of them are drawn together through their own *Self*-will, wherein the human Will, which is out of the Eternal Ground, conſtellates itſelf, and ſo then the outward Conſtellation is *broken*.

135. Which we perceive by this, that the Rich conſtellate themſelves with the Rich, alſo the Noble with the Noble; elſe if the Conſtellation of the *Spiritus Mundi* were not broken, then would many a poor *Serving-maid* be matched with a *Nobleman*, which *in Spiritu Mundi*, in the Spirit of the World, do outwardly conſtellate one with the other.

136. But the human ſelf-framed ſouliſh Conſtellation, out of the higher Ground, is *mightier* than the Conſtellation in *Spiritu Mundi*; therefore it goes oftentimes for the moſt Part according to the Conſtellation of the *Soul*, which excels the outward World in Might and Highneſs; even as it lyes in *the Sower* to ſow his Seed or Grain where he pleaſe, though perhaps other Ground were more capable and better for it.

137. But if the Soul gives up its Will to God, and does not *conſtellate* itſelf in its own Courſe or Order, but commits itſelf to the predeſtinate Purpoſe of God, then is the Man's, or maſculine, and the Woman's, or feminine Tincture, caught hold on *in the Word*, and is conſtellated in the right Divine Ordnance, according to the Soul in *Myſterio Magno*, in the Great Myſtery; and according to the Body *in Spiritu Mundi*, in the Spirit of the World; and then there is awakened in it a [q] Life, according to the Property of the true Similitude, or Likeneſs of Quality.

[q] Love or Body.

138. And then if a Man follows it, and *reſpects not* Riches, Nobility, or Beauty, and courtly Garb and Behaviour, then its own Conſtellation, which it has from Nature, gets the right true Similitude, and it is a *Soil* that is acceptable to the Grain or Seed, and then the Striſe does not ſo ſuddenly elevate itſelf in the Fruit; for they ſtand one with another in the Equality and Likeneſs, and there can the inward and outward Sun the better conſtellate with and in the *Fruit*.

139. But Men ſee plainly how it goes in the World in what Nature brings and binds together; that oftentimes two young People conſtellate together in the *higheſt Love*, which is done out of the great predeſtinate Purpoſe of the true Conſtellation in the Spirit of the World, in the formed Word, yet the Parents and *Friends* diſagree, becauſe of the Diſparity of the Parties in Poverty, Riches, or Birth.

[r] Gen. vi. 2, 3.

140. According as God ſays to *Noah*, [r] *The Men will not ſuffer my Spirit to draw them; but take to Wives*, and lye *with the Daughters of Men, according as they are beautiful*, rich, and noble, which is all of Man's Contrivance.

141. Whence it is that from them proceeds *mighty* Potentates and *Tyrants*, Kings and Rulers; againſt whom God ſets the [s] Flood or Deluge of his Anger in their *ſelf*-framed Conſtellation, to meet with them, and [t] *hardens* their own Self-Will.

[s] *Sund-flut*, Flood for Sin. [t] And deſtroys them by bringing Deſtruction upon their Heads.

142. Whereupon many People are compelled in reſpect of Highneſs and Riches to *match* and couple together, and afterwards become *Enemies* to one another, and all their Lives wiſh in their Minds and Hearts the Divorce, Separation, and Death of each other.

143. And theſe will now introduce their Tincture in their Seeds in a *Conjunction* into one another to the human Life of a Child, the Woman being the Ground or Soil, and the Man ſowing the Grain or Seed.

144. And ſo when the two Tinctures ſhall enter one into the other, and *tranſmute* themſelves into one, *viz.* into the feminine and maſculine Seed, that the *Ens* ſhould introduce itſelf into a joyful Likeneſs, then they are unlike and diſlike in Will; the Ground there receiving the Seed or Grain as a Step-Son.

145. The Ground muſt indeed receive the Seed or Grain, for it preſſes thereinto, and draws the *Ens* out of the Ground into itſelf; but the Ground gives it not its Good Will.

146. Whereupon the *Ens* of the Seed is to ſeek for the Agreement and *Likeneſs* in the feminine Seed, which then lyes too *deep* ſhut up in the Conſtellation, and it can reach it but very *weakly*; whence Barrenneſs, and the loathing of Nature exiſts.

147. And although it be ſo that the Grain be rooted in the feminine Tincture of the Ground, yet the outward Conſtellation in the Spirit of the World, in the true Ordinance or Courſe of the formed outſpoken Word is diſpleaſed or angry, and *hates* it; for it ſtands not in the Figure or Condition of Joyfulneſs in the *great Clock-work* or Machine of Nature.

148. And it very ſuddenly brings its hateful malignant Beams, *ex Turba Magna*, out of the Great Turba, with it into the Formation of the Creature, whereby many a Fruit periſhes *before it attains Life.*

149. Now what Kind of working can be here in the Center of Nature, to the producing of Life, I offer to Reaſon to conſider of: Alſo to conſider how Nature in its Contrariety and Oppoſition *hardens itſelf:* What Kind of ſouliſh Fire it awakens and generates in itſelf ought well to be conſidered: Concerning which the Scripture ſays, *God's* [u] *Anger hardens them, that they cannot come to the true holy Light.* [u] John xii. 40.

150. For whatſoever Property and Condition the ſouliſh Fire is of, juſt *ſuch* is the Light that ariſes out of it; and in the ſouliſh Fire the Life conſiſts.

151. And therefore ſays the Scripture, [x] *With the holy thou art holy, and with the perverſe thou art perverſe; ſuch as the People are, ſuch a God they alſo have.* [x] Pſal. xviii. 25, 26.

152. The Light of Nature, wherein *the* [y] *Voice of God in Paradiſe*, in the Seed of the Woman has incorporated itſelf again, in which Chriſt is conceived and generated, ſtands now in the inward Ground, and ſhould manifeſt itſelf through the *kindled* Soul's Fire, and enter in with, and work in, the Light of the Creature. [y] Gen. iii. 8.

153. The Soul ſhould now *ſtand ſtill* to the Spirit of Chriſt, that the ſame may work in it; though it (underſtand the ſouliſh Property or Condition wherein the Soul's Fire burns and becomes living) is in the *Wrath* of Strife.

154. And here now is the drawing in the Wrath, and alſo the drawing of Chriſt through the Light of Nature; and it is here rightly ſaid, [z] *to what* the Science or Root of the abyſſal Will, out of the Ground of the Eternal Nature in the ſouliſh Property, turns in, and *gives itſelf up in Obedience for a Servant, it is a Servant to that; whether it be to the Anger of God in the Wrath* of the Eternal Nature; or *to the Life of Chriſt in the Grace*, as St. *Paul* ſays. [z] Rom. vi. 16.

Objection.

155. But ſays Reaſon, The ſouliſh Eſſence *cannot* do this; it muſt endure what God does with it; beſides, it is periſhed, and inclined or diſpoſed to the [a] *Wrath.* [a] Sin and Wickedneſs.

Anſwer.

156. Indeed, in *Self* it cannot do this: But *Chriſt*, who *aſſumed* the ſouliſh Property, has *broken* to Pieces the Wrath and the *Turba* of the falſe Will with the Love, and introduced his Love into the creaturely Word, and has given it to the *Ens* of the Soul for a *Help.*

157. And it lyes barely in this, in what *Property prevails* over the other, whether the Light-fiery, or the Anger-fiery; *God's Love, or Anger.*

158. For the *Ens* to the Soul has *yet no Underſtanding*, but the *Ground of the Will* has it, out of the abyſſal Eternal Will to the generating of the Place or City of God, wherein the Father's abyſſal Will generates the Son, viz. *the Power and Virtue.*

159. In this abyſſal Will ſtands the *Ens* of the Soul: God will have from it, that it ſhould *generate* Divine Power and Virtue; and though after its Fall it cannot do this in

its *own Ability*, yet *therefore* he has incorporated the Kingdom of his *Grace* into it, and manifeſted it in the *Name* JESUS.

160. Therefore now if the ſouliſh abyſſal Will yields, applies, or unites itſelf to the Spirit of Chriſt in the *inward* Ground, then Chriſt takes hold of it and draws it up into himſelf; and *therein* the Ability exiſts, that it *can* do this.

161. For the Eſſence of the Anger is by the incorporated *Voice* of the Divine Love ſhivered; and the Spirit of Chriſt preſſes through the Light of Nature in the *ſouliſh* Property, and works in it, as the Light of Nature works in the Earth in the Seed of a Tree, and preſſes in, that the Seed *may* be rooted in it.

162. And this preſſing in of Chriſt's Spirit in the *Ens* of the Soul is *the Divine Call*; [b] Mat. xx. 16. concerning which the Scripture ſays, [b] *Many are called:* For thus they are called in the ſouliſh Ground *before* the Soul has Life.

Queſtion.

163. But why does the Scripture ſay, *Many*, and *Not all?*

Anſwer.

[c] 1 Tim. ii. 4. Chriſt ſtands ready, *preſent* to all, and calls them all; for the Scripture ſays, [c] *God willeth that all Men ſhould be helped or ſaved.*

164. But they are *not all* capable of the Calling; for the *Ens* of many a one is more [d] John i. 5. *deviliſh* than *human*, which the *Anger* has overpowered and hardened: And there now [d] *the Light ſhineth* in itſelf *in the Darkneſs*; *and the dark* Eſſence of the *Soul hath not comprehended* or laid hold on *it.*

165. As to this ſouliſh Eſſence, the Calling paſſes over it; for the ſouliſh Property is taken hold of, and captivated in the *Darkneſs.*

166. Indeed, the Light preſſes through it plainly; but it finds *no Ens* of Love therein, wherein it can kindle itſelf; and therefore the creaturely Soul's *Ens* remains without God dwelling in itſelf; and *Chriſt* remains alſo dwelling in himſelf.

167. And yet they are near one another; but a Principle ſeparates or *diſtinguiſhes* them, [e] Luke xvi. 26. viz. [e] *the great Cliff* or Gulf *between the rich Man and poor* Lazarus; for they are one to another as Life and Death.

[f] Rom. ix. 22. 168. Concerning theſe now it is underſtood or meant [f] *that God makes his Wrath known, and hardens them*, but not from or out of any ſtrange, *foreign*, or Divine Will, or predeſtinate Purpoſe, but from or out of *that* wherein he has introduced his Word into Nature and Separability or *Diſtinction.*

169. Not that the *holy Will* of God withdraws itſelf from them, ſo that they muſt remain hardened, as Reaſon errs here; for *it is in them*, and would *fain* have them, and manifeſt itſelf in them, as in the Image of God.

170. But the Wrath in the Center of Nature, wherein the Will of the Abyſs has ſeparated and *diſtinguiſhed* itſelf into Darkneſs, has comprehended or *captivated* it; and filled full the broken Gates of Divine Love with the *Abominations* of the *innate*, inherited, or original Sins.

171. And the oppoſite contrary Conſtellation of Diſagreement and *Unlikeneſs* helps it on, wherein both the Man and the Woman, Huſband and Wife, in both their Wills towards one another, ſow only *Hatred* and the *Curſe*, and willing *Death* itſelf into one another.

172. They frame the Tincture of their Life into an *hoſtile* Will of Enmity, and come together in the Mixture of their Seeds in *beaſtial* Luſt; *neither* of their Wills and Purpoſes are faithful one to the other; and their Intentions are only Venom, Poiſon, and Death, always curſing one another, and living together like *Dogs* and *Cats.*

173. And as their Life and *conſtant* Will is, ſo is alſo their ſouliſh *Tincture* in the Seed; therefore Chriſt ſays, [s] *An evil or corrupt Tree cannot bear good Fruit*, for in the Tincture of their *Seeds* is plainly the hardening: And now how can God help it, in that the Parents plant a Thiſtle?

[s] Mat. vii. 18.

Queſtion.

174. But thou wilt ſay, How can the Child help it?

Anſwer.

The Child and the Parents are one and the ſame *Tree*; the Child is a Branch in that Tree.

175. Hearken, Reaſon: When does the *Sun alter* a Branch on a ſour Crab-Tree, ſo that it becomes ſweet? And ſhould God then go quite contrary to the predeſtinate Purpoſe of his outſpoken or expreſſed Will and Word, for a *Thiſtle's Sake?*

176. For the Kingdom of Darkneſs muſt alſo have Creatures: They are *all* profitable and uſeful to God: The Wicked is to him [h] *a good Savour to Death, and the Holy is a good Savour to Life*, as the Scripture ſays.

[h] 2 Cor ii. 16.

177. But the Will to Perdition exiſts *in* the *Ens* to the Creature; and the Will to the holy Life exiſts out of God *in Chriſt*; and theſe are both in one another as one Thing, but to be underſtood in *two* Principles.

178. All the while both are working in the Creature, it is drawn by both of them; but if it be ſo that Chriſt can find *no Place* of Reſt for himſelf, then *the Devil* poſſeſſes the [i] Place where Chriſt ſhould work.

[i] Or City.

179. And here is that which Chriſt ſays, [k] *Few are choſen*, or elected out of them; and why? For *many* of them have yet a little Spark of the good *Ens* in them, wherein Chriſt works, and *without ceaſing* warns and calls them.

[k] Mat. xx. 16.

180. But the falſe *Ens* is ſo much and *ſo ſtrong*, and attracts a Heap of evil Occaſions and Accidents from without into itſelf, and obſcures and dims the [l] Image of God, and kills the good *Ens* and Will or Deſire, and *crucifies* the Image of Chriſt, which Image Chriſt in his breaking through has [m] *ſprinkled with his Blood, and redeemed and delivered with his Death*; *this it crucifieth in them* with Sins, *and killeth Chriſt in his Member.*

[l] Reſemblance or Likeneſs to God.
[m] 1 Pet. i. 2.

181. And when [n] *the Father of the Houſe cometh to ſee the Gueſts that are at the Wedding of the Lamb*, he finds that this redeemed delivered Image of Chriſt, *which is invited to the Wedding, hath no Wedding Garment on.*

[n] Matt. xxii. 11, 12.

182. [o] *Then he bids the Servant* of his Wrath *to take this Gueſt*, in Chriſt's Stead, *to bind him Hand and Foot* in the *Ens* of Life, *and to caſt him out into the Darkneſs, where there is weeping and wailing and gnaſhing of Teeth*, as Chriſt ſays in the Goſpel

[o] Matt. xxii. 13.

183. This evil Wedding Gueſt, though perhaps he boaſts of Chriſt's Name, is *not* elected to the *Eternal* Supper of the Lamb; but they only, whoſe Soul draws Chriſt to it, and crucifies and always kills *the Will of Sin in the Fleſh*; and thereupon Chriſt ſays, [p] *Few are elected or choſen.*

[p] Matt. xxii. 14.

184. For thoſe only are elected to be the Children of God in Chriſt, who *obey* the Voice of Chriſt in them, who in their good Spark of Grace [q] *hearken to the Voice of the Bridegroom*; when Chriſt ſays in them, *Turn and repent*; *enter into the Vineyard of* Chriſt; ſuch as *hear*, *receive*, and *do*, this;

[q] Jer. xxxiii. 11. John iii. 29.

185. [r] And not tarry and expect, till God fall upon the falſe malignant Will, and break it *with Power*, and ſo make them happy and bleſſed; as Reaſon erroneouſly perverts the Sayings or Texts of Scripture, concerning *Predeſtination* and Election of Grace, contrary to all the Parables or Similitudes in the Words of Chriſt.

[r] Note. Againſt that blockiſh and ſtupid Repentance.

[s] Matt. xxvi. 26. 186. For Chriſt ſays to his Diſciples when he offered his Body for Food, [s] *Take eat; take and drink; this is my Fleſh and Blood:* He commanded the Soul to lay hold of it and receive it.

187. It is likewiſe ſo in the inward Ground, when he gives himſelf to the Soul for a [t] Mat. xi. 28. Pledge in the Light of Life, he ſays thus: [t] *Come hither to me, I will refreſh thee*; receive me, ſet open thy Deſire wide towards me, and then *I will enter in and be with thee.*

[u] Rev. iii. 20. 188. [u] *He ſtandeth before the Door* of the Soul's *Ens and knocketh*; *and that Soul which openeth to him, he will enter into that Soul, and keep his Supper with it.*

189. His calling and knocking is his *drawing* and *willing*; but the Soul has alſo an eternal willing, and an abyſſal willing.

190. In ſhort, the Soul is the Eternal Father's natural *Fire-willing*, and Chriſt is the Eternal Light's *Love-willing*; they ſtand in one another.

191. Chriſt deſires to image, frame, or repreſent himſelf in the ſouliſh Creature; and ſo the Fire-Will in its own Self-hood deſires to image, frame, or repreſent itſelf, and which of them *prevails*, in that the Image or repreſenting ſtands.

192. This Strife of Imaging or Repreſentation, goes inſtantly on in the Seed, together with the imaging or framing of the Creature, in the *Unlikeneſs* of the Seed and Ground, in Quality and Diſpoſition, where many a Twig or Branch inſtantly, in the Contrariety and Enmity of the Tinctures, becomes *a wild Thiſtle.*

193. Yet from which Thiſtle-Child the Light of Nature wherein Chriſt dwells in the inward Ground *does not withdraw* itſelf, *till* the Will of the Soul itſelf, in its natural Light, darkens and obſcures itſelf with the Venom and Poiſon of the Anger.

194. As the Strife in the Root of a Tree kindles itſelf in a contrary Ground or Soil; whence the Twig out of the Root periſhes *before* it grows up.

195. And then as the *Sun* comes to help the Twig of the Tree with its Light and Power or Virtue, as ſoon as it ſprouts out of the Root; ſo alſo Chriſt comes to help the Soul as ſoon as it comes out of the Body or Womb of the Mother, *outwardly*, or from without, becauſe of the evil Accidents, Caſualties, and Occaſions.

196. And he has inſtituted a Bath or *Laver of Regeneration* in his Covenant by *Baptiſm*; wherein he ſhines into *Infants* and little Children with his Eternal *Sun*, and works in them thereby, and ſheds himſelf in them in his Covenant, to try whether the ſouliſh Eſſence be *capable* of the beſtowed Grace.

197. Afterwards when the Soul comes to have the *Uſe* of Reaſon, he then draws and calls it through his manifeſt Word *taught* out of the Mouth of *the Children of God*, and beſtows himſelf as *a Pledge* to the Soul the whole Time of the outward Life, and ſounds as a Trumpet every Day and *Hour*, with his Word and Power *in it*, to try whether it will ſtand ſtill to him from the beaſtial Imaginations and Thoughts, that *he may* generate it anew.

198. As the Power and Virtue of the Sun in the *Ens* of Wood draws itſelf up together in the Tree, and *tempers* the Property of the ſtriving Nature; ſo likewiſe Chriſt winds himſelf with his Power out of the inward Ground, without ceaſing in the Soul, and tempers the Habits, *Diſpoſitions*, or Conditions of Life, that they may not divide or rend themſelves into contrary Will and Enmity, and ſo go forth from the Agreement and Equality into a falſe or wicked Luſt; *through* which falſe Luſts the Properties of the Soul introduce the poiſonous Fountain or Source into them.

199. And as the Body or Stock with its Branches becomes knotty and *crooked*, by the inward Strife of Nature, and by the outward Influence from the Conſtellations, ſo the Soul, through the Oppoſition of the Inequality or Diſagreement of the Natures of the Father and the Mother, and through the outward Occaſions or Injections of the World's Wickedneſs, brings itſelf into a *deformed* Shape or Figure in the Preſence of God.

200. Whereupon then the *Wedding Garment of Baptiſm* is turned into a beaſtial Vizard, wherein alſo the Election or Predeſtination paſſes over it, *ſo long* as the Soul has the knotty, ſhrivelled, vizardly Image on it.

201. This Vizard hinders the *Ens* of Chriſt, that it cannot work to the bringing forth Fruit to the Praiſe of God: For the Devil continually ſows his Deſire into this *Vizard*, ſo that falſe, evil, young Twigs grow from it, with evil, falſe, ſchiſmatical apoſtate Wills, which bring themſelves in Pride into the Devil's Will, and break themſelves out from *Humility*; as the young Twigs ſprouting out of the Root of a Tree, break themſelves out from the Temperature, and will be Trees themſelves.

202. And then when they are broken out, they ſtand in the Conſtellation of the World, as the Sprouts out of the Tree: And then the Conſtellation of the *Aſtrum* or Configuration of the Stars, *ſifts* them by buſy, captious, vexatious, rigid, medling, projecting Men, and brings them from one Deſign, Care, and Project, into another.

203. Then Pride, Covetouſneſs, Envy, Anger, Lying, Treachery, Deceit, and all whatſoever rules in the World ſuddenly falls in: and the young *proud Twig* climbs up in Arts, and burns itſelf up in all *ſuch* Things.

204. Now, if the Divine Sun ſhines therein, and will come to help that divided Twig, and finds the fiery Life. then that lifts up itſelf aloft like *Lucifer*, and aſcribes Wiſdom, Subtilty, and Underſtanding *to itſelf*, and contems the ſimple.

205. Thence come the wiſe People in Reaſon, who ſtick full of Pride, and *luſt* after their own Honour, and burn up themſelves through the Light which ſhines in them from, or of Grace, and they uſe it to the Luſt of the Fleſh; and thus Chriſt muſt be a *Cover* and Cloak for their Knavery and Wickedneſs.

206. All theſe are falſe evil Twigs, upon whom the Predeſtination paſſes againſt *the Time of Harveſt*.

207. For they are called in Chriſt's *Spirit*; it has given itſelf into them, and co-operated with them; it has enlightened their Reaſon, but they are not generated out of Chriſt's Spirit, but in the *Pleaſure* and Voluptuouſneſs of the World.

208. They have only trodden Chriſt under Foot, and *not miniſtred to him* at all.

209. His Name indeed has moved in their Mouths, but their Soul has continually turned itſelf into the Self-Luſt of the World and of the Devil; and have let Chriſt ſtand and *hold the* Light or *Candle* to their Wickedneſs.

210. Theſe have turned themſelves forth out of the Body or Stock of the Temperature, and are *not* grown up in the true Sun, Chriſt, and ſo are *not* born of God, but in the Self-Will of their Nature, wherein alſo their Fruit is but human Fictions, Inventions, and Conceits.

211. And though perhaps they are high People in the World, and learn many Arts and Languages; yet all is *born* from the Vanity of Nature, and all their Works are in the Sight of God as *filthy* dirty *Rags*, Dung and Mire.

212. But that Soul which takes its Original in a good Soil, or in good Ground, whoſe Parents have put their Will and Deſires into God, and ſtand in the Bands of *true Love*, viz. in the true Conſtellation, and put their Hope in God, in whom Chriſt *within* them, is, lives, and works, from theſe ſpring and *flow Streams of living Waters*, as Chriſt ſays.

213. And though indeed the Adamical Corruption or Perdition is in their Fleſh, and ſo alſo oftentimes an evil Conſtellation falls into the Fleſh, as *into* the Source or Fountain of *Sin*, yet *Chriſt* remains in the inward Ground of the Soul in them.

214. And ſo now the Soul is generated or *propagated* from the Soul, and the Body from the Seed of the Body.

215. And though the *outward* Seed be earthly, evil, and corrupt, and in ſuch a Conſtellation is infected and poiſoned, yet Chriſt poſſeſſes the *ſouliſh* Ground in the inward Center, and the *Ens* of Chriſt is, and remains *in* the *Ens* of the Soul nevertheleſs; and the Soul is conceived, generated, and born in the *Ens* of Chriſt.

* John viii. 47.

216. And here is that which Chriſt ſays, * *He that is born of God heareth God's Word: But to the proud Phariſees he ſaith, Therefore ye hear not, for ye are not born of God*; that is, though indeed they carried his Word and Law in their Mouths, yet their Souls were not born or generated in the Divine *Ens*.

217. And though they had the Light of Nature, yet it ſhone out of a ſtrange foreign Fire, wherein Chriſt did indeed ſhine and *reflect*; but they were not capable to receive him, for their *Ground* was falſe and evil.

218 Thus a good Seed is ſown, and that ſometimes into an evil Soil or Field; yet the *bottom* Ground, or Foundation of the Seed is good.

219. But where a falſe evil Grain or Seed is ſown into an evil Soil or Ground, there the *like* to its Subſtance grows out of it.

220. And as good Grain or Seed muſt often ſtand in an evil Ground or Soil, and yet bears Fruit, if the outward Accidents deſtroy it not; ſo likewiſe the Seed of Faith is *often* ſown from one of the Tinctures either in the Man or Woman, and the other ſows its Poiſon into it; whereby the outward Man is *wild*, and inclined to Baſeneſs and Wickedneſs.

221. But the inward Ground is good; and though it does ſomewhat that is evil, yet it quickly bewails and is ſorry for it, and enters into Repentance.

222. Alſo many are thus, as to one Part, poiſoned and infected with the Source and Fountain of Sin, ſo that they have an evil *Inclination* and Propenſity in them, perhaps to Thieving, Robbing, Murthering; alſo to Unchaſtity, Backbiting, bearing Falſe Witneſs, and Perjury; but the other Part in Chriſt's *Ens*, always draws them from it.

223. And though in Weakneſs and *Infirmity* through the Snares of the Devil one tranſgreſſes, yet the Divine *Ens* comes to help him, if *he doth not lye dead in Sin*; as *it was with the Thief upon the Croſs*, *Mary Magdalene*, and other great Sinners beſide.

224. For there is indeed *no* Man who has *not* a Source or Fountain of Sin in the Fleſh, proceeding from his beaſtial Deſire.

225. And as a Tree muſt grow up in Strife and Contrary Will or Oppoſition, to which on all Sides *Diſlike* befalls it; ſuddenly Heat, ſuddenly Cold, ſuddenly the Wind bows it down ſo that it is ready to break; ſuddenly a malignant Influence or Poiſon falls upon it from the *Aſtrum* Conſtellation or Configuration of the Stars; yet it grows up in the Power and Virtue of the *Sun*, in its inward Lights-*Ens* of Nature, and bears good Fruit, which has not the Taſte and Reliſh of the Earth, but the noble Tincture has thus introduced itſelf into a good well-reliſhing or taſting *Corpus* or Body: Thus alſo it is to be underſtood concerning Man.

226. The Divine *Ens* which is ſpiritual, *cannot* be manifeſted but through the Strife of Nature; it ſows itſelf together into the ſouliſh *Ens* of the Eternal Nature, and gives itſelf into the Strife of the Separation or Diſtinction of the Fire, wherein then it receives its Light, and brings itſelf forth out of the Fire, into the Power and Properties of the *Love*-Deſire.

227. In the Fire of the Soul the *Divine Ens* receives Properties and Willing: For in God it is one, and but one entire Will, which is the *one* only *Good*.

228. But it is not manifeſted ſo to itſelf: But in the fiery Separation or Diſtinction of the Soul it is manifeſted to itſelf; ſo that the Power or Virtue goes forth in many Powers of working Virtues into a Form and Image, or *Repreſentation:* Even as the Tree is made manifeſt in the Strife with its Branches and Fruit; ſo that it is *ſeen* what lay in the Myſtery of the Grain or Seed of the Tree.

229. And *therefore* the Divine Power or Virtue united itſelf to the Soul of Man that it may grow up together therein, and might manifeſt its Virtue in the fiery Separation or Diſtinction, wherein Evil and Good work one among the other: Thus the Spirit of God in Chriſt, preſſes into the Good, and works to the producing of Fruit, *viz.* to the divine Formation and Repreſentation.

230. Now this neither may nor *can* be done, unleſs the ſouliſh Fire eats the Divine *Ens* in itſelf, out of which Fire's-Eating a right true Power goes forth into the Light of Nature.

231. The Fire of the Soul muſt have the right Fuel or Wood, if it be to give a *clear*, bright, and powerful Light; for from the Soul's Fire, God's Spirit in its Power becomes ſeparable, diſtinct, and manifeſt in the Nature of the Soul: As the Light is *manifeſted* from the Fire, and as the Air is manifeſted from the Fire and Light, and as a ſubtile Dew or Vapour goes forth from the Air, which becomes ſubſtantial after its going forth, whence the Light draws the Power and Virtue again into itſelf for its Food.

232. Thereupon Chriſt ſays, [x] *He that eateth not the Fleſh of the Son of Man, and drinketh not his Blood, he hath no Life in him.* [x] John vi. 53.

233. As the Tree cannot grow nor bear Fruit without the Light of Nature, which the Sun, which preſſes thereinto, makes *living*, and as the Light of Nature, as alſo the Power of the Sun could not be manifeſted and become working in the Tree, without the fiery Science out of the fiery Ground of Nature, which is the *Soul* of the Tree.

234. So in like Manner *Chriſt in Man* cannot be manifeſted, though indeed he be in Man, and draws and calls him, alſo preſſes himſelf into the Soul, unleſs it eat the fiery *Ens* into its Property.

235. Which hardly enters into the proud Fire, that it ſhould eat of the Water Source or Fountain of the Love-Life and *Meekneſs:* It would rather eat of * Sulphur and ☿ Mercury, *viz.* of its Diſ-harmony or Unlikeneſs of Quality. * ♂ ☿ ♄ ♃

236. But if it eats of the Water-Source, as above, then the Spirit of Love and Meekneſs, *viz.* the Divine *Ens* becomes fiery, and lays hold of the fiery Root, out of, or from the three firſt, and *tranſmutes* them into itſelf.

237. As a Tincture falls upon a glowing burning Iron, and turns the Iron into Gold; ſo alſo here the ſouliſh Center from the Father's Property is *changed* into a Love-Fire, in which Love-Fire Chriſt becomes manifeſted and generated, or *born* in the Soul.

238. And then out of the Soul's-Fire the right *Divine* Air-Spirit goes forth out of the Fire and Light, and brings forth its ſpiritual Water out of itſelf out of the Light.

239. Which becomes *ſubſtantial*; whereof the Power of the Light eats, and in the Love-Deſire introduces itſelf into a holy Subſtance therein, *viz.* into a *ſpiritual* Corporeity.

240. Wherein the Holy Trinity dwells; which *Subſtance* is the true Temple of the Holy Spirit; yea, even God in his Manifeſtation or Revelation of himſelf.

241. And this is that which Chriſt ſaid, [y] *That he would give us the Water of Eternal Life, which would flow in us into a Fountain of Eternal Life.* [y] John xi. 38.

242. And this is done when the Soul receives his Word which is himſelf; and then he pours his *ſubſtantial* Power, which he has made manifeſt in our Humanity, into it, that is, its Tincture, which changes its *Enmity* of the fiery Property into a Love-Fire.

243. For there Chriſt ſtands up in the dead ſouliſh Property, and *ariſeth from the Dead*, and the Soul becomes a Member of Chriſt's Body, and draws Chriſt to itſelf; yea, it becomes wholly planted into Chriſt, according to the Love-Property.

244. Therefore Chriſt ſays, [z] *He that eateth my Fleſh and drinketh my Blood, he continueth in Me, and I in him*; which is done ſo, as aforeſaid. [z] John vi. 56.

245. Alſo, [a] *We will come to you, and make our Habitation or Abode in you*; that is, the whole or univerſal God is manifeſted in this New-Birth in Chriſt *in* the Soul, and works or produces good divine Fruit. [a] John xiv. 27.

246. As the Power of the Sun is manifeſted in a Tree, and kindles the Light in the *Ens* of the Brimſtone-Spirit in the Mercury, *viz.* in the *harſh* hard Property, wherein the Tree grows and bears Fruit.

247. So alſo God is manifeſted in his formed, outſpoken, or expreſſed Word, *viz.* in Man, into whom he has introduced his *higheſt* Tincture of Love in the Name JESUS, and tinctures the fiery Soul, *viz.* the ſpiritual Sulphur and Mercury.

248. Wherein the Light of the Eternal Nature becomes manifeſt and *ſhining*, wherein Chriſt in his formed Word is born or generated, and grows into a glorious divine Tree, *viz.* into *the Image of God*, and bears much good divine Fruit.

249. And then *this* Man ſpeaks God's Word from God; and that is then divine Fruit, in which God's formed Word, *viz.* the creaturely Soul, ſpeaks or pours forth the Fountain, or Source of the Divine Speaking or Expreſſion from itſelf; and ſpeaks forth *God's Word from itſelf*, and generates it in its ſpeaking forth.

250. As the one only God ſpeaks forth or expreſſes, and always generates his Word from and out of himſelf, and yet the *ſpeaking* continues in him, and he is the ſpeaking and outſpoken Word himſelf.

251. And although the periſhed corrupt Kind and Diſpoſition in the Fleſh of the earthly Property *cleaves* to Man, and aſſaults it, fighting againſt the Soul; yet that *hurts not* the Soul.

252. For the Soul has now in Chriſt overcome the wrathful periſhed corrupt fiery Property: And Chriſt in the Soul *cruſhes* and treads upon the Head of the Serpent's Poiſon in the Fleſh, and draws up itſelf in the Fleſh, into a *new* Body.

253. In the ſame Manner as precious pure Gold lyes and grows in a groſs, droſſy, dirty Stone, wherein the Droſſineſs *helps* to work, though it be not at all like the Gold; ſo alſo muſt the earthly Body help to generate Chriſt in itſelf.

254. Though the Body is *not* Chriſt, nor *can* be in Eternity, alſo it is not profitable as to the Kingdom of God; yet it muſt *help* to be an Inſtrument.

255. And though it has quite another falſe and wicked Will and *Deſire*, and is the Devil's ſtrong Hold and Fort of Prey, yet *God* uſes it for his Inſtrument; concerning
[b] Mat. xi. 29. which Chriſt ſays, [b] *that it is his Yoke.*

256. That is, our earthly Body which he helps to bear within us, it is *his Yoke* in us; this the holy Soul muſt take upon it in Patience, and ſuffer *all Adverſity* from without, together with the Aſſaults and Buffettings of the Fleſh to paſs upon it from the Devil, and from the Malice and Wickedneſs of the World.

257. And bow down itſelf under the *Croſs*-Birth of Chriſt, under his Yoke, and take it up in Patience; and thus in Trouble grow up with Chriſt's noble *Tree of Pearl* under all evil Doings; and as to the true Sprout and Branch, work, generate, and produce pure, good, *holy*, heavenly Fruits.

258. Which are not from this World, *viz.* from the four Elements; nor from the
[c] Phil. iii. 20. Spirit of the World, externally from without; but according to the Saying of *Paul*, [c] *Our Converſation is in Heaven.*

[d] John xv. 19. 259. Alſo, [d] *I have called you out of the World, ſo that you are where I am, and therefore the World hateth you, becauſe they neither know nor acknowledge you, nor Me, nor my Father.*

260. *But be comforted: In me you have Peace, but in the World you have Anxiety*; that is, in me, in the inward Ground of the *New Birth*, you have Peace with God; but in the *outward* Fleſh, in the World, you have Anxiety.

261. *But I will come to you again, and take you to myſelf where I am*, ſays Chriſt; that is, he will come again to Man, who was created out of the *Limus* of the Earth, and will take him to himſelf again, *viz.* to the new *ſpiritual* Man, and keep him with him eternally.

262. But he ſhall and muſt firſt go into the *Putrefaction* of the Earth, and lay off the Serpent's *Ens*, together with the immodelled framed Beaſt, and all wrought, acted, committed Wickedneſs; and then he will *come* to Man *again*, and awaken and raiſe the

Adamical Body from Death, and take it to himſelf; [e] *and waſh away all Tears from Man's Eyes*, and turn them into Joy. [e] Rev. vii. 17. and xxi. 4.

263. My beloved Reader, this is the true Ground of the New *Regeneration*, and not at all in that Way which Reaſon ſuppoſes; 1. That we are *outwardly adopted* and received Children of Grace.

264. And 2. That we are through a divine predeſtinate Purpoſe ſpoken or *pronounced* free from Sin: No! A Man muſt be *new born*, out *of* this before-mentioned *Water and holy Spirit*.

265. The Soul muſt turn away from its own Will into the drawing of Chriſt, and bring its deſirous Will towards Chriſt's Deſire, which mightily preſſes towards [f] it in [f] it with the Deſire into [f] it, and open wide the fiery Jaws, *viz.* the ſpiritual Brimſtone *Worm* in the Mercury of the Spirit-Life; and then the Spirit of Chriſt preſſes into the Eſſence of the Soul, and that is called *Faith* or {*Glau ben*, Believing} and *receiving*, or partaking. [f] Or, the Soul's Will.

266. Knowing, comforting, tickling, and taking Chriſt's Mantle about them, and always ſpeaking of Grace, *Free Grace*; willing earneſtly to be a Child of Grace, *continuing* in the evil Malignity and Malice of the Devil: This is *not* to believe.

267. But to be in Spirit as a Child hanging on its Mother's Breaſts, that deſires nothing elſe but to ſuck the Breaſts of the Mother; for *it* is only the right New Man which grows in Chriſt's *Ens*.

268. But when Reaſon ſays, We are firſt to be new born in the Reſurrection, and then put on Chriſt in the Fleſh, that is *Babel*; and is not agreeable to the Words of Chriſt.

269. Indeed *the Body* out of the Earth ſhall then firſt in the Reſurrection put on Chriſt eſſentially.

270. But *the Soul* muſt in *this* (*Life*) *Time* put on Chriſt in its heavenly Fleſh, and the new Body muſt be given to it in Chriſt.

271. *Not from the Blood of Man, or from Fleſh*, but from and out of the Word and the Divine *Ens*; in that which is faded or extinguiſhed as to the Divine *Ens* which faded in *Adam*, and was ſtupid and ſenſeleſs as to the Operation of God: In this muſt Chriſt be new born and become a God-Man, and Man become a Man-God.

272. Thus, beloved Brethren, underſtand, that as to one Part Chriſt is the *Divine predeſtinate Purpoſe*, and Will of Grace: Whoſoever is born of him, and attracts and puts him on, he is ſeen, foreſeen, and elected in Chriſt, and is a [g] Child of Grace. [g] Or, Grace-Child, or true gracious Child of God.

273. And as to the other Part, the *predeſtinate Purpoſe* of God is the fiery Will of the Soul, out of the Center of the Eternal *Nature*, wherein Light and Darkneſs ſeparate themſelves; and therein one Part goes into the Center of Darkneſs, *viz.* the groſs phantaſtical Sulphur, and the ſuble pure Part goes into the Light.

274. Now, into which ſoever Science or Root of the abyſſal Will to Nature ſeparates itſelf, in *that* it is a Creature, whether in the Light or in the Darkneſs.

275. The predeſtinate Purpoſe of God goes throughout from the *ſouliſh Ground*; for the inward Ground of the Soul is the Divine Nature to the Eternal Speaking Word, and is neither Evil nor Good.

276. But in the Separability of the Fire, *viz.* in the kindled Fire of the Soul, there that Will *ſeparates* or diſtinguiſhes itſelf either into God's Anger, or into God's Love-Fire.

277. And that is done no otherwiſe than by the Property or *Diſpoſition*, whereof the ſouliſh Eſſence is in itſelf.

278. It is itſelf its Ground to Evil or Good; for it is the *Center* of God, wherein God's Love and Anger lye in one entire Ground unexplicated or undiſcovered.

279. Whereupon this is the predeſtinate Purpoſe of God; that he will manifeſt himſelf through the outſpoken formed Word, of which the Soul, in the ſpeaking of the Separability or Diſtinction, is a *Subſtance*; there the Groſſneſs or Droſſineſs hardens itſelf in the original inherited *innate* Sin, as alſo in the actual, committed, *working*, imprinted Abomination itſelf.

280. For there is no other Will of God in the Subſtance of this World, but only that which is *manifeſted* out of the Eternal Ground, in Fire and Light, as alſo in Darkneſs.

281. The Soul is in itſelf elected to be a Child of Grace, when it is born out of Chriſt out of the *Divine Ens*, which is the only predeſtinate Purpoſe of the Divine Grace; out of which God's Grace in the Soul is manifeſted.

282. And it is *in itſelf* elected, choſen, or predeſtinated to Damnation out of the Ground of its own Subſtance, which is a falſe or *evil Ens*, wherein no Light can be born or generated.

283. God's predeſtinate Purpoſe to hardening is in its own Subſtance, *viz.* the *abyſſal Will* to Nature; that manifeſts in every Subſtance, as the Property or Condition of the Subſtance is.

284. That is, We may well conclude, that by the taking in of the groſs Droſſineſs, it has compriſed and ſeparated itſelf into the dark World or *Hell*.

285. For the Will which is in Hell, and the Will which is manifeſted in Heaven, both of them, in the inward Ground, without and beyond the Manifeſtation, are *one* Thing: For in the ſpeaking forth or Expreſſion of the Word, the Separation or *Diſtinction firſt is*.

286. Heaven and Hell are verily in one another, as Day and Night; and Hell is a Ground of Heaven; for God's *Anger-Fire* is a Ground of the Love-Fire, *viz.* of the Light.

287. Therefore, dear Brethren, do but ſee: Never diſpute about the Will of God.

288. *We* ourſelves are God's Will to Evil and Good; which of them ſoever is manifeſted in us, we are that, whether it be Hell or Heaven.

289. Our own Hell *in us* hardens us, *viz.* that Property, or the Quality thereof: And our own Heaven *in us* makes us alſo happy and bleſſed, if it may be but manifeſted.

290. It is all a Fiction about which Men have for ſo long Time hitherto *diſputed*.

291. *Chriſt is* become *found: Eternal Praiſe and Thanks be given to him, alſo Might,* [h] *Honour and Dominion, together with* [h] *all Authority and Power in Heaven and Earth.*

[h] Mat. xxviii. 18.

The Ninth Chapter.

Of Objections from Texts of Scripture, viz. *of the right understanding of the Scripture.*

Objection.

1. HATH *not a Potter Power to make out of one Lump of Clay, one Vessel to Honour, and the other to Dishonour?* [i] [i] Rom. ix. 21.

Answer.

2. The *Lump* of Clay signifies and denotes the Great Mystery, *Mysterium Magnum*, wherein the Eternal God has outspoken or expressed himself through the Word.

3. Out of which *one* single Substance *two* Substances go forth, *viz.* the one into the fiery Separation or Distinction into *Darkness*, according to the gross Drossiness of the Impression or Compaction, and the other into the *Light*, according to the Substance of the divine Property, Condition, or Quality; they come both out of *one* Ground.

4. Also the false or wicked evil Soul, and the holy Soul, come both out of *Adam*'s Soul, as out of *one Lump* or Clod of Ground.

5. Which a Man must understand to be Spirit, or spiritually, *in Mysterio Magno*, in the Great Mystery; but the one separates or *distinguishes* itself into Light, and the other into Darkness.

6. This Potter makes out of every Separation or Distinction, a *Vessel*; such, as to which the separated or distinguished Matter is useful and fit.

7. He himself takes not a holy *Ens*, and then makes a Devil out of it.

8. As the *Ens* to the Soul is, such also is the Will of, or to the making.

9. God sits *not* over the Will and makes it as a Potter does a Pot; but he *generates* it out of his own Property or Constitution.

Question.

10. Why now will the Ungodly and Wicked say, [k] *Why hast thou made me thus*, that I am evil? [k] Rom. ix. 26.

Answer.

11. God works to the *producing* a Life out of every Thing: Out of the evil *Ens* an evil Life, and out of the good *Ens* a good Life: As it is written, [l] *With the holy thou art holy, and in the perverse thou art perverse.* [l] Psal. xviii. 25, 26.

12. *Therefore* none can blame God, that he has wrought or produced an evil Life *in* him.

13. Had the Clay been better, he had made [m] him *a Vessel of Honour* thereof. [m] Rom. ix. 21.

14. But *if it serve him to Dishonour*, then he makes a Vessel of his Anger thereof.

15. For *God's Word* is the Life, Substance, and Beginning of every Thing.

16. But the zealous or jealous Anger being also therein; therefore Anger also introduces itself into a Life; [n] who shall hinder it? [n] Or, which will give it Substance.

[o] Luke ix. 56. 17. But [o] *Chriſt is come* out from the Eternal Word, *to* help and *ſave Man*, and
[p] Ezekiel xxxiii. 11. ſays, [p] *As I live, I will not the Death of a Sinner, but that he convert and live.*

18. But if the Soul's *Ens* be ſo evil, untoward, and incapable of the Divine *Ens*, what *can* Chriſt do? Is Chriſt in Fault?

19. God's Anger makes no Will at all without and beyond the Creature: For Chriſt
[q] Mat. xxviii. 18. ſaid, [q] *All Power is given me in Heaven and on Earth.*

20. Therefore Chriſt now *alone* has Power in all Things.

[r] John iii. 17. 21. Therefore he ſays, [r] *God hath not ſent his Son into the World that he ſhould judge the World; but that the World through him ſhould be ſaved or bleſſed.*

22. Now if he has *all* Power, then there is no other Maker to Diſhonour preſent, but that which is ariſen in the *Ens* of the Soul out of its own Center.

23. For it is the angry God himſelf, which makes to or for himſelf an Image, Idea, or Repreſentation, out of his own Subſtance, which is of his own *Likeneſs*.

[s] Rom. ix. 21. 24. Therefore *Paul* ſays, [s] *Hath not the Potter Power and Might to make what he will?* This Potter is God in the ſpeaking of his Separability or *Diſtinction*, whereby he manifeſts his *Glory*, as is confirmed enough before.

25. For ſeeing Chriſt alone has all Power, *therefore* there can be no other Will to the making without or beyond him.

26. Therefore the Wicked ſhould *not dare* to ſay, God makes me evil: But the God *in* him, in whoſe Ground he ſtands, makes him what he can ſerve to be, according to the *utmoſt* Poſſibility.

27. The Ground of the wicked Soul's own Subſtance, of which himſelf is, is the Beginning; now, as ſoon as the Life is generated or born out of it, ſo ſuddenly is the *Maker* in the Life, *viz.* the angry God therein manifeſted in him, who makes and frames the Life.

28. As Chriſt does to his Children, who introduces *his* Willing into them who are generated *or born in him*; ſo does God's Anger alſo in itſelf, with its own Children, which are *born* or generated *out of it*.

29. For *in the Soul* God is manifeſted, either in Love or in Anger.

30. Nature is the Soul; and the working or acting Life is God himſelf; underſtand, according to the Word of the Separability or Diſtinction.

31. For the mere pure God, without and beyond the Creature, is *no Maker* of the Willing; for he is but ONE.

32. But in his Word, wherein he introduces himſelf into Separability or *Diſtinction*, therein ariſes the Will to Evil and Good: Out of every Separability of that which is ſeparated or diſtinguiſhed ariſes a Will according to the *Property* and Condition thereof: Into whatſoever Quality, Condition, or Source, the abyſſal Will in the Separability has introduced itſelf, ſuch a Will exiſts.

33. But *Adam* having brought himſelf out of the Temperature into the Separability or *Diſtinction*, his Twigs or Branches ſtand in the ſame Condition.

34. And from that comes a *new* making Will; every *Ens* getteth a Will according to its Subſtance.

35. But yet the *predeſtinate Purpoſe* manages the Government, *viz.* the Fiery-Word of Nature, and the Love-Word of Grace: Both theſe are the Makers of the Veſſels to Honour and to Diſhonour; and *both* theſe are in Man.

Secondly.

The Higheſt Gate.

Of Cain *and* Abel: *Alſo of* Iſmael *and* Iſaac, *and of* Eſau *and* Jacob.

36. THE Kingdom of Nature is the Ground of the ſpeaking Word; for if a Creature muſt be, then beforehand there muſt be *Nature:* Therefore now *the Word of God* is the Ground of all Subſtances, and the Beginning of all Properties, Qualities, or Conditions.

37. The Word is God's ſpeaking, and remains in *God*; but the Outſpeaking or Expreſſion, *viz.* the *Exit* from the Word, wherein the abyſſal Will introduces itſelf into Separability, through the Outſpeaking, that is, Nature and Property, alſo own *Self*-Will.

37. For the abyſſal Will ſeparates itſelf by the ſpeaking, and frames or compacts itſelf into an own ſelf-ſpeaking into Separability or Diſtinction, *viz.* into an inceptive commencing Will, out of the only eternal, total, *univerſal* Will; whence the Properties are exiſted, and out of the Properties the Creation, *viz.* all Creatures *exiſt*.

39. This is now the *firſt* predeſtinate Purpoſe of God, wherein the Word of Power has ſet or put forth from itſelf for itſelf, *viz.* ſet or put the abyſſal incomprehenſible Word of Life *into* a *Comprehenſibility*, wherein it lives.

40. The *Comprehenſibility* is Nature; and the *incomprehenſible* Life in Nature, is God's Eternal ſpeaking Word, which remains in God, and is God himſelf.

41. The *ſecond* predeſtinate Purpoſe of the Word is this; that the Comprehenſibility or Compaction, *viz.* the ſelf-compriſed or compacted Will ſhall ſuffer the incomprehenſible, one only Will of God to *dwell* in it.

42. And *therefore* has the one only Life put itſelf into Comprehenſibility or Compaction, and will be manifeſted in the Comprehenſibility.

43. The Comprehenſibility *ſhould* comprehend and compact the incomprehenſible Life in itſelf, and make it comprehenſible; of which a Man has an Example in Fire and Light.

44. The Fire is Nature, *viz.* the comprehenſible or compacted Life; and that comprehends or compriſes in itſelf the Life that is *not-natural*, viz. the Light.

45. For in the Lights are the Powers of the not-natural Life manifeſted through the Fire; and then the Light dwells in the Fire, and the not-natural Life in the Light is introduced *into Power*, viz. into Tincture, Air, and Water.

46. Alſo you muſt underſtand that God's *holy* Life would not be manifeſted without Nature, but only in an Eternal Stillneſs, wherein nothing can be without the Expreſſion or [t] outſpeaking; and then the [u] Comprehenſibility or Compaction, God's Holineſs and Love, would *not* be manifeſted.

47. Now if it muſt be manifeſted, or be; then there muſt be ſomewhat which has need of the Love and Grace, that is *not like* the Love and Grace.

48. And that is the Will of Nature, which in its Life ſtands in Oppoſition and Contrariety or *Adverſity*, that has need of the Love and Grace, that its Pain may be changed into Joy.

[t] Or, generating out of itſelf.
[u] Or Formation.

49. And in that Change or Tranſmutation is the holy incomprehenſible Life *manifeſted* in the Word, as a co-working Life in Nature.

50. For the Painfulneſs of Nature cauſes that the Will of the Abyſs, which in the outſpeaking has ſeparated itſelf into *Self*-Singularity, unites itſelf again to the holy abyſſal Life, that it may be ſoftened or allayed and mitigated.

51. And in the allaying, or mitigating, it is manifeſted in *the Life of God*; for it compriſes it in itſelf in its Deſire, and ſo alſo the holy Life of the Abyſs is manifeſted therein.

52. And in this Manifeſtation of the holy Life in Nature, the holy Life is called *Power* or Virtue.

53. And the Incomprehenſibility of Nature, which lays hold of it, is called *Tincture*; for it is the Power of the Glance of the Fire and Light.

54. And if this were not, then no Fire could ſhine.

55. For the Comprehenſibility or Compaction is a ſhutting in, and is the Ground of the Darkneſs: Thus we [x] bring our deep Ground upon *Adam*, and further [y] upon *Cain* and *Abel*.

[x] Or, introduce.
[y] Or, as to.

Of Cain *and* Abel.

56. IN *Adam* ſtood the Kingdom of *Grace*, viz. the Divine Life manifeſted; for he ſtood in the Temperature of the Properties.

57. But he *knew* not that God was manifeſted in him; for he had known no Evil: And ſo the own Self-Will knew not what Good was.

58. For *how* could Joy be, when there was no Knowledge of Pain or Sorrow?

59. For this is Joy, *viz.* when Nature, that is, the own Self-Will, is *delivered* and releaſed from Pain, then it rejoices at the Good which befals it.

60. But if that Good were in its *own* Power and Might to be attained, then there would be *no* Joy; for the own Self-Will would live as it liſted: It would have *no Hope* towards any Thing, if it were able to get all of itſelf, in its own Might and Strength.

61. But if itſelf cannot do it, *then* it rejoices at that which out of Grace happens to it; or at that which it *hopes* ſhall happen to it.

62. All Joy ſtands in the Hope of *Grace*, which always happens without the Strength of its own Ability to obtain it.

63. And *therefore* Nature ſtands in Pain and Strife, that the Kingdom of Grace and Love might be manifeſted in it, and that it might become a Kingdom of Joy, from that which continually *happens* to it.

64. In that God's Life is manifeſted in it, and itſelf thereby obtains a holy Tincture, which tinctures the Pain, and changes it into Joy, *viz.* into an Image or *Reſemblance* of the holy Life.

65. When *Adam* ſtood in the equal Concord or Likeneſs, he *knew not* of it; he knew not what the Evil in Nature was; ſo alſo he knew nothing of the Kingdom of Grace, for both theſe ſtood in the *Temperature*.

66. But when the Free-Will introduced itſelf into the Separability or *Diſtinction* of the Word of Power; then was the Painfulneſs of the Kingdom of Nature manifeſted [z] therein.

[z] *Viz.* in the ſaid Will.

67. Therefore now it was neceſſary that the Power of *Grace* ſhould move itſelf alſo therein, which the Kingdom of Nature could *not* do; for there is no Poſſibility thereof in its own Will.

68. For itſelf is comprehenſible, but the Kingdom of Grace is incomprehenſible; and therefore the Soul, *viz.* the comprehenſible Will *can* receive *nothing* from the incomprehenſible Life.

69. But then God would have remained hidden in this Image, and himself *not* have been *manifested*.

70. Therefore the incomprehensible holy Life in its Love spake itself into the soulish comprehensible Life, that it *might have* somewhat that it might have Cause to love, and formed itself together, mediating in the Properties of the soulish Nature for a *Help*.

71. And that was the Crusher or Treader upon the Serpent, who would tread upon the *Head* of the introduced Poison of the Serpent, and the Will of Painfulness, with the Love-Desire.

72. This Incomprehensibility came to help the Kingdom of Nature, and set itself together in the *Figure*.

73. And Nature at present being hungry after the Grace suffered itself to be comprehended, or compacted together, into an *Image* of the natural Soul and of the Body.

74. And that Image was *Abel*; a Figure in the Image and Resemblance of *Christ*.

75. So long as till [a] *the Fullness of Time*, till that Incomprehensibility of the Love did once move itself, and compact itself into an *Ens of* a Substance in the human Property; so that the Deity itself was a Substance in the human Substance. [a] Gal. iv. 4.

76. Which *Substance* lay indeed in *Adam* before, but he knew it not.

77. And when he brought himself with the own Self-Will of Nature, *out* from this Substance; then was the Soul blind as to God, and lived only in itself.

78. And now if we will here see, and not make ourselves blind, we may discern *Cain* and *Abel*.

79. *Cain* must be the first, for he is *Adam*'s Image after the Fall; for *Adam* was created in the Kingdom of God.

80. *Cain* is the Kingdom of Nature, *viz.* a true Image of what *Adam* was in himself *without* Grace.

81. And *Abel* is the Image of what *Adam* was *in* the re-inspoken Grace; which denotes Christ, who would give himself into the human Nature, and inspeak or inspire the Grace into the perished, corrupted Nature in *Cain*'s Image.

82. Therefore Christ said, [b] *All Power was given him of his Father*; so that he had Power to inspeak Grace into the Will of Nature. [b] Mat. xxviii. 18.

83. Therefore now God represents the Figure in *Cain* and *Abel*, also in *Ishmael* and *Isaac*, as also in *Jacob* and *Esau*, signifying that God would send Christ into the Flesh; whom he here had inspoken into *Adam* and *Eve* in the Voice of his Word in Power, as a *Fountain* to Life.

84. This Power he would fill or fulfil with the human Substance, which was done in Christ; to which Man-Christ, in *that Power* and Voice, Might and Power was given to overthrow Sin through his own Voice, and to make Nature in it living again to a divine Life.

85. Yet if this must be done, then must the Grace in the Power of the Love *give* in itself into the Opposition and Contrariety of the painful Nature into its own Will, that it might comprehend or compact Nature.

86. And in the Impression into the high Love, Nature became *transmuted* into the Divine Love-Will, and died to the own impressed Will.

87. Not as a dying the Death, but as a *losing of* the own Self-Will, which was done in Christ in our Humanity.

88. Now, when the own Self-Will loses its due Right, then the inspoken Word becomes *substantial*, which cannot be done before the own Will of the Science or Root of the Abyss shall give up its Right.

89. Otherwise it *draws* the Divine *Ens* into the own Self-hood, and changes it into its evil Malignity, as *Lucifer* and his Followers and Dependents did, who were Angels, and

had the Divine *Ens* in them, wherein their Light ſhone; but the own Self-Will out of the Science of the Abyſs deſtroyed it.

90. Now who will tell us, with any good Ground, that in *Cain* there was *not* the Voice of Grace lying in him, which inſpired itſelf into the Woman's Seed: What Scripture ſays that? None at all.

[c] Gen. iv. 5. 91. For when [c] *God did not look graciouſly upon his Offering* or Sacrifice, then Cain *was enraged* in himſelf *againſt* Abel, *viz.* againſt Chriſt's Figure, which had ſeparated itſelf from him in the *Ens* of *Adam*.

[d] Gen. iv. 7. 92. Yet thus ſaid the Voice of the incorporated Grace in him, [d] *Rule over Sin, and ſuffer it not to have Authority or to prevail over thee:* For God's predeſtinate Purpoſe in the *Anger* cannot ſay this in him; but the Voice of the incorporated *Grace*.

Queſtion.

93. But how came it that *Cain did not* rule over it? Could he not?

Anſwer.

No: He could not.

Queſtion.

94. Why could he not? *Had* God hardened him that he could not?

Anſwer.

95. God *had not* hardened him, but the Adamical *own* Self-Will out of the Science or Root of the Abyſs, had in *Adam*, with the *Imagination*, introduced itſelf into the beaſtial Vanity, *viz.* into Self-Imagining in Good and Evil, whereinto the *Devil* had ſhed the Serpent's poiſonous venomous *Ens*, which *Eve* had received and taken into her: This was the hardening in the own Self-Will.

96. For the predeſtinate Purpoſe of God, according to the wrathful Nature, had compacted itſelf therein in *Cain*, and made himſelf *deaf*, or dead, that he *could not* hear the Voice of the incorporated Grace.

97. For though he heard it *outwardly*, from without, yet he heard it not *in the Ens* of the Soul; elſe the Grace had moved itſelf, ſo that the Soul *had* ruled over the Serpent's Poiſon.

98. He (*Cain*) ſuppoſed he ſhould and would *outwardly* rule over Sin, and therefore he *roſe up* againſt *Abel*.

99. Juſt as Reaſon ſuppoſes now-a-days to attain the Filiation in an *outward* Manner of Adoption, *viz.* by the outward working, by a *Covering* of Grace under Chriſt's Sufferings and Death, *viz.* an outward Satisfaction for Sin, which a Man ought to receive outwardly, and comfort himſelf therewith, though the own Self-Will in the Serpent's Poiſon be a *Lodger* therein.

100. *This* will avail juſt as much as it did with *Cain*, except the inward Ground be awakened, or ſtirred, ſo that Grace be moveable *in* the Soul, *viz.* the incorporated Voice of God in the Seed of the Woman, which is *Chriſt in us*; ſo that the Soul *heareth* the Voice of God ſtirring in its Eſſence.

Objection.

101. Then ſays Reaſon: If the Voice of Grace in *Cain* lay *under* the Covering of Sin,

[e] Gen. iv. 7. *then* God's inſpeaking did not move itſelf, when he ſaid, [e] *Rule over Sin, and let it not*

have Authority to prevail over thee: For *if* he had moved the inward Ground of the Soul in the Voice of the incorporated Grace, then he had heard it inwardly in the *Soul*, which is Lord of the Body, and then the outward Ground could not have raiſed itſelf up.

Anſwer.

102. This Voice which was effectually ſpoken to *Cain*, ſaying, *Rule over Sin, and let it not have Dominion or Authority over thee*, was God's *Righteouſneſs* in his predeſtinate Purpoſe, *viz.* in the ſpeaking Word, wherein the Divine Voice wills, that the own Will of the Science, or Root of the abyſſal Eternal Will, ſhould introduce itſelf into a *divine* generating of what is good.

103. This Word requires God's Righteouſneſs to be performed, that the Will ſhould not incline to Evil, and is the true Ground of the *Law* in the Old Teſtament.

104. But it attains *not* the Grace; for it requires the own Self-Ability.

105. Neither does it give itſelf up to Grace; for *God needeth no Grace.*

106. Grace muſt give itſelf up *into* him, *viz.* into God's Righteouſneſs.

107. As indeed, Grace, which was manifeſted in Chriſt, *viz.* in the incorporated Voice of Grace, muſt *give up* itſelf into God's Righteouſneſs, *viz.* into the eternal one only predeſtinate Purpoſe, to the Manifeſtation of the *Glory* of God, in his ſpeaking Word; that is, in the Separability or Diſtinguibility of the Father.

108. And muſt introduce the Will of Man, which was departed from the predeſtinate Purpoſe of Righteouſneſs, into the *Anger*-Fire of God, in itſelf and with itſelf; and introduce it to the Father; that is, to the predeſtinate Purpoſe of God in his Righteouſneſs, *viz.* in the *Original* of the Soul.

109. And drown the Soul's Will (which was departed away from the Righteouſneſs) in his Blood, out of the Divine holy *Ens* of Love; that the Soul *might* be manifeſted in the Grace, in that Love-Blood, in the predeſtinate Purpoſe of Righteouſneſs.

110. And *therefore* muſt Chriſt in the Righteouſneſs of God in our Humanity, in us, *ſuffer and die*, that the Grace in the Righteouſneſs might be manifeſted.

111. For in *Cain* the Grace was not manifeſted in the Righteouſneſs of God, for it had *yet* taken *no* Soul into itſelf, till the Grace in Chriſt took the Soul to it.

112. Therefore now the Righteouſneſs of God lay in the Soul, for it was God's Image.

113. Therefore God requires *Righteouſneſs* from the Soul, that it ſhould rule over Sin.

114. As God ruled over the apoſtate Will of the Devils, and [f] thruſt it out from the good Order or Ordinance of Righteouſneſs, when they became apoſtate; ſo muſt *Cain* here alſo [g] thruſt away from him the Source or *Fountain of Sin.*

[f] Or rejected.

[g] Reject.

115. But it was *not poſſible* for him to do it, for Sin had poſſeſſed him, *viz.* the Free-Will; the human Ability was loſt.

116. [h] And it lay now in the ſecond predeſtinate Purpoſe of the inſpoken Righteouſneſs in the *Grace*, that the Soul gives its Will up thereinto, and *ſtands ſtill* to its inſpeaking.

[h] *Note.* The Will of the Soul muſt ſtand ſtill, and hear what the Lord ſays.

117. For in the ſpeaking of the Righteouſneſs of God there was now in the Soul mere Neceſſity and *Adverſity*, or an oppoſite Will.

118. For Righteouſneſs requires the Temperature, *viz.* to ſtand ſtill to God, as his *Inſtrument*, whereby God would manifeſt his Voice.

119. But now the Inſtrument was broken, and gone out from the Divine Harmony: Therefore now it lay *no more* in *Cain*'s *willing*, *going*, or *running*, but in the Grace, *viz.* *in the Mercy* and Compaſſion.

[i] Rom ix. 18. 120. According to which now St. *Paul* ſays, [i] *He hath Mercy* or Compaſſion *on whom he will; and he hardeneth whom he will.*

121. In this now lyes the whole Ground of Error in Reaſon, it underſtands *not* the Will of Grace, *how* that is effected.

122. For that which wills the Grace, is alſo one and *the ſame Will* with the Grace; for the Grace has no willing in the Devil, nor in Hell; but in that which is born of God.

123. The willing of Grace is not in the willing of Fleſh and Blood; nor in the willing of Man's own ſelf Seed; but in the *Divine Ens.*

124. *Grace* will *not* inſpeak into *Cain*'s introduced Serpent's Seed; but tread upon and cruſh the Head thereof.

125. It would not cruſh or tread upon the Head of the poor *captive* Soul in *Cain*; for it alſo was ſprung out of *Adam*'s Soul, but it would tread upon the Serpent's Seed in *Cain*'s Soul.

126. But the Serpent's Poiſon had ſo taken in the Soul and hardened it, that the Soul ſo yielded in itſelf, and gave itſelf up to the *Anger* of the Righteouſneſs, that the Anger took it and uſed it for an Inſtrument, wherewith the Righteouſneſs in the Grace killed the Man Chriſt, *viz.* in his *Type* in *Abel.*

127. For by human Works was Sin come into the Soul; ſo alſo muſt it be ſlain by *human Works* in the Grace in God's Righteouſneſs, *viz.* in the Humanity of Chriſt through Manſlaughter; as was done by the *Phariſees*, which had, and managed the Law of God's Righteouſneſs.

128. Therefore muſt *Abel*, viz. the Type of Chriſt, and alſo Chriſt himſelf, by human Actings or Workings *die* to the own Adamical Will in God's Righteouſneſs.

129. And thoſe whom God's Righteouſneſs in the Wrath of his predeſtinate Purpoſe had captivated, muſt be *Inſtruments* to do *it*, that the Grace of God in the Righteouſneſs of the predeſtinate Purpoſe in the Anger, might be manifeſted.

[k] Matt. xviii. 7. 130. For it is written, [k] *Woe be to that Man by whom Offences do come; yet there muſt be Offences, that the Righteouſneſs and Truth might be made manifeſt* together in the Midſt of Untruth.

131. For otherwiſe Grace would *not* be manifeſted, if Falſehood and Evil were not in Oppoſition to the Truth.

132. As the Free-Will had *not been able* to be manifeſted in the Grace, if the Righteouſneſs had not ſlain it, which, after it loſt the ſelf-elected and choſen Will, the Grace made it living in itſelf; ſo that it *no more willed and lived to itſelf*, but the Grace lived and willed; which was manifeſted in Chriſt.

133. Therefore we are all but one in Chriſt in the Life of Grace; for we have loſt the natural Life of the Righteouſneſs of God in his Eternal predeſtinate Purpoſe, and obtain the Filiation in the *Grace.*

[l] 1 Tim. ii. 4. 134. Therefore ſaith the Scripture, [l] *God willeth that all Men ſhould be* helped or *ſaved*, viz. the Grace wills this; it can will nothing elſe but Mercy and Compaſſion, for it is nothing elſe in its own *Subſtance.*

135. But the natural Righteouſneſs in the Eternal predeſtinate Purpoſe of God, *requires* the Soul to be in the Obedience of the Divine Ordinance *without* the Grace; for it was not created in the Grace, but in the Ordinance, or firſt Inſtitution or Conſtitution.

136. And if it find not the ſame therein, then it takes the ſame in its *Property* of the Separation or Diſtinction of the Word, of which the Soul is a Subſtance.

137. That is, if the Soul be a falſe or evil *Ens*, then it takes to it that which is its like; and thus it is alſo to be underſtood in *Cain*, that the departed apoſtate Adamical Will has introduced itſelf into a creaturely *own* Self-hood.

138. And that Introduction of the Soul's *Ens* into the Serpent's Poiſon is a *Thiſtle*, which is not capable of the Grace.

139. For although the inſpoken Voice of Grace lyes therein in the inward Ground, yet that *Ens* grows into a Thiſtle, and [m] *crucifieth Chriſt in itſelf*, and is guilty of his Death. [m] Heb. vi. 6.

140. As the *Ens* of the Sun muſt ſuffer itſelf to ſtand in the Thiſtle; yet the Sun withdraws the *Good-will* or Influence from the ſame, *viz.* the holy Life, which it manifeſts in a good Plant, and lets the Thiſtle make of its *Ens* what it will.

141. Thus alſo it goes with the wicked Thiſtle *Ens* of Man, as the Scripture ſays; [n] *He letteth their Light go out in the Midſt of the Darkneſs*; that is, the holy Life in the Voice of the *incorporated* Grace. [n] Job xviii. 6.

Queſtion.

142. Thou wilt ſay, Why is it ſo? If he *would* manifeſt the holy Life in them; then the Soul would be holy.

Anſwer.

143. *No:* We have an Example of that in the Devil, in whom the holy Life was manifeſted, but the *Ens* of his Will was a *Thiſtle*; ſo alſo a Thiſtle-Child uſes the *Grace* only to Pride, as *Lucifer* did.

144. For God knows the Science or Root of the Abyſs, how it has formed or manifeſted itſelf in its *Ground*; whether it be a Root out of the Darkneſs, *viz.* out of the dark Fire-Life; or a Root out of the bright ſhining Fire-Life.

Queſtion.

145. But thou wilt ſay, Is *Cain* a Root out of the dark Fire, and *therefore* cannot attain Grace?

Anſwer.

146. No; for he was out of *Adam*'s Soul; but the dark Fire out of the Anger, or the Property of the dark World, had *preſſed* or crouded itſelf into the true Soul.

147. Not from without externally, but from the Center it has lift itſelf aloft; and that from the *Fall* of *Adam*, out of which Root *Cain* proceeded.

148. And therefore he muſt be a Servant of God's Righteouſneſs; wherewith the Righteouſneſs *ſlew* the Free-Will in *Abel* in the Grace.

149. For in *Adam*'s Soul the Properties *divided* or diſtinguiſhed themſelves, *viz.* the true ſouliſh Properties, underſtand the ſouliſh *Will*, which in the beginning of God's Image in the predeſtinate Purpoſe of God, was manifeſted in the *one* only Soul.

150. Which *was* a Free-Will, but was *poiſoned*, ſo that it was blind to God; the ſame now ſeparates itſelf in the Death of its Self-hood.

151. For God ſaid, [o] *Thou muſt needs die, if thou eateſt of Evil and Good.* [o] Gen. ii. 17.

152. And the ſame entered into the dying, and God ſpake his Voice into the dying; that the firſt Will in the *Grace* might be living again; and from this came *Abel*.

153. The other Will, new born in *Sin*, which was not in the Beginning, but was ariſen in the Fall, divides or diſtinguiſhes itſelf into the natural Life; and that was *Cain*.

154. Therefore this Will was a Thiſtle-Child, which God had not created, but was gone forth out of the Center of the *Soul*.

155. And after that the one only Soul went out from the Temperature, ſo that the *dark Ground* was manifeſted in it; then ſo came the Darkneſs into a Will in the Soul, which was *not* in the Beginning.

156. But as to the Subſtance of the Soul, they came both (*Abel* and *Cain*) out of one Eſſence; but as to the *Will* they ſeparated themſelves.

157. Not that *Abel* was born pure without Sin; for Sin *hung* on him in the Will of the Death.

158. Which was no true Death, but the Voice of Grace *ſlew* him, that it might make him living in it.

159. But in the Fleſh was the Will of Sin manifeſted, therefore the Righteouſneſs of God ſlew him, by *Cain*; for he was alſo [p] *according to the Fleſh, ſubject to the Law of Sin.*

[p] Rom. vii. 25.

160. But the Voice of Grace had ſlain the Will of the Soul, and made the ſame living in itſelf; and *therefore* it was Chriſt's Type, and ſtood in the Image of Chriſt.

161. This therefore is the true Ground of *Cain*'s hardening: Not that God out of his Will has hardened him, for that cannot be, for he is *only good*; but the new exiſted Will out of the Center of the Soul, *hardened* itſelf in its own Deſire.

[q] The Deſire of the new falſe Will that was ariſen.

162. That is, the [q] Deſire in the Wrath of Nature entered into its Likeneſs, and ſo is found in the predeſtinate Purpoſe of Nature, *viz.* in the Separation or Diſtinction of the Darkneſs and of the Light; it found, I ſay, its own *Likeneſs*, which took it in, and poſſeſſed it; underſtand, the new exiſted falſe Will, which was a *Murtherer*, and Servant of the Divine Wrath.

163. But the true created imaged framed Soul out of *Adam*'s Eſſence, wherein the imprinted modelled Voice of God lay, was *not as yet judged*, or predeſtinated to Condemnation; as Reaſon errs in its Suppoſition, which Judgment belongs not to Man, but to the Righteouſneſs of God.

164. Neither is it at all as ſome ſuppoſe, *as if Cain* were born or generated out of the Devil's Will, and Seed of the Serpent, but out of *Adam*'s Soul and Body; yet *Adam*'s received natural Will *ruled* him.

165. He was an Image of the fallen unregenerated *Adam*, in which *the Promiſe* and the inſpoken Divine Voice *lay*, without a working acting Life, as a true *Poſſibility* to the New Birth.

166. But that Poſſibility ſtood *not in* Cain's *Power*, as to the falſe Will; but it lay in the Ground of the Soul, and *waited* for the Voice of Chriſt.

167. Which in that Poſſibility awakened itſelf in the highly precious and dear Name JESU, and received the poor Sinners to Grace; and with its Voice called in to the ſhut-up Sinners, and awakened that ſtill-ſtanding Ground of the firſt inſpeaking; as was done [r] *to the Thief* or Malefactor *upon the Croſs*, and many others.

[r] Luke xxiii. 43.

168. For if it were ſo, that God in his predeſtinate purpoſed Will had hardened *Cain*; then could *no Judgment* through the Righteouſneſs of God have paſſed upon *Cain*, *neither* could any *Curſe* have entered into him.

169. For whatſoever God's predeſtinate Purpoſe makes, the Righteouſnes of God does *not* curſe that, as was done in *Cain*.

170. For the Righteouſneſs is the Ordinance of the beginning outſpoken Word; ſo that all Things continue ſtanding in the ſame Ordinance or Order, as the ſpeaking hath introduced them into Life, and that falls not into the Judgment, which continues ſtanding in its *Ordinance* or Order wherein it was created.

171. So now, if any Will out of God's predeſtinate Purpoſe (underſtand, out of the Divine predeſtinate Purpoſe) had hardened *Adam* and *Cain*, then ſhould the Righteouſneſs have had *no* inſpeaking or Contradiction; for this Will of the hardening had ſtood in the Divine Ordinance or Order.

172. Therefore it muſt needs be, that the Will to the hardening in *Adam* and *Cain* exiſted in the unlike Diſcord of the divided diſtinguiſhed Properties, when each Property compacted itſelf into Subſtance, and obſcured, dimmed, and *killed* the Image of God in the Light.

173. God's predeſtinate Purpoſe is the Center of the human Ground or Foundation, which is the { [s] ſpeaking / out-ſpoken } and { [t] re-ſpeaking / re-outſpoken } *Word* of God; and that ſame compacted human Will is rightly become *hardened* in that predeſtinate Purpoſe of God, according as the Scripture ſays. [s] Jeſus. [t] Nature.

174. But none will underſtand the Ground: Men only ſay, God's predeſtinate Purpoſe does it, and none will ſearch the *Ground* of the predeſtinate Purpoſe; for the ſame lyes *in Man* himſelf, and *not in God.*

175. If God had had a predeſtinate Purpoſe to have a Devil, that very predeſtinate Purpoſe had been a *Will* of the Devil.

176. But in the Separability or Diſtinction of the Speaking is the predeſtinate Purpoſe to Evil or Malignity, entered into a Principle, and is in itſelf made manifeſt in the compacted Separability or Diſtinction *ex Myſterio magno*, out of the great Myſtery; according to which God calls himſelf an angry God.

177. And yet it is not God, but the *Center* of Nature, *viz.* the *Cauſe* of the Divine Manifeſtation to the Kingdom of Joy; for in God no Anger is *manifeſted*, but a burning Love only.

178. For if there were in God a Will to the hardening, then were not thoſe Sayings true which ſay, *Thou art not a God who art pleaſed with wicked Doings* [u]. Alſo, *As true as I live, I will not be the Death of a Sinner*; nor the *Ten Commandments*, which forbid Evil. [u] Pſal. v.

179. If God had willed to have it ſo that *Cain* ſhould ſlay *Abel*, then the [w] *fifth Commandment* would not have been right. [w] Otherwiſe the ſixth.

180. And then alſo God had put a heavy Reproof upon *Cain*, ſaying, *Whoſoever ſheddeth Man's Blood, by Man ſhall his Blood be again ſhed.*

181. If he *will* have it ſo, then none ought to keep his Commandments; and then *where* is his Righteouſneſs, and the Judgment in and according to the *Truth?*

182. The Scripture ſays, [x] *O* Iſrael! *thy Perdition is from thyſelf.* [x] Hoſ. xiii. 4.

183. Now therefore we ſhould condemn none but only the Abominations and *Sins*, which appear manifeſtly in the Wicked; and thoſe proceed from the Cainiſh and Adamical own *Self*-Will, out of the Center of the dark World.

184. Which Will God had not manifeſted or generated in Man in the Beginning; but the Devil is *guilty* of that.

185. This falſe or evil Will, in its Subſtance, Matters, and Doings, is *that* we muſt *condemn*, and not the poor Soul which lyes hidden *in* this hard Priſon, in the Voice of the inſpoken *Grace.*

186. Which Voice of Grace of the firſt incorporating in Paradiſe after the Fall may well be awakened by Chriſt's Voice through, or in, his Children, in whom the Spirit dwells.

187. As was done in the *poor Publican*; alſo in the Malefactor on the Croſs; alſo *Mary Magdelene*, and many hundred thouſand poor captive Souls: For the Scripture ſays, [y] *It is a moſt highly precious and worthy Word, that Jeſus Chriſt is come into the World, to ſave all poor Sinners.* [y] 1 Tim. i. 15. & iv. 9, 10.

188. And in the *Revelations* it is thus: [z] *He ſtandeth before the Door and knocketh*, viz. before the Door of the poor captive Soul; and he ſays, [a] *Come to me all ye that are weary and heavy laden with Sin, I will refreſh you or quicken you.* [z] Rev. iii. 20. [a] Matt. xi. 28.

189. He ſtands in the *inward* Ground of Grace inſpoken into *Adam* in the Center of the Soul, and calls it ſo long as the Soul *beareth* the Body upon the Earth, to try whether the poor Soul will turn towards him.

190. And then when it is ſo that they turn to him, he ſays, [b] *Knock and it ſhall be opened unto you:* Knock at the incorporated firſt Voice of Grace, and then it will move [b] Matt. vii. 7.

[c] Luke xi. 13. itſelf: Alſo, *Aſk and ye ſhall receive:* Alſo, [c] *My Father will give the Holy Spirit to them that aſk him for it.*

191. Therefore it lyes now *not in Self*-Ability to receive, but *in the aſking* and knocking; for the Promiſe of Grace has inſpoken itſelf in CHRIST JESUS, into the aſking *or praying*; ſo that it will give itſelf into the aſking and praying.

[d] Matt. xviii. 11. 192. For it is written, [d] *Chriſt is come to ſeek and to ſave that which is* loſt.

193. Whoever are now the loſt *Cain*, *Iſmael*, *Eſau*, and all hardened Men *captivated* in Sin, theſe Chriſt is come to ſave, and wills not that they ſhould be loſt.

194. But the ſelf-generated, falſe *Murtherer* in *Cain* he wills not; alſo the *Scorner* in *Iſmael*, as alſo the *Hunter* in *Eſau*, he wills not; but it is the true Ground of the firſt generated Soul which he wills, wherein the Voice of God lyes.

Of Iſmael.

[e] Note, here it follows concerning *Hagar* and *Iſmael.*

195. [e] THEREFORE in that he wills not the Scorner *Iſmael*, [f] *he thruſt him out of the Houſe with his Mother*; underſtand the Scorner in *Iſmael*, viz. the ſelf-compacted, and in *Adam* exiſted *evil* Will, together with *Hagar*, viz. the ſeparable or diſtinct Nature; underſtand the *divided* Properties of Nature.

[f] Gen. xvi. [g] Gen. xvi. 6. 196. Firſt, [g] Hagar *fled from* Sarah, and would not ſuffer herſelf to be chaſtiſed; for ſhe would rule with the Scorner in *Abraham*'s Goods.

[h] Gen. xvi. 7, to 12. 197. [h] *But when ſhe came into the Wilderneſs, the Angel of God ſaid to her, Whence comeſt thou,* Sarah's *Maid-Servant? And ſhe ſaid, I am fled away from my Miſtreſs: And he commanded her to return again, and humble herſelf to her Miſtreſs.*

198. *And ſaid further to her, I will ſo multiply thy Seed, that for Multitude they ſhall not be numbered: Thou art with Child, and will bear a Son, whoſe Name thou ſhalt call* Iſmael, *becauſe the Lord hath heard thy Lamentation.*

199. *He will be a wild Man, his Hand againſt every Man, and every Man's Hand againſt him, and he will dwell oppoſite to all his Brethren.*

200. This Figure ſets before us the true Ground, ſhewing how *Adam*, with the Kingdom of *Nature*, is run away from God into the Wilderneſs of the *beaſtial* Property, *viz.* from the free [Woman], which is the *Temperature*; and is, in the Own-Deſire, *viz.* in the exiſted Will of the Scorner, become with Child.

201. That is, the Kingdom of Nature had *rent* itſelf into Properties, ſo that one is gone forth againſt the other, as here was ſaid concerning *Iſmael*; his Hand was againſt every Man, and every Man's Hand againſt him.

202. But the Properties of Nature were *not therefore rent* aſunder from God, as here is to be ſeen in *Hagar*; for the Angel ſaid to her, he would ſo multiply her Seed, that it ſhould not be numbered for Multitude.

203. But ſhe ſhould turn again to the Free-Woman, and ſubmit and humble herſelf under her Hand; which ſignifies in the *Repentance* and Converſion of a poor Sinner, that Chriſt meets and comforts him with his Voice in him in his Wilderneſs of the World, and ſpeaks to him *in his Mind*, ſaying:

204. I have heard thy Affliction, thou poor captive Soul, in this Wilderneſs; turn again; thou art indeed with Child of a Scorner, out of the Kingdom of Nature, from thy *Conſtellation* or Configuration of the Stars, and wilt bear him, or bring him forth.

[i] Gen. xvii. 20. [k] Gen. xvi. 10. 205. [i] *But I will bleſs thee*; *and thou ſhalt generate* from the Kingdom of Nature, *twelve Princes, which ſhall come into my bleſſing*; which ſignifies the *twelve Apoſtles of* Chriſt, which came into his Bleſſing; [k] *whoſe Seed cannot be numbered for Multitude.*

[l] That is, to the Temperature in true Reſignation. 206. Alſo how the poor Sinner when he converts again in this Call of the Angel, comes into that *Apoſtolick* Grace of the Twelve; but he muſt go again to the [l] Free-Woman with the *Will* of the Soul.

207. But the Scorner is born in his Conſtellation or Configuration with an own Self-Will; which Will [m] *ſhall not inherit the Kingdom of God.* [m] 1 Cor. xv. 50. Gal. v. 21.

208. *For* Abraham *muſt thruſt out the Scorner from the Inheritance of the Goods, but not without a Free Gift or Portion.*

209. For the Free-Woman, *viz.* the Temperature in the Kingdom of God will have it ſo, that the ſcornful own Self-Will ſhould be thruſt out, which Free-Woman *Sarah* ſignifies; *whom God commanded* Abraham in the Figure of Chriſt, *to hearken to.* Gen. xxi. 10, 14.

210. The Free Gift or Dowry that *Abraham* gave to *Hagar* and *Iſmael* together, ſignifies the true Free Gift or *Promiſe in Paradiſe.*

211. When *Adam* was to be thruſt out, God gave him beforehand the Free Gift or Dowry, *viz.* the inſpoken Word of *Grace*, and in that Free Gift ſtood the Bleſſing.

212. But that the Kingdom of Nature muſt give forth the twelve Princes: That ſignifies, that the Soul is from the Eternal Nature, and that the Ordinance or Determination thereof *muſt ſtand.*

213. No new Creature can come forth in Man, though it ſhould clearly give forth a Scorner in the divided Forms or Diſpoſitions of Life, yet the inward Ground is *God's Word.*

214. Therefore Nature ſhall *not* vaniſh and paſs away, but only the *falſe Will* that is ariſen out of itſelf, out of the Diſſimilitude or Diſagreement, that ſhall be thruſt out and *die*; of which we have here a Figure.

215. For when *Hagar* with *Iſmael* was run away, ſhe being then with Child of *Iſmael*, and that *the Angel of the Lord comforted her*; then [n] *ſhe called the Name of the Lord that ſpake with her, Thou, God, ſeeſt me.* [n] Gen. vxi. 13, 14.

216. That is, thou ſeeſt my inward Ground of the Soul, wherein lyes the Adamical Free Gift: For ſhe ſaid, *Here have I certainly ſeen him which looked back after me.*

217. That is, the poor Soul ſaid, I was run away from the Free-Woman, the Temperature of God's Kingdom, and was blind as to God; but now I have ſeen him who has looked upon me in my *Affliction*, with his Inſpection or Aſpect of *Grace.*

218. That is, he looked back into me, whereas I was blind as to the beholding of God; and that is called looking back after me, where the Kingdom of Nature was already, with and *in* the new Will, become a Scorner.

219. Therefore they called that Fountain [o] *the Fountain of him that is* living, *who hath looked upon me, which Fountain is between* Kades *and* Bared. [o] Gen. xvi. 14.

220. This Fountain is Chriſt in the inſpoken Word of Grace; and in that Word of the Cruſher or Treader upon the Serpent, is the Fountain of the *ſweet* Love of God in the Name JESUS out of JEHOVAH.

221. This is the Fountain of him that is living, who looked upon the poor Soul after the Fall, and which looked upon *Hagar* and upon *Iſmael in the Mother's* Body or *Womb.*

222. For it was ſignified to the Scorner of the divided or diſtinguiſhed Properties of Nature, *viz.* to that ſame ſcornful Will it was ſignified, that it *would ariſe* out of the Kingdom of Nature, which the poor Soul in its Priſon and Blindneſs muſt bear.

223. But God has looked upon her Affliction and the Child's, out of the Fountain of him that is living, *viz.* in the *Center* of the Soul in its inward Ground, for the outward would be a Scorner.

224. But God would bring forth out of it, *viz.* out of the inward Ground, wherein the Grace had incorporated itſelf, twelve Princes, whoſe Seed ſhould be innumerable.

225. Yet Nature outwardly ſhould ſtand in the Government by twelve Princes of the periſhed *corrupted* Nature, as indeed twelve Princes outwardly came from him; therefore the Spirit of God in *Moſes* intimates the *inward* Ground, as is clear before our Eyes.

226. For when *Iſmael* was born, then the outward Ground, as to the periſhed *corrupted* Kingdom of Nature, was a Scorner, which God commanded to be thruſt out.

[p] Gen. xxi. from 12 to 21.

227. But when he had thruſt out the Scorner, and [p] *when* Hagar *had laid away the Lad from her, that ſhe might not ſee him die in the Wilderneſs; then the Lad* Iſmael *lay and wept.*

228. *Then God heard the Voice of the Lad; and the Angel of God called from Heaven, and ſaid, What aileſt thou,* Hagar? *Fear not; for God hath heard the Voice of the Lad, where he lyeth: Ariſe, go take the Lad into thine Arms, for I will make him a great People.*

229. *And God opened her Eyes, ſo that ſhe ſaw a Fountain of Water: And ſhe went thither and filled her Flaſk or Bottle with Water, and gave the Lad to drink; and God was with the Lad, and they dwelt in the Wilderneſs of* Barſaba, *by the Fountain of the Living and Seeing.*

230. This Figure is as manifeſt and as clear as the Sun againſt the erroneous Opinions of ſuch as judge and *condemn* Iſmael; neither can it be clearer, if they would but look upon their *erroneous* Opinion.

231. For the Scorner *Iſmael*, in the outward Kingdom of Nature, is *evil*, and thruſt out from the Filiation.

232. But when he lay and wept, which ſignifies *Repentance*, then God opened the Eyes of *Hagar*, (viz. of the Kingdom of the inward Nature as to the Soul), in the incorporated Fountain of *Grace*, ſo that ſhe ſaw the Fountain of Chriſt, and gave Drink to the Lad, *viz.* to the poor Soul, out of the Fountain at *Barſaba*, viz. in the divided Properties of Life.

233. Which drinking ſignifies the *Baptiſm*, and alſo the *Circumciſion*, wherewith Chriſt would out of his Fountain give Drink to the divided Forms or Conditions of Life in their Thriſt.

234. But *Iſmael* the Scorner, according to the outward Nature, muſt firſt be *cut off* through the *Circumciſion*, which is done by *Repentance* and Rejection of the ſcornful Will.

235. And then Chriſt baptizes from the Fountain of the Living and Seeing [or of Life and Viſion] with the holy Spirit; and ſo then the Soul dwells by that Fountain, and *God is with it*, as with this *Iſmael*.

236. For the ſcornful Will is not the Seed which God bleſſes; but the inward Ground in the Free Gift of *Grace*.

Of Iſaac.

[q] Gen. xxi. 12.

237. FOR [q] *God ſaid to* Abraham, *In* Iſaac *ſhall thy Seed be bleſſed*, viz. in *Chriſt* ſhall *Iſmael* have the Bleſſing.

238. For the corrupt, periſhed Nature's Will ſhall *not* be Heir in God's Kingdom; it ſhall always be thruſt out.

239. But Nature in its Ground and Original is *God's Word*, viz. the outſpoken or expreſſed Word in its Separability, Diſtinction, or Variegation, wherein the Fountain of Life is ſprung forth from JEHOVAH, *viz.* the Fountain of Love in the Name JESU, and that ſhall inherit the Kingdom of God.

240. This inward Nature ſignifies alſo *Japhet*, concerning whom the Spirit of *Moſes* [r] Gen. ix. 27. ſays, [r] *He ſhall dwell in* Shem's *Tents*, viz. in *Iſaac*'s, that is, Chriſt's Fountain.

241. The Tents of *Shem* ſignify the *New Birth* out of or from Chriſt, whereinto *Japhet* and *Iſmael* ſhould come.

242. For the Text ſays, and *God* was *with* the Lad, *Iſmael*; but not in the Scorner, but in the inward Ground, which ſhould be manifeſted in Chriſt.

243. Now, if God were with him, and that he and his Mother dwelt by the Fountain of him that is living, *viz.* by Chriſt in his Free Gift of Grace, who then will condemn him to *Damnation*, as the erroneous World does?

244. Indeed it is very right that the *outward* Iſmael of the Will of Scornfulneſs ſhould be condemned, but *not* Abraham's inherited original innate Right of Nature, out of or from the Bleſſing; but *Abraham*'s earthly Will, out of, or from the *Serpent's Seed.*

245. For *Iſmael* is an Image or Figure of the Kingdom of Nature, as to the poor periſhed corrupted *Adam*, which *muſt die* and paſs away in us, but yet muſt riſe again according to the firſt created Image in Chriſt, and leave the Scorner *Iſmael* in the Earth.

246. And *Iſaac* is an Image or Figure of the New Man in the *Humanity* of Chriſt, wherein *Adam*'s Nature and Chriſt are one in another, wherein the falſe Will is dead in Chriſt; though indeed *Adam*'s Nature is there, yet it lives in the Spirit of Chriſt.

247. Therefore JESUS, or CHRIST, took *Adam*'s Nature upon him, but * not *Adam*'s ſelf-generated falſe *evil* Will, but the poor divided Forms or Conditions of Life in Nature in God's Righteouſneſs, and predeſtinate Purpoſe, that the firſt *Adam* in Chriſt might ſtand in his Righteouſneſs.

* *Note*, What of *Adam* Chriſt took not upon him.

248. Now *Iſmael* was out of or from the Image of God's *Righteouſneſs*, which he created in *Adam*.

249. And *Iſaac* was in the Image of *Grace*, that gave itſelf in Chriſt, into God's Righteouſneſs, and filled it full, or *fulfilled* it with Love, and ſtilled the Anger.

250. For Chriſt ſhould change the *Scorner* in *Iſmael*, (which was manifeſted in God's Righteouſneſs) with his Love Tincture of his Blood, ſo that it is able in Chriſt to come again to the Filiation, from which the Righteouſneſs had thruſt him out, *viz.* out from *Abraham*'s Goods, *viz.* from the *Inheritance* of Nature, of the formed and outſpoken or expreſſed Word of God.

Of Jacob *and* Eſau.

251. THE Figure of *Jacob* and *Eſau* is now the Reſemblance or Repreſentation, ſhewing how *Chriſt* would be thruſt out from the Kingdom of Nature by its generated, innate, falſe, evil Will.

252. For when he had taken upon him, and had aſſumed *our Sins* in the Adamical Nature; underſtand, the *Fountain* or Source, out of which Sin flows, *viz.* the divided Forms or Qualities of Life in the human Nature; yet then for all that, he ſaid, [s] *My Kingdom is not of this World*, viz. in the divided four Elements, but in the Temperature.

[s] John xviii. 36.

253. But as Chriſt had taken upon him and aſſumed the Humanity in the divided Properties, therefore the Righteouſneſs of the *outward Ordinance* or Courſe, would not ſo much as endure him in itſelf; for he was ſprung and ſprouted from another Righteouſneſs, *viz.* from a heavenly, and come into our poor Humanity in this World's Property to help or ſave us.

254. Therefore he ſays, [t] *The Son of Man hath not whereon to lay his Head*; and yet he ſays alſo, [u] *All Power both in Heaven and in Earth was given him of his Father.*

[t] Mat. viii. 20. Luke ix. 58.
[u] Matt. xxviii. 18.

255. Where he means the inward Ground of all Things or Subſtances, *viz.* the Eternity, which lies hidden in this World, and is *manifeſted* in Chriſt.

256. That ſame Manifeſtation or Revelation was *not* at home in this World, and poſſeſſed nothing of this World for its own Property.

257. This Image, Type, or Figure, ſhewing how Chriſt ſhould be extruded and *driven* away out from this World, was *Jacob*, whom his Brother *Eſau*, viz. the Kingdom of the outward Nature's *Rightcouſneſs*, would always kill; ſo that *Jacob* muſt flee before *Eſau*, as did Chriſt alſo before the Phariſaical Righteouſneſs in the Kingdom of Nature, till *Jacob* with his Preſent came from *Laban*, and went to *Eſau*, and rendered himſelf up to him, for him to ſlay him, or let him live.

258. But *Jacob* was not yet the *very* Perſon which the Righteouſneſs of Nature in God's predeſtinate Purpoſe ſhould take hold of and ſlay; but *Chriſt* was he.

259. Thus we here ſee at once the Figure of Chriſt and of *Adam*.

[x] Gen. xxxii. 13, to 23. Gen. xxxiii. 4, &c.

260. [x] *And when* Jacob *went to* Eſau, *and ſent a Preſent before to meet him, then was* Eſau's *Anger diſſipated, diſpelled, or diſſolved, and turned into great* Mercy and *Compaſſion, ſo that he fell about* Jacob's *Neck and wept, and did nothing to him,* but received him in Love; and this is a Figure of Chriſt *in* our Humanity.

261. In our Humanity lay the Father's *Anger*, viz. the angry *Eſau*, awakened, ſtirred up, and enraged in the Righteouſneſs in the Anger; as *Eſau* was againſt *Jacob*.

262. But Chriſt ſent the Preſent of his *Grace*, viz. the Love in his *Blood* of the heavenly World's Subſtance, to meet the Father's Anger in our Nature, in God's Righteouſneſs, *viz* in the firſt Adamical Birth of Nature.

263. And when it ſaw and felt this in itſelf, then was God's Anger in his Righteouſneſs of Nature turned into great *Compaſſion*.

[y] Luke xxiii. 44, 45. [z] Matt. xxvii. 51, 52, 53.

264. Whereby his Anger loſt all its Right and Intereſt, and was diſſipated or diſſolved, and broken to Pieces; whence [y] *the Sun loſt its* ſhining *Light* in God's Righteouſneſs; and *the* [z] *Earth* in this Concuſſion and Diſſolution or Diſſipation, *trembled, the Rocks cleft in ſunder, and the Dead,* whom God's Righteouſneſs had ſwallowed up into Death, *aroſe*, in this Compaſſion.

265. For *Eſau* was to do this concerning the Righteouſneſs of the Firſt Birth, which *he had ſold to* Jacob, and yet knew not *how* God had ſo brought it about, as to pourtray the Figure of *Adam* and Chriſt thus.

266. And *therefore* he was *Jacob*'s Enemy, becauſe *Jacob* had the Bleſſing of *Abraham*.

267. For the Righteouſneſs of the own ſelf Nature's Will would have it in *Eſau*, in *Adam's corrupt* or periſhed Nature.

268. But the Nature of own Self-will had loſt the Inheritance of God; which the ſecond new Adam in Chriſt brought again into Nature.

269. Therefore now the firſt Right, *viz.* the firſt natural Life *muſt die*, and become living again in Chriſt.

[a] Rom. ix. 11.

270. Neither could *Eſau* in his Hunter inherit God's Kingdom in the Righteouſneſs, and he was thruſt out or [a] *rejected* even *in his Mother's Womb, when the Children had done neither Evil nor Good; that God's Righteouſneſs in his* predeſtinate *Purpoſe* of the creating of the Creature *might be fully ſatisfied* or performed.

271. But in Chriſt he received it again, according to the *inward* Ground of the right Adamical Man; not according to the Right of his *natural* Life, wherein he was called *Eſaw*.

272. For the E is the inward Ground, wherein the Paradiſical Preſent or *Free-Gift* lay.

[b] Saw, *Germanicè*, Sow, or the Swine or the Swiniſh Nature. [c] Rom. ix. 11, to 13.

273. But the [b] SAU or SAW was the rejected *caſt-away* Beaſt of the Kingdom of the own Self-Will, as to the Earthlineſs; concerning which the Scripture ſays, [c] Eſau *have I hated when he yet lay in his Mother's Body* or *Womb, that the Election of God might ſtand*; that *Eſau* n his falſe, own ſelf Nature-Life, ſhould *not* be the Child of God; but Chriſt in the right Adamical Nature in *Eſau*.

274. The Adamical Nature in SAU, ſhould *loſe* its Right wholly, according to its Will and Life.

275. But the Subſtance or Eſſence of the Adamical Nature, which was the formed, outſpoken, or expreſſed Word of God, ſhould *continue* in Chriſt, and be appeaſed with the Preſent or Free-Gift of Chriſt in the Anger.

[d] Gen. xxxii. 13.

276. The Image or Figure of which was, [d] Jacob's *ſending the Preſent to meet* Eſau, *and calling him his Lord*; then was the Anger in *Eſau*, in regard of Nature's Right, *appeaſed*, and began to be turned in itſelf into the greateſt Compaſſion, *and fell about* Jacob's *Neck, and kiſſed him*, and gave up his Will in the firſt Birth into *Jacob*.

277. For Chriſt muſt wholly give himſelf up into *Death*, and muſt yield up the human Nature's Right to his Father, *viz.* to the Righteouſneſs; and then *Eſau* died, or departed away.

278. Therefore God awakened the firſt *Adam*, viz. the right Man, which was created in the predeſtinate Purpoſe of God; and raiſed him up in the *Grace* of Love, which had fulfilled and ſatisfied the Righteouſneſs before God.

279. And then it was no more *Eſau*, but a *Member* of Chriſt.

280. But that the Scripture goes on thus ſeverely upon Predeſtination; it is very right: For *Eſau* is the Image or Figure of *God's Anger*, which exiſted in *Adam*, which is condemned or *damned*, that the Righteouſneſs of God might be ſatisfied or executed, and that the [e] *Riches of his Grace* in *Jacob*, viz. in Chriſt, might be manifeſted in God's Righteouſneſs. [e] Eph. i. 7.

281. For the Life in Nature's Will, which is called *Eſau*, was *Adam*'s new Life, according to the awakened Property of the dark World; as it was alſo with *Cain* and *Iſmael*, that the Righteouſneſs of God had laid hold on in the Anger, and manifeſted itſelf therein, and that was *damned*.

282. But *not* that the ſouliſh Ground, *viz.* the whole Center of Nature, *viz.* the formed Word as to the Soul, was therefore thruſt out or *rejected* from God: No! No!

283. [f] They were ſprung from the Children of the Saints, not from the [g] SAU, as is now in many, whoſe inward Ground is *full* of the *Devil*. [f] Iſmael and Eſau. [g] SAW, SOW, or Swine.

284. The [h] gracious Preſent of the incorporated Voice lay in the inward Ground, but not in the *Ens* of Life; as in *Jacob*, *Iſaac*, and *Abel*.

285. Which *Ens* was Chriſt; which would inſpeak or inſpire itſelf, with its *Voice* in this inſpoken Word into the inward Ground of the poor Soul, which lay captive in the Anger of God. [h] Or Grace-Preſent.

286. As it is written, [i] *I am come to ſeek and to ſave that which is loſt*, viz. *Eſau*, *Iſmael*, and ſuch like, which were laid hold on in God's *Hatred*, and loſt. [i] Luke xix. 10.

287. Therefore now ſaid Chriſt, he was come to ſeek the poor Sinner that was *loſt*, and not the righteous, for *Jacob*, *Iſaac*, and *Abel* were the righteous; for *Grace* had manifeſted itſelf in them, and killed the own Will of *Sin* in the Life, and given itſelf into the true firſt poſſeſſed Life's Ground, for a new Life.

288. And ſo now in *that* new Life they were righteous, and had Peace with God's Righteouſneſs, underſtand as to the *Soul*; but as to the outward Life they were ſtill under the Curſe, and *therefore* the outward Body muſt die.

289. For they themſelves were *not* by Nature righteous, but Grace made them righteous, which Grace in them gave itſelf up into an *Ens* of Life, wherein the Soul's Life burned; which new Divine Fire *changed* the Hatred of God's Anger into Love, wherein they were righteous.

Queſtion.

290. Thou wilt ſay, *Why not ſo* alſo in *Cain*, *Iſmael*, and *Eſau?*

Anſwer.

291. No: [k] *The predeſtinate Purpoſe of God muſt ſtand*, viz. in the Ordinance or Courſe of his outſpoken or expreſſed Word; he turns *not* that back again. [k] Rom ix. 11.

292. His Anger muſt *not* be killed or broken; for the Anger is a Cauſe that the Grace is manifeſted; moreover, it is the *Cauſe* that Grace is turned into a Kingdom of Joy; alſo it is the Cauſe that Grace becomes a *fiery Love*.

293. But Chriſt is that *other* or ſecond predeſtinate Purpoſe, which he manifeſts in *Abel*, *Iſaac*, and *Jacob*, and repreſents the *Figure* of what ſhould come to paſs.

294. For Chriſt ſhould be manifeſted in the Righteouſneſs of God's Anger, that it might be *known* what Grace was.

295. *Adam* ſtood *both* in God's Grace and in his Anger in the Temperature, and neither of them is manifeſted in his Life; for they ſtood in *equal* or like Weight.

296. Now if Grace be to be manifeſted, then muſt the Anger be *already* manifeſted, that Grace might be cauſed to move itſelf in the Anger; and to give up itſelf into the Anger, and overthrow it.

297. Which giving in and overthrowing is the Cauſe of the *Divine* Kingdom of *Joy*, and of the fiery Love in the Life of Man, out of which God's *Mercy*, Pity, and Compaſſion, alſo *Faith*, *Love*, and *Hope*, viz. the Truſt in God, has taken its Original in Man; which in the Temperature could *not* [1] be.

[1] Or, be done.

298. For a Thing, that ſtands in *equal* Balance or like Weight, has no moving or *deſiring* to any Thing; it is one, and is of itſelf.

299. But when it goes forth from the Temperature, then it is *plural*, alſo corruptible, and loſes the Self-hood; and this has *need* of Help, *viz.* of Grace and Compaſſion.

300. But if it be not preſently done, ſo that it is helped or ſaved, then it enters notwithſtanding into *Hope*.

301. And then if Hope be told, that Help or Salvation ſhall be performed towards it, then it enters into *Faith* or believing, and Faith cauſes the *Deſire* in the Hope; and the Deſire takes thoſe Tidings into itſelf, and [m] compacts the ſame in itſelf, ſo that it becomes *ſubſtantial*; and in this Subſtance now is the Grace and Mercy or Compaſſion.

[m] Or compreſſes.

302. For that Subſtance is received in the Tidings or Annunciation, and contracted or [n] framed into a Subſtance, which Subſtance *muſt* give up iſelf into the firſt Right, which has made the Thing in the *Grace* itſelf.

[n] Or figured.

303. And if that be once done, then the firſt making finds a new Life in itſelf, that is exiſted out of the Hope, and out of the Faith, and out of the Deſire, with the Compaction in itſelf, and finds that it is *more ſpiritual* than the firſt out of which the Thing is exiſted; therefore it cannot withſtand or make Reſiſtance, but muſt ſuffer the Spiritual Life to dwell in itſelf.

Note. 304. And here ariſes the *Reſtoration* of the firſt Subſtance which has corrupted or deſtroyed itſelf, ſo that the laſt Body is better than the firſt.

305. For that is wholly ſpiritual, generated out of Faith, Hope, and Love, which the firſt Fire kindles with its Deſire, whence the fiery *Love* exiſts.

[o] Univerſal. 306. But underſtand us aright thus: *Adam* was the whole [o] entire Image of God in Love and Anger; yet he ſtood in the *Equality* of the Properties, and neither of them was manifeſt before another.

307. But when he introduced himſelf into Luſt, through the Treachery and Deceit of the Devil, then that Image *periſhed*, and the Properties departed from the Temperature.

308. Now he ſtood in need of Help; therefore God ſpake or inſpired the Word into him, which received the hungry Deſire after Help, and compacted that, and put its Deſire thereinto, as into a Hope, that it ſhould be *remedied*.

309. And the Deſire compacted the Hope into an *Ens* of a Subſtance.

310. And now the inſpoken or inſpired Word was ſubſtantial, and is called Faith or believing, *viz.* a *receiving*; which [Subſtance] the Science or Root of the Eternal Will, received into itſelf, and gave itſelf thereinto.

Note. 311. For this Subſtance was more noble than the *firſt*, out of the predeſtinate Purpoſe of the ſpoken Word.

312. Whereupon the fiery Love went forth out of the Fire of the Anger, *into* the predeſtinate Purpoſe of the Eternal Nature; for this *Ens* of Faith was incorruptible, and ſtood inviolably in the Anger-Fire.

313. And in this receiving in, by the Anger-Fire, the Fire of the fierce Wrath is changed into the *joyful* Kingdom of Love.

314. And this is the fundamental Ground of Chriſt, from the inſpoken or inſpired Word, which divided itſelf in *Adam*, into a Form, *Figure*, or Repreſentation of its own, in the *Ens* of Nature, out of which came *Abel*, and out of the corrupted or broken Form, Figure, or Repreſentation, came *Cain*.

315. But *Abel* alſo had *Cain*'s Nature in the *Ens* of Faith, wherein the Soul ſtood, but the corrupt broken Will was changed into an *entire* total Will; for the breaking reſts in the *Ens* of Faith, and that was the Figure of Chriſt.

316. But it was told to *Adam*'s Soul, underſtand the broken, fragile, corrupt Nature of the Soul's and Body's Property, that [p] *the Seed of the Woman ſhould cruſh* or tread upon *the Head of the* introduced *Serpent's* Property, and help or ſave *Adam*. [p] Gen. iii. 15.

317. Therefore muſt that Treader upon the Serpent be another Perſon than *Adam*, in whom God was manifeſt, who *could* do it, who ſhould awaken in *Adam* the inſpoken Word; that is, who alſo had the Might and Power of the inſpeaking or inſpiring.

318. For although in *Adam* the inſpeaking was *living* and manifeſt, yet it was to be done for his Children, whoſe inſpoken Ground was covered with Sin, and not yet ſeparated, as with *Cain* and *Abel*.

319. And alſo therefore that the human *Ens* in Sinners (*viz.* thoſe whom God's Righteouſneſs in the Anger had laid hold on) ſhould have a *Voice of Grace*, which ſhould inſpeak or inſpire in them, and awaken the inward firſt inſpoken Ground of the Word's Divine Power.

320. For God, JEHOVAH, ſpake the Name JESUS, in *Adam* after the Fall, into a *working* Life; that is, he manifeſted it in the heavenly *Ens*, which was vaniſhed.

321. That ſame Name JESUS was a Life in the Soul, when God inſpake it into the Soul; through which inſpeaking a Divine Deſire was again awakened out of that *dying* in *Adam*'s Soul.

322. Which Life received the awakened Deſire of the Soul into itſelf; and that ſame awakened Deſire was the *Beginning* of the Faith.

323. Which ſeparated itſelf from the Property of the falſe or *wicked Deſire*, into an Image, Idea, or Reſemblance, *viz.* into an *Ens*; out of which came *Abel*.

324. And out of the own-ſelf of the Adamical Soul, according to the earthly Luſt, came *Cain*.

325. But there lay yet in the own-ſelf of the Soul, in the Cainical *Ens* alſo, the Sound of the Word which God inſpake.

326. But this *Ens* was *not capable* to receive the Divine Life in the Inſpeaking of the Word; for the awakened Wrath of God in his predeſtinate Purpoſe of the outſpeaking or expreſſing to Nature, in the Separability or Diſtinction, was manifeſted therein.

327. Whereupon here that ſouliſh *Ens* needed another and *further* inſpeaking into the outſpoken Word, that it might alſo become living in the Soul's *Ens*.

328. Now this could not be done, unleſs it came out of a *divine* Sound or Inſpeaking: 1. Wherein the Speaking ſhould equally proceed *alike* out of the Divine Life, and alſo out of the Ground of the Soul's Life: 2 Wherein there was a Divine holy Soul, which ſhould inſpeak itſelf into the periſhed or loſt Soul that is blind as to God, in the *ſouliſh* and *divine* Power; that the ſouliſh may enter into that which is ſouliſh, and the Divine into that which is Divine, and awaken themſelves one in the other.

329. For God muſt needs do this therefore, becauſe he would not leave and forſake the poor periſhed, loſt, right Adamical Soul; but *put* the ſame there into *Cain*'s Image, Figure, or Reſemblance.

330. And put againſt it the Name JESUS in the ſecond Line; wherein alſo the *ſouliſh* Ground was, that the Name JESUS, with the new Life of the ſouliſh Ground, ſhould inſpeak itſelf in *Cain*'s Soul.

331. And this Image, Idea, or Figure, was *Abel*, out of which Line, Chriſt, according to our *Humanity*, came; and he came to call to Repentance the poor Sinner captivated in the Hatred of God.

332. Who had a human Soul new born in God, and could inſpeak into the Soul, and alſo into the inſpoken Word of God performed in Paradiſe, and *awaken* the Soul in a new Divine Hunger in itſelf; ſo that the Soul received the inſpoken, original, innate, *inherited Word* into itſelf, whence alſo a new Life [q] exiſted in it.

[q] Or might exiſt.

333. Therefore underſtand us aright; we ſpeak dear and precious Things, as we well know in the *Grace* of God.

334. The Image of *Cain*, *Iſmael*, and *Eſau*, and the like, are *all* unregenerated Men, they are the true periſhed, loſt, corrupt *Adam*, after the Fall.

335. Theſe God calls with his *inſpoken Word*, which he has taught us in Chriſt, and which he yet at this Day inſpeaks or inſpires in the new born Children in theſe periſhed, loſt, Adamical Children, and calls them *therewith*, ſaying, [r] *Come ye all to me*; not only ſome, but *all*.

[r] Matt. xi. 28.

336. And the Image, Figure, or Repreſentation of *Abel*, *Iſaac* and *Jacob*, are all Men who ſuffer themſelves to be *awakened* by the inſpeaking, in whom the Divine inſpeaking takes hold; they obtain in the Soul a new Life and *Will*, viz. a Divine Hunger.

337. Which Hunger, the firſt paradiſical incorporated Word in itſelf in the Name JESU, receives, compacts, and makes *ſubſtantial*; where then Chriſt is born in it, and then as to that new born Ground, it is no more in this World, but in *Heaven*.

338. For itſelf is the holy Heaven, *viz.* the true Temple of God, wherein God is Man and God, wherein *the Word becometh Fleſh*, underſtand, heavenly ſpiritual Fleſh, which holy Soul's Fire [s] *eateth of Chriſt's Fleſh, and hath its Life from it.*

[s] John vi. 53.

339. Thus we ſet before you the underſtanding about *Eſau*; where the Scripture ſays, [t] *He hath hated* Eſau *and loved* Jacob, *ere the Children had done either Evil or Good, that the* predeſtinate *Purpoſe of God might ſtand.*

[t] Rom. ix. 11, 12, 13.

340. *Eſau* was *Adam*'s periſhed corrupted Image, and *Jacob* was the Image of Chriſt; which here in the Figure intimates how the *Hatred* in the predeſtinate Purpoſe of the outſpoken Word was manifeſted in *Adam*, wherein he lay in Death and the Anger of God, and was a meer Hatred of God; for the holy Life was dead.

341. The Image of this was *Eſau:* He was in *God's Hatred* conceived in the Mother's Body, or Womb; for the Image of Chriſt had ſeparated itſelf from him in *Jacob*.

342. And that Image ſtood now with a holy Soul preſented oppoſite to *Eſau*, and ſhould inſpeak or inſpire into *Eſau*, and move the poor ſick captive Soul with his *indwelling* Divine Sound; that the periſhed corrupt Adamical Soul might be awakened in the inſpeaking or inſpiring of the Name JESU.

343. But the inſpeaking ſhould not paſs over, but give itſelf into God's Righteouſneſs *into Hatred* and Anger.

344. As Chriſt muſt give himſelf into God's *Hatred* into Righteouſneſs, and awaken the Pity and Compaſſion, with his *Love* in the Name JESU, and change the Anger-Fire with his giving up into it, into a Love-Fire, *viz.* into the great Yearning, Pity, and Compaſſion of the dear Filiation.

345. As *Jacob* changed his Brother *Eſau*'s Anger into great Compaſſion, when he ſent his *Preſent* before him, and cauſed it to be ſaid unto him, that he gave up himſelf to him into his Grace, *viz.* into his *righteous* Anger, in that he had taken away the Right of the firſt Birth from him.

346. And that he might obtain Grace with him by this Preſent, he would give up himſelf with all that he had, *to* be *Eſau's own*; which was fulfilled in Chriſt, who had taken our Soul into himſelf,

347. But he has taken the holy Jewel of God which lay hid in *Adam*, together also out of *Adam* into himself; therefore the *Hatred* of God was arisen because of the first Birth, *viz.* because of the Righteousness of God.

348. For that Jewel belonged to the first Adamical Image of God's Similitude, and that God took out of *Adam* by *Abel* in a new Figure or *Resemblance.*

349. And here was now the Hatred in the Image, because of God's Righteousness about the Jewel, *wherefore* Esau was angry with his Brother *Jacob* in Christ's Image.

350. And therefore must *Jacob* give in himself, together with the *Jewel*, and all that he had, to *Esau.*

351 So also must Christ wholly give up himself, together with that same Jewel of the Name JESU, into the *Righteousness* of the predestinate Purpose of God, and give up the Jewel into the Hatred of the predestinate Purpose of God again.

Question.

352. Thou wilt say, *Why* does God go such a Course, Way, or Process? Might not God *leave* Adam the Jewel, who had it in the Right of Nature, *viz.* of the First born, in the Word of the predestinate Purpose of God in the Divine Image or Representation?

Answer.

353. No.

Question.

354. Wherefore?

Answer.

355. Because then the Jewel in the highest Love of God in Man, *viz.* in the Image of God, had remained *hidden.*

356. Therefore the same must be manifested in such a Course, Way, or Process in the Regeneration.

I. That the Love and Grace of God might be *known* and manifested or revealed in Man.

II. That Man might have *Cause* to love God, and to exalt his Praise in the Grace.

357. Which Exaltation is a meer, pure, divine forming and *begetting* in the Wisdom of God, where the *Word* of God is also thereby born in Man, and that Man also generates God, so that he is a substantial God, *viz.* a Harmony of the Divine Kingdom of Joy.

358. For when Christ gave up the Jewel of God's Righteousness into the Hatred, then the Anger turned itself into a highly *triumphing* Kingdom of Joy, and the Praise of God was manifested.

359. Which in *Adam* might not be, when he stood in the Temperature: For the Wrath now *rejoices* that it is turned from the Enmity into a Fire Love.

360. And this is now the *Resurrection* of Christ and of his Children, whom he thus turns into a Love-Fire through its Process; so that when the Soul suffers itself to be *drawn* when Christ calls it within it, then it must give itself up into him.

361. And then Christ in the Anger-Fire rises up, and changes the same into the Divine Kingdom of Joy in the Praise of God.

362. Therefore understand I pray, dear Brother, *how* God has hated *Esau:* Altho' indeed it is not God but God's predestinate Purpose, *viz.* the *Righteousness* in the separable Science or Root, that hated this Image, because it was not the first right Image which was cre-

ated in Righteouſneſs; for the Jewel, *viz.* the *Ens* of Divine Love, was extinguiſhed or loſt therein, and *Jacob* had that.

363 Therefore now the predeſtinate Purpoſe of God *hated* this Image of *Eſau*, becauſe it was not the firſt Image in the Love, but in the Anger: *Eſau* himſelf was the Image of the Hatred.

364. For it is *not* God that can hate it, but the predeſtinate Purpoſe, *viz.* the fiery Nature in the Separation or Diſtinction of his ſpeaking, where the Fire kindles and compreſſes itſelf into a Principle to the *Manifeſtation* of God, wherein the creaturely Life ſtands.

365. Therefore underſtand, that the *creaturely Life*, without the Manifeſtation of Light, is a meer Fire, Hatred, Anger, and Envy.

366. Such was *Adam* after the Fall without the gracious re-inſpeaking; as alſo *Cain*, *Iſmael*, *Eſau*, and all Men, without the *Grace-Ens* of Love, out of which the Light ſprings.

Queſtion.

367. But now the Queſtion is: Whether God's Righteouſneſs in the predeſtinate Purpoſe has hated *Eſau* to *Eternal* Perdition?

Anſwer.

368. Indeed, in own Self-Power and Ability it could not be otherwiſe any more.

Queſtion.

369. Further it may be aſked: Was it the *meer*, true, pure *Will* of God, that *Eſau*, *Cain*, and many thouſands, ſhould periſh eternally?

Anſwer.

370. No: *Chriſt* was God's predeſtinate Purpoſe ſo far as God is called God.

[u] 1 Tim. ii. 4. 371. In Chriſt [u] *God willeth that all Men ſhould be* helped or *ſaved*; but his Anger wills to devour all, in thoſe in whom *it* is manifeſted.

[x] John iii. 17. 372. But the Scripture ſays, [x] *God hath ſent his Son into the World*, that is, into the Humanity; *not that he ſhould judge*, harden, and deſtroy it; *but that he ſhould ſave it.*

Objection.

373. Thou wilt ſay, Yes; *whom he will* [*he ſaveth.*]

Anſwer.

374. Indeed *he calls all* to him; they ſhould *all come.*

Queſtion.

375. Wherefore come they not all? Thou ſayeſt, he draws them not to himſelf *in them.*

Anſwer.

376. That is not true: He draws them all: He teaches *all* within them: For they know what is right in the Light of Nature, wherein he meets the Wicked in their

Underſtandings, and ſhews them what is right; which they themſelves alſo acknowledge and teach, but *do* it *not*.

Queſtion.

377. But why is that?

Anſwer.

378 Chriſt ſays, [r] *Father, I will that thoſe whom thou haſt given me, be where I am:* Alſo, [z] *None cometh unto me unleſs my Father draweth him to me.*

[r] John xvii. 24.
[z] John vi. 44.

Queſtion.

379. How comes it that he draws *not all?*

Anſwer.

380. There lyes the Ground: Dear defiled Piece of Wood ſmell in thy Boſom.

Queſtion.

381. What doſt thou ſmell there?

Anſwer.

382. If thou art laid hold on but in the predeſtinate Purpoſe of the fierce Wrath in *its* Conſtellation, as *Eſau*, *Iſmael*, and the like, there *is* Remedy enough.

383. But, if thou art a *Thiſtle*, out of the innate, inherited, active Sins, wherein the predeſtinate Purpoſe of God in the Anger has imaged, figured, or *formed* itſelf into a Figure or Repreſentation of the Life; of which God ſaid in the predeſtinate Purpoſe of his Righteouſneſs, [a] *He would viſit*, or puniſh *the Sins of the Parents upon the Children into the third or fourth Generation*; then it is dangerous.

[a] Exod. xx. 5.

384. For this living predeſtinate Purpoſe in the *Anger* of God has clearly already a Figure or Repreſentation in the Science of the ſpeaking Word; and is of new *ſevered* and divided from the incorporated Ground of Grace.

385. Not of God's predeſtinate Purpoſe, but by the Source or *Fountain* of Sin, which Fountain has wholly united itſelf with the Anger in the predeſtinated Purpoſe, and introduced it into *a Life* of Darkneſs.

386. And there the incorporated Grace lyes afar off, and there Chriſt is dead and reſts in the Grave, and *before* he riſes, this evil Spirit muſt be gone into the Abyſs.

387. The predeſtinate Purpoſe of God now holds theſe back, and gives them *not* to the *Grace* of Chriſt, for they are Thiſtle-Children; their Will is a *living Devil* in the Form or Likeneſs of an Angel among other Men.

388. The predeſtinate Purpoſe of God knows every *Ens*, while it is yet a *Seed* in the Man and the Woman; and knows to what this Sprig of Wood, when it will come to be a Tree, is profitable.

389. And the Thiſtle comes not *only* from the Mother's Body or Womb, out of the firſt Ground; but *alſo* through the outward Influence, Accidents, and *Occaſions* of Time, wherewith the moſt periſh: Chriſt calls all theſe.

390. Many of them *have* alſo ſtill a little Spark of the Divine Drawing in them; which gives them to the predeſtinate Purpoſe of Chriſt, *viz.* his Voice, ſo that ſometimes they *hear* Chriſt teaching *in them*; and theſe are invited and called to aloud.

391. But the outward Influences, Accidents, and *Occaſions* deſtroy that again, and crucify Chriſt's Voice and inward Calling, before he is *incarnate*, become Man, or born in them, and introduce the Serpent's *Ens* in Chriſt's Stead.

392. And then when it comes to the Election or Predeſtination in the Time of *Harveſt*, when Men threſh out, fan, and caſt the Corn; then theſe are but the Chaff of the Corn, and have not the Divine Weight and Firmneſs in them.

393. And then they remain *behind* in the Center of the Darkneſs in God's Righteouſ-
[c] Mat. xx. 16. neſs in the Anger; and then it is rightly ſaid, [c] *Few are choſen* out of them.

394. For the Father of the Houſe chooſes for himſelf only the good Fruit for *his Food*, the other he gives to the Beaſts: So alſo here; *Whatſoever* has not grown up in the Divine *Ens*, and *is not born of God*, that *cannot ſee God.*

Queſtion.

395. And now thou wilt ſay, Is then *Eſau* in the End gone out from the Hatred of God, and new born, and become ſaved or bleſſed?

Anſwer.

[d] Rom. xii. 19. 396. We muſt not judge of that; for God ſays, [d] *Vengeance is mine, and I will repay it* in my Righteouſneſs.

397. We ſay with good Ground, that *Eſau* was born in *Adam*'s Sin, *viz.* a true Image of *Adam after* the Fall, and according to the predeſtinate Purpoſe of God's Anger laid hold on in the Mother's Womb or Body, as *all* poor Sinners are.

398. And *Jacob* in the Image of Chriſt in the new born Love, as a *Type* or Prefiguration of Chriſt.

399. Which Chriſt came to call poor Sinners, and to ſave them, ſo far as the *Righteouſneſs* in the Anger ſuffers them to follow him, in regard of the native inherited Abominations or Wickedneſs impreſſed or rooted in the Eternal Science, as alſo of the actual Wickedneſs or Abominations which are the *with-holders*.

400. But *Eſau*, being proceeded from and born of *holy* Parents, was preſented ſtanding there only in the Separation as an Image of the periſhed corrupt Nature.

401. And that God alſo has ſeparated the Image of Chriſt out of the *ſame* Seed of his Parents, *viz.* his Brother *Jacob*, and ſet him as preſented before him.

402. Which *Jacob* alſo, at laſt brought him through his Preſent and *Humility* into the greateſt Compaſſion; which ſignifies the Preſent or Free Gift of Chriſt in *Eſau*, which would thus *convert* him, and draw him out from the angry, captivating, predeſtinate Purpoſe of the Righteouſneſs of God, ſo that he ſhould be ſorry for his evil Will, and ſo ſhould bewail it and repent it.

403. As he did when *he embraced* Jacob, *and wept on his Neck*, and let fall his murtherous Spirit towards *Jacob*; therefore we muſt *not* condemn him.

404. We condemn him only according to the Scripture, which condemns him in *Adam's Wickedneſs*, when he was yet *not* new born.

405. In which laying hold God's Righteouſneſs is ſatisfied; but Grace is manifeſted in *Repentance*.

406. We know not but that God converted him; which the Figure of *Jacob*'s coming from *Laban* to him *well* ſignifies.

407. For in *Adam* he was dead, but in Chriſt he might be living: For the Gates of Grace ſtood as well *open* for him as for his Parents, which were even in the Line of Chriſt.

408. Yet that they had alſo *Adam*'s Poiſon and Death in the Fleſh, and the Source or Fountain of *Sin* from *Adam*; that ſhews itſelf in *Eſau*, *Iſmael*, and *Cain*.

409. But we muſt *not* here believe Reaſon, who ſays, God has hardened *Eſau*, and ordained him to Eternal Damnation.

410. It *cannot* be *shewn* in the Holy Scripture that God has hardened him, or that it is the Divine Will; but the predestinate Purpose in God's Righteousness has done it.

411. Not through an outward entering in and taking hold by a Divine Will, but from the perished or corrupt Nature out of *Adam*'s Property or Quality in *Esau*'s *own* Subsstance itself; and not a strange Accident [e] or Influence entering into him, as Reason judges.

[e] Or gripe.

412. Which knows nothing of God, what he is; and always represents Man to be *far off* from God, whereas God is manifested or revealed in all Men; in every Man according to the *Property* of his Life.

413. This Ground we have thus largely explained for the Reader, that he may *understand* our Sense in the following short Conclusions.

The Tenth Chapter.

A brief Collection and Examination of Objections from Scripture; which Objections hold Reason captive: How they are to be understood.

1. IN the Epistle to the *Romans*, the ninth and eleventh Chapters, Reason goes astray; and they are [f] *a Stone of stumbling, and a Rock of Offence* to the Wicked; but to the Holy they are *a Light of Life.*

[f] 1 Pet. ii. 8.

Objection 1. Rom. ix. 6, 7, 8, 9.

2. For it is there mentioned: *They are not all* Israelites *that are of* Israel: Also, *All that are of the Seed of* Abraham *are not* therefore *the Children of* Abraham; *but in* Isaac *they shall be called thy Seed.* Rom. ix. 6. 7.

3. *For they are not Children, who are Children according to the Flesh, but the Children of the Promise are accounted the Seed: For this is the Word of Promise, where he saith, About this Time will I come, and* Sarah *shall have a Son.* 8. 9.

Answer.

4. Reason understands as if the Promise *began* in this Seed of *Abraham:* But we see that the Promise began in *Paradise*; and herewith *Abraham* was formed into a *Figure* or Representation of the Kingdom of Nature in *Ismael*, and of the Kingdom of Grace in *Isaac*, viz. into an Image of that which was to come; as it was also in *Cain* and *Abel.*

5. The Kingdom of Nature was in Man in the original predestinate Purpose to the human Image, comprised in the *Anger*; and that can no more generate God's Children and the right Seed of God, but Children of *Wrath*, and of the corrupt Flesh.

6. Therefore St. *Paul* says, that all the Children and Seed of God were not from *Abraham*, but those that were new born of the Promise, *viz.* out of the *incorporated* Word in Paradise; which God *renewed* with *Abraham*, when he would represent and produce his Image out of the Promise.

7. For every Man who shall be saved, in him must the Word of Promise from Grace be an *Ens* and *Substance*, which is not done to *all* in the *Mother's* Body or *Womb*, like *Isaac*, but in Repentance and Conversion.

[g] Isa. i. 18. 8. As God says in *Isaiah*, [g] *If your Sins were as red as Blood, if you turn and convert, they shall be as Wool, white as Snow*; and this is done when the Kingdom of Grace is *manifested* in the Kingdom of Nature.

9. Here it is rightly said, as it was said to *Abraham*; this is the *Covenant*; about this Time I will come, and then *Sarah* shall have a Son.

10. That is, when the poor Sinner repents, then comes God in Christ's Spirit, and generates a new Son out of *Christ's* Flesh and Blood in him; that is, the Soul lays hold on Christ in itself, in Faith and Hope, and imprints or compacts the Hope into an *Ens*, wherein lyes the living promised Word within.

11. And then the Conception of the new Humanity proceeds forth out of Christ; and that is then the *right* Seed of Faith, out of which God's Children are generated or born, *as the Dew of the Morning* redness.

12. And then the old *Adam* does but hang to them, as with *Abraham*, *Isaac*, and *Jacob*, who, as to the outward Man, were also mortal and sinful; but the Temple of God, the inward Man in them, was holy: So also in us.

Objections further in the Text, Rom. ix. 10, 11, 12, 13.

Rom. ix. 10. 11. 12. [h] Or, the Elder shall serve the Younger. [i] 13.

13. *And not only thus: But when* Rebecca *also conceived from one, even our Father* Isaac: *Ere the Children were born, and had done neither Good nor Evil, that the Purpose of God according to Election might stand: It was said to her, not of Merit of the Work, but of the Grace of him that calleth, thus: The* [h] *Greater shall serve the Less.*

14. [i] *As it is written*; Jacob *have I loved, but* Esau *have I hated.*

Answer.

15. Now here *Reason* lyes blind, and it is as is declared before at large; for this was the predestinate Purpose of God, which he bestowed on *Adam* after the Fall.

16. The *first* predestinate Purpose is the natural first *Adam*; which was the Greater or Elder, and the first Image of God, in the predestinate Purpose of the Divine Science or Root, out of the speaking Word of the Separability or *Distinction* of Powers.

17. But the Grace was not *manifested* in him, much less the great Love and Humility in JESU.

18. And therefore God came with the *second* predestinate Purpose which lay *hid* in the Grace, and gave it into the first Image, and manifested the Grace through the first Image, and killed the first Life in the Grace; and *lifted* up the Life of Grace in the first predestinate Purpose, above the predestinate Purpose of the greater or elder Image, *viz.* of the first natural Image.

19. *Therefore* the Text in *Moses* says to *Rebecca*, the Greater shall serve the Less, that the predestinate Purpose in the Manifestation of Grace may stand.

20. For *Esau*, in the greater first Image of *Adam*, have I hated; when he would be his own Lord, and *live* in Evil and Good, and not know, acknowledge, or *regard* Grace.

21. But *Jacob*, in my right *Divine* predestinate Purpose, which I have generated out of my Divine Will of Grace from Eternity; him have I loved, and set him to be *Lord* over Nature.

22. Therefore Christ said, *All Power was given him.* For he was the Less or Younger, *viz.* out of God's *Humility* and Love, which God set above the Kingdom of his Anger, that the Lesser, *viz.* in God's *Grace*, might serve and manifest God.

23. And therefore outwardly the Inheritance was with-held or withdrawn from *Ismael*; to signify that God had given the Inheritance to the Man who was born of Grace.

24. Concerning this *Hatred*, Reason errs, and understands not the Ground; as is above mentioned.

Objections further in the Text, Rom. ix. 14, 15, 16, 17, 18.

25. *What shall we then say? Is God unrighteous?* Rom. ix. 14.
26. *That be far from us; for he saith to* Moses, *I am gracious to whom I am gracious;* 15.
and to whom I am compassionate, I am compassionate.
27. *Now therefore it lyeth not in any Man's willing or running, but in God's Mercy and* 16.
Compassion: For the Scripture saith to Pharaoh, *even therefore have I stirred thee up; that I* 17.
might shew my Might; that my Name might be made known in all Nations.
28. *Therefore now he hath Compassion on whom he will, and hardeneth whom he will.* 18.

Answer.

29. Here Reason, without the Divine Light, lyes quite *dead*; as it is written, [k] *The natural Man receiveth* or conceiveth *nothing of the Mysteries of God, they are Folly to him.* [k] 1 Cor. ii. 14.

30. Here St. *Paul* justifies God, and says, that God judges *aright*, in that he compassionates whom he will, and it is even the fundamental Ground.

31. For he will have none in his Mercy or Compassion, but only those who are born of his predestinate Purpose of *Grace* out of Christ; these poor captive Souls he compassionates. *Note*, Whom God will have Mercy on.

32. That is, when the Soul *lays hold* on the Word of Promise, and receives it as *Abraham* did; then is that receiving of the new *Ens* of Grace accounted for Righteousness, as it was to *Abraham*; according as it is written: [l] Abraham *believed God, and it was accounted to him for Righteousness.* [l] Rom. iv. 3. Gal. iii. 6.

33. For *believing* is called receiving, taking in, or impressing, *viz.* taking hold of the Word of Promise in itself, so that it becomes substantial; and *then* the Mercy and Compassion arises in it.

34. For the Less or Younger, which in the Beginning is but a Word of *Power*, which becomes so very great, that it overcomes the greatest, *viz.* the fiery Soul of the Eternal *Nature* in God's first Eternal predestinate Purpose.

35. But that it is written, he has Mercy or Compassion on whom he will, and hardens whom he will; a Man is to understand in *two* predestinate Purposes.

36. That is, in *Christ* is the Divine predestinate Purpose, wherein he has Mercy; for Christ is his Will to Mercy and Compassion; there is no other Will in God to Mercy or Compassion, but that one only Will which he has *manifested* in Christ.

37. For the *first Divine Will* in *Adam*'s first Image, when he was in Innocency, is faded or extinguished in Man, as the Light of a Candle goes out, that same *Well-willing* is lost; not in God, but in Man.

38. And out of that Well-willing, which Willing is the Name JEHOVAH, has the Willing of Love and Grace opened itself in the Name JESU in *Adam* after the Fall, through the inspeaking of the *Treader* upon the Serpent.

39. For by this *new* Well-willing in the Name JESU, God gave the Well-willing in Man to his Son JESU; as Christ says, Father, that is, thou *great God*, or JEHOVAH, in the Fire and Light, the Men are thine; and thou hast given them me, and I give them Eternal Life.

40. The other, or *second Willing*, is the predestinate Purpose of the first Ground of God JEHOVAH; when the Light Part in *Adam* faded or disappeared, and then was the fiery Property or Quality, *viz.* the *angry* God manifested in this Willing; the same will now, according to his Property, *consume* all Things, and set it in the Darkness.

41. Therefore here now the Spirit of *Moſes* ſpeaks of the Will of God in Love and Anger, from both the predeſtinate Purpoſes, *viz.* 1. out of the *firſt Righteouſneſs*, wherein God created *Adam*.

42. And then 2. out of the predeſtinate Purpoſe of Chriſt from the *Grace*, viz. whom I have Mercy and Compaſſion on in the Love, whom I apprehend and *feel* therein; thoſe I have Mercy and Compaſſion on.

43. And thoſe whom I *find* in my *Anger* defiled with the Sin unto Death, and in the ſinful Fountain of a wicked or evil Life of a Thiſtle, *viz.* of a *Devil's Will*, thoſe I harden in my predeſtinate Purpoſe of Zeal or Jealouſy: God knows well to what every one ſerves.

44. Therefore Men ſhould not here ſuppoſe, that in God's predeſtinate Purpoſe, ſo far as he is called *God*, any Will to hardening enters into Man from without, externally; but *in* Man's own fundamental Ground. In the predeſtinate Purpoſe of God's Righteouſneſs is the Fountain and *Original* to the hardening.

45. For it is the Will of *Anger*, wherein he hardens whom he will; for the whole Creature of Man, in God's Anger is *that Will* to the hardening; for it wills only the Vanity, and that hardens it alſo.

Note. 46 Therefore now it lyes *not* in the willing, that the *Wicked* wills to be ſaved or happy, alſo not in the *Work* of his Hands, but in God's *Mercy* and Compaſſion; that he *converts*, and with the falſe or wicked Will becomes as a Child, and becomes *new* born from the Mercy and Compaſſion of Grace.

47. For if it lay in the willing of Nature's *own* ſelf, then could the Adamical loſt corrupt Nature come to the Filiation.

48. But no: It muſt *die* from Self-Will, and be born out of the Will of Grace, that the Grace of Chriſt be *manifeſted* in God's willing; wherein alone is the Mercy, Compaſſion, and Well-willing.

Note. 49. This is *meant*, whom he wills in Love and Anger: The *Wicked* he wills in the Anger, and the *Holy* in the Grace; every one from and in its own fundamental Ground.

50. Underſtand it right: To *Pharaoh* it was ſaid, I have *therefore* hardened thee and ſtirred thee up, that I might make my Name *known* in all Nations.

51. *Pharaoh* was *not* generated or born out of Grace, *viz.* out of the *Grace-willing*, but out of the Anger-willing.

52. And when God would make his Name known, that he is Lord, and how his Grace *rules* over the Anger, then he ſtirred up the Anger in the hardened *Pharaoh*; and took hold on him in the predeſtinate Purpoſe of his Anger in him, and held him, that *he might not* ſee the Works of God, for he was blind as to God, till God let him ſee the Form, Manner, or Way of his Wrath *in Turba magna*, in the great *Turba*.

53. But that at this Time the Wickedneſs of the *Egyptians* was full for their Puniſh-
[m] Gen. xv. 13. ment, the Scripture intimates, where it ſays, [m] that *the* Iſraelites *muſt ſerve the* Egyptians *four hundred Years, and then God would judge that People; for their wicked Doings*, to their hardening, *was not yet full.*

54. But with *Pharaoh* they were full, and the hardening in them at hand; *therefore then*, the predeſtinate Purpoſe of God in the Anger uſed him for an Inſtrument.

55. For the *Egyptians* had ſtirred up the Plagues, therefore they muſt alſo ſerve to the glorious Manifeſtation of the *Divine Grace* upon God's Children; that ſo God might cauſe his Anger to be ſeen in the Wicked, and his Grace to be ſeen in his Children; for
* Wiſdom of Solomon, xi. 20. the Time of *Pharaoh* was a Time of a Limit, wherein *all Things lye in* * *Time, Meaſure, and Weight.*

56. The external ſuppoſed predeſtinate Purpoſe from without, is in this one Text of St. *Paul* ſtrongly thrown to the Ground; wherein Reaſon *ſuppoſes* that God elects ſome ſpecial *peculiar* People of a *diſtinct* ſingular *Name*; as the Sects in their Strife rage in

their Contention, and will in their Name be bleſſed, ſaved, and called Children, above other People.

As where Paul *ſays*, Rom. ix. 24, 25, 26.

57. *Whom he hath called, namely, us; not only of the* Jews, *but alſo of the* Gentiles; *and confirmeth it by the Prophet* Hoſea, *thus.* Rom. ix. 24. 25.

58. *I will call them my People which were not my People, and them my beloved which were not beloved; and it ſhall be in the Place where it was ſaid to them they are not my People, they ſhall be called the Children of the Living God.* 26.

Anſwer.

59. Here we ſtrongly ſee the *firſt calling* in Paradiſe, through the *inſpoken* Word of Grace, which preſſes from one upon all.

60. For the *Gentiles* were not of *Abraham*'s Seed, with whom God made a Covenant; yet the Covenant of the inſpeaking Word of Grace *lay* in them as a fundamental Ground.

61. *Therefore* St. *Paul* ſays, God has *called* and elected not only the *Jews* in their Covenant, but alſo the *Gentiles*, in the Covenant of Chriſt; and has called that People his beloved, which *knew him not*; and outwardly, in their Ignorance, were not his People.

62. But the predeſtinate Purpoſe of Grace, which in Paradiſe after the Fall had *incorporated* itſelf through the inſpeaking Word, lay in them, *as to which*, God calls them his beloved.

63. Which incorporated Word he ſtirred up in *them*, through the Spirit of Chriſt, when that Voice of Grace had aſſumed a Soul. So that 1. *their Soul*, which lay ſhut up in Darkneſs, heard the incorporated Voice of Grace in the Voice of Chriſt, as through an awakening of a new inſpeaking, and ſo the *Love* became kindled in the Soul.

64. And 2. That God *ſees not* after the Manner of Man's Knowledge, and ſo elects to himſelf a People to Filiation, out of his predeſtinate Purpoſe, that *know* above all other People to ſpeak of his Name: But 3. That God looks upon his predeſtinate Purpoſe raiſed up and eſtabliſhed in Paradiſe, which predeſtinate Purpoſe, he had, from *Eternity*, in the faded, extinguiſhed, diſappeared Figure, Repreſentation, or Idea of Man, *viz.* upon the *firſt* fundamental Ground of Man.

65. Wherein Man was *ſeen* or *foreſeen* in the Name JESU, in the Divine Wiſdom in a magical Impreſſion, Idea, Form, or Repreſentation.

66. Which Impreſſion or Imaging alſo as to the inward Ground has been in the *Gentiles* or *Heathen*, as *paſſing from one* Impreſſion or Imaging *upon all*; excepting only the Children of the Anger or *Perdition*, wherein that Impreſſion has imaged or repreſented itſelf in the Anger.

67. Which imprinting of the Anger does *not* paſs upon whole Generations and People; but upon thoſe who are apprehended in the predeſtinate Purpoſe of Anger in the inherited, innate, and actual Sins, and ſo are *Thiſtle*-Children.

68. As it was ſaid to *Elijah*, when he told God, Iſrael *is wholly departed from thee, and I am left alone remaining, and they ſeek and hunt after my Life:* He was anſwered by God, ſaying, *I have yet left remaining to me Seven Thouſand, who have not bowed the Knee before* Baal.

69. Such are thoſe, who though outwardly they ran on with the *Gentiles* or *Heathen*, and dwelt among the *wicked Jews*, yet their *Hearts* were inclined to the true God, and were

* Afterwards *Paul.* *zealous* in Blindneſs and Ignorance, as *Saul*, * till the Grace in *Saul* awakened, that he became ſeeing.

70. For *Saul ſuppoſed he did* the true *God Service therein*, when he overthrew and ſuppreſſed thoſe who would walk in the Law of God, *in another* Form or Appearance of a *Way* which he knew nothing of.

71. *He was zealous in the Law of God* from the Ground of his Heart, to pleaſe God thereby.

72. He did *not* this out of the predeſtinate Purpoſe of God's Anger, ſo that it had apprehended him, and ſet him in the *Life* of Darkneſs; and that God looked upon him as quite and wholly hardened in Death, out of a ſpecial predeſtinate Purpoſe of a particular *diſtinct* Election or Predeſtination.

73. No: He was even *one* among the Seven Thouſand, wherein lay the Covenant of Grace from the *true Seed* of *Abraham*, and the Promiſe in Paradiſe.

74. But the Way of that Grace was *not yet* manifeſted to him; he was zealous in the Law of Righteouſneſs, and required that exactly which he *himſelf* could not do or perform.

75. But the hidden Grace *in him* could do it, which manifeſted itſelf in its Zeal, and uſed it for an Inſtrument to *witneſs* the Grace.

76. Therefore it is Blindneſs and *Ignorance* for one People to ſay, we have Chriſt's Doctrine; God cauſes Chriſt to be preached amongſt *us*, and not among the other People; and *therefore* God has elected or choſen us out of his predeſtinate Purpoſe to be Children of his Grace.

77. And though indeed we are *no* whit better in Life than the other, yet he has elected us in his predeſtinate Purpoſe, and in Chriſt borne the *Penalty* or Puniſhment of our actual and original inherited innate Sins, ſo that we *need only* comfort ourſelves therewith, and receive it as a Preſent and Free Gift of Grace.

78. For our Works *avail not* in the Preſence of God, *but* the Election of his predeſtinate Purpoſe avails; whereby he juſtifies the Wicked in his predeſtinate Purpoſe; and whereby with the predeſtinate Purpoſe of his Will he pulls the Wicked out of Hell, and ſaves them.

79. Hearken, thou *blind* Babylon, covered under Chriſt's Purple Mantle, as a Whore under a Garland, who is full of the *Luſt* of Whoredom, and yet calls herſelf a Virgin: What is the Election or Predeſtination and the Grace which thou comforteſt thyſelf with, and covereſt thyſelf over with that Mantle of *Grace* upon thy Whoredoms and Abominations of all Malice and Wickedneſs?

80. Where is it *hinted* in the Scripture, that a Whore comes to be a Virgin through the *Order*, Warrant, or Commiſſion of a Lord or Prince, and his Free Gift or *Bounty?* What Emperor can make a defloured Woman a Virgin by his Favour and Good Will? *Can* that be?

81. Where is then the Virgin in the Heart and in *Chaſtity?*

[n] Mat. v. 18. Luke xvi. 17. 82. God requires the Abyſs of the Heart, and ſays, that [n] *not one Jot or Tittle of his Law* of Righteouſneſs *ſhall paſs away, till it be all fulfilled.*

83. Wherewith wilt thou fulfil the Righteouſneſs, if thou art without the Divine Subſtance *in thee?*

84. Thou wilt ſay, *Chriſt* has once fulfilled it for me, and ſatisfied the Law.

85. That is true, but what is that *to thee*, who art and walkeſt without Chriſt?

86. If thou art not in Chriſt in the *actual* operative *Grace*, then thou haſt no Part in him; for he ſays, [o] *Whoſoever is not with me, is againſt me; and whoſoever gathereth not with me, ſcattereth.*

[o] Mat. xii. 30.

87. No outwardly imputed Grace avails, but an *innate* filial Grace out of Chriſt's Fleſh and Blood; that it is that draws the Merits of Chriſt to it.

88. It is not the Man that is born of Man and Woman from the *perished* corrupt Nature that attains the Grace of Filiation, so that he can comfort himself and say, Christ has done it, he now pronounces me free from Sin; I *need only* to believe that it is done.

89. No; the Devil knows it, and also the Damned, which comfort themselves with this imputed Grace; but what does it avail them, when they are *damned* for all that?

90. For [p] *Not all that say Lord, Lord, shall enter into the Kingdom of God, but they that do the Will of my Father in Heaven*, says Christ. [p] Matt. vii. 21.

91. But what is *that Will* which they must do, that they may come to the Filiation?

92. Then says Christ, those that *convert* and become as Children, and are born of God out of Water and the Spirit; these are they.

93. For *Christ* is the Will of God; and they that will do the same must be *born* of Christ, out of his Flesh and Blood, out of the Word that became Man, that overthrew Death and Sin in the Humanity, and turned it into Love; and *put on* the Merit of Christ in the Soul, and according to the inward incorporated Ground become the Living Christ, as a true *Branch* on his Vine.

94. Not by comforting one's self from a strange assumed Appearance, or *Shew*, but becoming essentially, subsisting, substantial Children of Christ; in whom the inspoken Covenant of Grace is fulfilled with *Substance*, in whom *the Soul eateth and liveth* of Christ's Flesh and Blood; and that not outwardly, but *in* itself.

95. In whom Christ *continually* says to the fiery Soul in God's Righteousness, [q] *Take, eat* my Flesh and *drink* my Blood, so thou shalt remain in me, and I in thee. [q] John vi.

96. The fiery [r] Science or *Root* of the Soul, according to the inward eternal Ground of the true Righteousness of God in his predestinate Purpose to the Creature of the Soul, must *introduce* itself into Christ's Flesh and Blood in *Substance*. [r] See the Word Science in the *Clavis*, Ver. 210, to 219.

97. And not through a strange Shew or Appearance, but through that which God manifested in *Adam* after the Fall, and in Christ *fulfilled* with the Humanity; wherein God became Man, and Man became God.

98. So also now in his Members, which spring and sprout out of the *same Root*; in which Christ in the incorporated Covenant of Grace became living, and assumed the Soul and Humanity to himself.

99. Therefore here now it lyes *not alone* in the outward Knowledge; in that I know I have a gracious God in Christ, that has overthrown Sin in the Humanity; but it lyes in that the same is *done* also in me.

100. That Christ, who is arisen from the Dead, arises also *in* me, and rules over Sin *in* me; so that he also kills Sin, *viz.* Nature in its evil Will, *in* me; that the same in Christ be crucified and slain in me, and that a new Will out of Nature, in Christ's Spirit, Life and Will, arise *in* me; which lives and is obedient to God's Will, which fulfils the Law.

101. That is, which gives itself up in *Obedience* into the Law, and fulfils the same with the Divine *Love-Will*; that the Law in its Righteousness be subject to the Love-Desire, and co-rejoice itself also in the Love.

102. And then the Anger of God sinks down from the Soul; and *so* it is released or delivered in the Love-Spirit from Pain, and lives *in God*.

103. To this now belongs *earnest Repentance*, in which the poor Soul opens its Jaws, *viz.* the fiery Mouth in God's predestinate Purpose of Anger, and comprises itself in the incorporated Grace of the Promise of Christ, that [s] *he will give the holy Spirit to those that ask him for it*. [s] Mat. vii. 7.

104. This free presented bestowed Grace must be impressed or apprehended as a living speaking Word, in the inward Ground of the first inspoken Voice of Grace in *Adam*, by the *Soul*; as by the Center of Nature through the Divine Science or Root of the Abyss;

that it be a predestinate Purpose to *Repentance* and to *Conversion* from the Will to Abominations.

105. In which predestinate Purpose the Spirit of Christ in the first Ground of the incorporated Grace, wherein it presses from one upon all, according to the Scriptures, *generates* a new Life.

106. In which new Life the *Will* to Sin is suppressed and dies, and a true Branch grows forth out of Christ's Tree, Sin afterwards *only ruling* in the mortal Flesh.

107. This new Branch is then, in Christ, pressed through the Anger of God in the predestinated Purpose of the Anger, quite through the *eternal Death* to the Life of Grace:

[t] John xi. 26. As Christ says, [t] *He that believeth in me, shall never die any more*; [u] *but he is pressed or passed*
[u] John v. 24. *quite through from Death to Life.*

108. Therefore now Faith is not an outward Thing, that any should say, With us is the Election of Grace; for Christ is *taught* and acknowledged among us; he has chosen us before other People, so that we hear his Voice.

109. Though we be *evil*, yet has he forgiven us our Sins in his predestinate Purpose, and slain them in the Merit of Christ, we need *only* to *receive* it and comfort ourselves therein; it will outwardly be imputed to us as a Free Gift and Present of Grace.

110. No, no, that avails not; *Christ himself* is the *imputed* Grace, and the Free Gift or Dowry, as also the *Merit*.

111. Whosoever has that in him, and is the same in his inward Ground himself, he is a *Christian*, and is crucified and dead with Christ, and lives in his Resurrection: To those is the Grace in Christ's Spirit and Life *imputed*, reckoned, or accounted.

112. For he *need not* suffer himself to be hanged on a Cross, but he *attracts* Christ in his whole Merit; he attracts the crucified and risen Christ in himself, and only *takes* his Yoke upon him.

113. But this is not called knowing and comforting; for Christ dwells *not* in the Body of Malice, evil Malignity, and Wickedness.

114. If Christ shall arise in thee, then must *the Will* of Death and of the Devil die in thee.

115. For *Christ* has broken Death in Pieces and destroyed Hell, and is become Lord over Death and Hell.

116. Where he draws near in a Man, there must Death and Hell in the inward Ground, *viz.* in the *Soul*, be broken to Pieces and vanish.

117. He destroys the Devil's Kingdom in the Soul, and generates it to be God's Child, and to be his Temple, and gives it *his Will*, and slays the Will of lost or corrupt Nature.

118. That is, he transmutes or changes it into the true Image of God: For it is writ-

[x] 1 Cor. i. 30. ten, [x] *Christ is made unto us Righteousness* [y] *through his Blood.*
[y] Rom. v. 9.

119. Now, if a Man will have this Righteousness, then he must drink his Blood, that it may justify him: For the Justification is effected in the Blood of Christ *in Man*, in the Soul itself, not through an outward, imputed, accounted strange Shew.

120. That is, the *right imputed* strange Shew, which is given us in the Blood of Christ in Grace, when as we are dead in Sin; therefore God gives us this Free Gift of Grace *in us* for a new Life.

121. Which new Life kills Sin and Death, and sets us before God as Children of Grace.

122. For Christ with his Love-Blood in us, *fulfils* the Righteousness of God in the Anger, and turns it into Divine Joy.

123. And now if a Man find not himself in the Divine Will, or indeed in a *hearty Desire* to will that he would fain repent and be obedient to God, and to put on Christ; let him *not* say that he is a true Christian.

124. The tattling Mouth, when Men acknowledge barely with the Tongue Chriſt to be the Son of God, and comfort themſelves with his Grace; but *keep* the Serpent with its poiſonous Will to Pride, Covetouſneſs, Envy and Malice in the Heart, deſiring only to do Evil; it all helps nothing.

125. Such a Man does but *crucify* Chriſt, and ſcorns his Merit; for with the Tongue he acknowledges him, and with the Serpent's Poiſon in the Heart, he caſts Stones and Dirt at him.

126. He does no more than the Devils do, who *acknowledged* Chriſt to be the Power of God, when he drove them out of the poſſeſſed.

127. For they that acknowledge Chriſt only with the Mouth, are not therefore Children; but thoſe that do the Will of his Father in Heaven, *viz. in Chriſt* himſelf.

128. For Chriſt is the Good Will of the Father; which none can do unleſs he be in Chriſt, and do it in Chriſt's Spirit and Life.

129. For not all they that *proceed* from *Abraham* are God's Children, but the Children of the promiſed Seed, new born of that Seed are the Children, which are new born out of the Blood of Chriſt, and die away from the firſt Ground, in the Blood of Chriſt, in the *Grace* and Love of God, and ariſe a new Man, which lives before God in Righteouſneſs and *Purity*; to which Sin by Luſt only hangs in the beaſtial *mortal* Fleſh.

130. Over which Sin the new Man in Chriſt rules, and tames, and *ſubdues* the ſame, and rejects the Will of the Fleſh.

131. But he who lives and acts according to the Will of the Fleſh, *is dead while he liveth*; his Confeſſion and Acknowledgment with the Mouth does not help him.

132. For the acknowledging with the Mouth, without the inward ſubſtantial Ground of Chriſt, is *the* very *Antichriſt*, who indeed acknowledges Chriſt, but denies him in Power and Virtue, and has ſet himſelf *in Chriſt's Stead*; he ſays one Thing, and wills and does another. Note the Antichriſt.

133. Therefore ſays the Prophet *Hoſea*, *The Lord calls them his beloved, which were not his beloved*; *viz.* thoſe that *knew not* Chriſt in Name and Subſtance, and knew nothing of his Manifeſtation or Revelation in the Humanity, and yet with the Soul go into the inward Ground, wherein the Grace in Paradiſe was *incorporated* with the inſpeaking, and ſo lay hold on the Grace in God's *Mercy* and Compaſſion.

134. That is, Thoſe that *neither hear nor enjoy the Goſpel*, but *believe* in the one only God, and give themſelves in all their Powers and Faculties up into him, and would fain acknowledge and love God, if they knew but how, and are alſo zealous with their whole Heart in *Righteouſneſs* and *Truth*.

135. Theſe, ſo long as they neither hear nor know Chriſt in his manifeſted Voice, are *outwardly* not God's beloved; but according to the *inward* Ground, they are implanted and rooted in the Love of the Grace, *viz.* in the Paradiſical Covenant in the incorporated Word.

136. Theſe God ſaid, *he would have compelled and brought in to his Supper*; for they were his beloved; and therefore, in that they *teſtify* in the Power and Virtue, that the Works of *the Law*, and the Love of the Grace *of God*, are *written in their Hearts, and ſo they are a Law to themſelves* [z]. [z] Rom. iii.

137. Which Law Chriſt in his Grace has once fulfilled in his Blood, which penetrated and *paſſed from one upon all:* All theſe are born of the incorporated Grace in *Will* and Spirit.

138. For although the Text in *John* iii. ſays, *He that believeth not on the Name of the only begotten or* innate *Son of God, he is clearly judged*; yet a Man *cannot* ſay that thoſe do not believe on him.

139. Indeed their outward Man does not believe and acknowledge him; for they know *not* that he became Man.

140. But that same inward incorporated Ground of the inspoken Word of Grace, to which they have ingrafted, bound, and incorporated themselves with the *Soul*, that believes in them, *against the Day of the Manifestation or* Revelation *of Jesus Christ*; wherein he will manifest his Kingdom.

141. For even the Forefathers of the *Jews* knew him not in the Flesh, but only in the Type or Prefiguration, *viz.* in the incorporated Grace, which manifested itself with *the Figure* in the Covenant in their Law, and did not put on Christ in the Flesh, till his Manifestation in the Flesh: But in the first incorporated Covenant and *Word*, they *did* put him on.

142. But when Christ had fulfilled that Covenant with the Humanity, and had fulfilled the Law of the Anger in Sin with his Blood, and *killed Sin in them*, which had kept back and defaced the Humanity, then they put on Christ in the Flesh, even all those that had *believed* on him *in his Covenant*.

143. That is, those who had put on the Covenant in the Power and Virtue of it, *viz.* in the *Spirit*, in those was the Covenant fulfilled with heavenly Substance; also in those who as to the outward Body were long departed and consumed in the Grave, whose Souls lived in the Covenant of *Power*.

[a] Matt. xxvii. 52.

144. All these did put on Christ in them in his Resurrection; and [a] *Many of them arose with him*, in his Body, *after his Resurrection* from Death; and *shewed themselves at* Jerusalem, for a Testimony that they were arisen in Christ, and had put on Christ in the Flesh, who had fulfilled their Faith in the Humanity.

145. To thee therefore it is said, thou blind Christendom, with thy verbal talking Mouth, that thou art *without* Christ in the Flesh; and art as far and *much farther* from Christ, than the honest and virtuous *Heathens*, *Turks*, and other Nations which know not Christ, and yet stand upon the *inward* first Ground.

146. For Man has no God without Christ: For the God JEHOVAH has *given Man* to Christ, *viz.* to the Name and Power of JESU, who has manifested himself out of JEHOVAH.

147. Now, if a Stranger or Foreigner draw near to the God JEHOVAH, and gives up himself to him; the same does the God JEHOVAH give to Christ.

148. For Christ said also, *Father*, that is, JEHOVAH; *I have lost none of those which thou hast given me*; that is, the God JEHOVAH is manifested in the Soul in a converted Sinner; this Manifestation gives itself up to the *incorporated* Covenant of Grace for its proper own.

149. Which Covenant of Grace, with its receiving in of the Soul shall be manifested: *When God shall manifest the hidden Secrets of Man, on the Day of coming again* in the Flesh, *and of the Resurrection of the Dead.*

150. It is therefore said to thee, thou titulary and verbal Christendom, in the Zeal of God, that thou in thy tattling Mouth, *without* Christ's Spirit, Flesh, and Blood in thee, art as fully Heathenish, Turkish, and a Foreigner in the Presence of God, as *they* themselves.

151. Thy supposed Election, special Acceptation of Filiation and Adoption, *without* the New Birth, is thy Snare and Fall.

152. The Anger of God makes thy false Way which thou goest a Snare to thee backward, and brings thee in thy *outward* Ornament and Attire into the Grave of Death and Hell; so that thy Children *in their Hearts* are very vain, Murtherers, Covetous, Whoremongers, Thieves, envious, malicious, treacherous, perjured, unfaithful, deceitful, stiff-necked, stubborn, wilful, sullen, selfish, dogged, opposing the Truth, proud,

ſtately, in the Mind of the Devil, deſirous after Might, Honour, Authority, and Power, to ſuppreſs the miſerable, and ſuch as are in Diſtreſs, Neceſſity, and Want.

153. Outwardly they gliſter, diſſembling with Flattery and *Hypocriſy*, and cover over this wicked Knavery with the Grace of Chriſt: The Election and predeſtinate Purpoſe of God muſt be the Cloak of their Wickedneſs; whereas he has choſen none but *Chriſt in his Members*, which are born of him; and Chriſt alone is himſelf the Predeſtination and Election of Grace.

154. But thy Righteouſneſs in thy Zeal and Jealouſy, O God, finds them in thy Wrath, and *therefore* it is ſo evil with them.

155. O thou deep Grace of God! awaken yet *once* in us poor erring blind Children, and break in Pieces the Stool and *Throne* of Antichriſt and of the Devil, which he has erected and built up in his *Shew* of Holineſs in Hypocriſy, and let us once ſee thy Face and Countenance.

156. O God! the Time of thy Viſitation is near; but who knows thy Arm, becauſe of the *groſs* Vanity of the Antichriſt in his erected Kingdom.

157. Deſtroy thou him, O LORD! and rend away his Might and Power, *that thy Child JESUS may be manifeſted to all Tongues and Nations, that we may be delivered from* the Might, Pomp, Pride, and Covetouſneſs of *Antichriſt*. Hallelujah.

158. From the Eaſt and North, from the Riſing and Midnight, the Lord *hiſſes* with his Power and Might; who will hinder it? *Hallelujah.*

159. In all Lands and Countries his Eye of Love beholds and ſees; and his Truth remains *eternally*. Hallelujah.

160. We are delivered from the Yoke of the Driver, *none* ſhall build it up any more; for the Lord has ſhut it up in his Wonders.

The Eleventh Chapter.

Further comparing and clearing the Texts and Sayings concerning Election or Predeſtination.

Objection.

Rom x. 6, 7, 8.

1. SAINT *Paul* ſays, *The Righteouſneſs of Faith ſaith thus: Say not in thy* Rom. x. 6.
Heart, who will go up into Heaven? which is nothing elſe but to fetch Chriſt from thence:
2. *Or who will go down into the Deep? which is nothing elſe but to fetch* 7.
Chriſt from the Dead.
3. *But what ſaith it? The Word is nigh thee in thy Mouth and in thy* 8.
Heart: This is the Word of Faith which we preach.

Anſwer.

4. Who will preach to us of a *foreign* or ſtrange received Grace, ſeeing the Word of Faith is only that which moves *in* our Mouth and Heart in *Power?*

5. How will the Wicked be converted through a foreign or ſtrange Shew of a received Filiation, unleſs he receive in his *Heart* the Word that he carries in his Mouth, wherewith he acknowledges Chriſt, ſo that the Soul apprehends it in its moſt *inward* Ground?

6. Where is the received Filiation, but where the Word takes *Root*, and dwells in the Heart of the Soul?

7. *Where did God* ever take a Man dead in Sin, in whom his Wrath only lives, and compel him by a ſpecial Election into the predeſtinate Purpoſe of his Grace?

8. He ſuffers his Word to move in the Mouth of the Wicked, alſo in his Ears; but if his *Heart* does not apprehend it in the Soul, then he lets the Light in the Word of the Wicked's Ears and Heart to *go out* and extinguiſh.

9. And that becauſe the Wicked is apprehended in the predeſtinate Purpoſe of his Anger; and that the Soul has awakened and *kindled* the Life of the Darkneſs with its inherited, innate, and introduced Vanity, ſo that it is the Life of a *Serpent* and Thiſtle; to which the Word of God's Love does not unite itſelf.

10. Now, if the Word, which moves in our Mouth and Heart, makes us Children of Faith, then can *no* foreign or ſtrange receiving through a ſpecial outward elected Shew or Appearance, avail; but the innate and re-outſpeaking Word from that ſame inward Birth, wherein *Chriſt* from his own Ground ſpeaks with and through the Soul; that is the Filiation of the Reception.

[b] Rom. x. 9. 11. [b] *For if thou confeſſeſt with thy Mouth that JESUS is Lord, and believeſt in thy Heart that God hath raiſed him from the Dead; then thou ſhalt be ſaved.*

12. But not through a ſpecial Conceit or *Opinion:* But the Spirit of Chriſt muſt confeſs and acknowledge in thee, that JESUS CHRIST *in thee* is riſen from the Dead.

13. The Confeſſion and Acknowledgment with the Mouth, without the Reſurrection [c] John xv. 5. of Chriſt in thee, avails thee nothing: For Chriſt ſays, [c] *Without me ye can do nothing.* None can call God Lord, without Chriſt in him.

14. For without Chriſt he apprehends not the Word Lord in *Power*; and therefore his [d] Rom. x. 12. ſaying the Word Lord is without Life: For [d] *there is no Difference between the* Jew *and the* Grecian; *there is but one only Lord over all, rich over all that call upon him.*

13. 15. *For whoſoever calleth upon the Name of the Lord ſhall be ſaved.* Here St. *Paul* makes no Difference between People; but whoſoever *deſires* God in Heart, to them he gives the Salvation which he offers and beſtows in Chriſt.

16. Where is now the elect People in this Place, that boaſt themſelves that God has elected and choſen them above other People, in that they can *ſpeak* of the Humanity of Chriſt?

17. If he has his Kingdom among *Jews* and *Grecians*, and that he alone is a *Jew* and a Chriſtian, who is one *in the Heart of his Soul*, where is then the outward imputed Grace without the Filiation of the Soul?

18. *When* did God chooſe or elect a Devil, and make him a Child of God? *Never.*

19. Therefore obſerve it: Grace comes not from the Merit of Works, but from Chriſt alone, the Fountain of *Life.*

20. But Works *teſtify* that the Grace in Chriſt in the Soul is living.

21. For if the Work follow not, *then is Chriſt* in thee *not yet riſen* from the Dead, or out of thy Death.

22. He, that is of God, does Divine Works: But he, that is of Sin, *ſerves* Sin with his Works.

23. No one ſhould boaſt that he is a Chriſtian, unleſs he *deſire to work* and do the Divine Works in the Love of Chriſt; elſe it is but a ſtrange Shew without the Life of Chriſt.

24. The Election of Filiation paſſes only upon thoſe who are *living* in Grace, and in Grace work good Works.

25. But the others who comfort themſelves with the Filiation by a receiving of Grace, and work only Abominations in their *Hearts*; theſe the predeſtinate Purpoſe of God's Anger hardens.

26. But of thoſe who are not born of Grace, and yet will attain it by their Works and *Merit*, who outwardly make a fair Shew, diſſembling in Hypocriſy, and inwardly are dead, and but merely make a Shew; of ſuch St. *Paul* ſpeaks,

27. [c] *How is it then? That which* Iſrael *ſeeketh he attaineth not, but the Election attaineth it; but the other are hardened, as it is written,* [c] Rom. xi. 7, 8.

28. *God hath given them a bitter perverſe Spirit;* [f] *Eyes that they ſee not, and Ears that they hear not, even to this Day.* [f] Iſa. xxix. 10. Iſa. vi. 9.

29. And *David* ſays, [g] *Let their Table be a Snare, that they may fall backward; and an Offence, that they may ſtumble at* for a Recompence unto them: *Blind their Eyes that they may not ſee, and bow down their Back always.* [g] Pſ. lxix. 22. Pſal. lxix. 23.

30. Whom of *Iſrael* does the Spirit here mean in *Iſaiah* vi. and in St. *Paul*, thoſe who are *not* under the Election, whom God in his Anger will *thus* harden?

31. He means *thoſe*, who when they hear the Word, they receive it into their Ears, and apprehend it as a *Doctrine* or Learning in Reaſon, and apprehend it *not* within in the Soul, that it may take Root in the Abyſs; it reaches not the firſt incorporated Grace; for Pride, Pomp, and Self-ſeeking *lyes before it*; alſo Cares for the Belly.

32. Covetouſneſs is a Grate or Bolt before it; and the Pride of Self, of their own Love of the Fleſh, has *ſet itſelf in God's Stead.*

33. Theſe outwardly make a ſhew-like Pageantry with the Grace, and take it into their Hands, and will needs merit Grace through their *Works*, as the wicked, falſe *Jews* did, who hung only to the Work, and had not the *Faith* in the Ground of the Soul.

34. Of theſe St. *Paul* ſays, That which *Iſrael* ſeeks in the Work he attains not; but the Election attains it.

35. For the Election paſſed alone upon thoſe *Jews* who were *Jews* in the Abyſs of the *Soul*, and were born or generated out of the Seed of Faith; who were born out of the promiſed Seed, *viz.* out of the inſpoken Word, in the Covenant of *Abraham* and *Adam*, who were circumciſed *by the Word in their Hearts.*

36. For it was not the Circumciſion of the Foreſkin in the Fleſh that availed before God, but that in the *Heart.*

37. But that in the Fleſh was a Seal and Sign of the inward Ground, ſhewing how *Grace* did cut off *Sin* from the Soul.

38. But with thoſe who went about only with the outward Work, it was not ſo; for they were among *Iſrael* as Weeds among Wheat, which ſpread up themſelves above the Wheat, and very much flouriſh in Bigneſs, and will be ſeen that they are great Plants.

39. But they bear no good Fruit, and are good for nothing but to be burned in the Time of Harveſt; for they do but *ſting* and prickle, and fill up Room.

40. Thus alſo the *wicked* Man ſets himſelf *in the Temple of God*, and calls himſelf a Chriſtian, performs many ſeeming holy Works, whereby he would have Reſpect, and ſeem as if he were the beſt Chriſtian; he learns Arts and Sciences; he ſtudies hard, and knows how to ſpeak much of God; he *teaches* others, but it is for *Profit* and *Honour's* Sake.

41. As the *Phariſees* did, who made a Shew of great Holineſs, [h] *who had great Phylacteries upon their* prieſtly *Garments, and made long Prayers for a Shew* of outward Piety, Virtue, and Honeſty. [h] Matt. xxiii. 5.

42. But Chriſt ſaid, [i] *They devour Widows Houſes, and compaſs Sea and Land, to make a* Jewiſh *Proſelyte; and when they have made him ſo, they make him a Child of Hell twofold more than themſelves.* [i] Matt. xxiii. 14, 15.

43. And such are those who make a great Shew, and say they sit in Christ's Stead; *their Words are God's Word:* They exalt their own Fame, and wish to be thought great; though in their Hearts they seek only after Honour, Covetousness, and stately Pride: What they say, *that* Men must observe, *as if it were God's Voice from Heaven.*

44. And though the Voice has from a false and wicked Mind set itself in *the written Word*, and flyes along with the Letter of the Word, as Tares do among the Wheat; yet it must be *accounted* God's Word

45. If any speak against it, and manifests the false Child or Bastard, then Self-Pride and Pomp *cries out* he is a Heretick, Sectary, or schismatical Fellow, a Blasphemer, and despises the Function or Office of the *Ministry*, beware of him, he seduces you: Come only to me, for here is the *right* Function of the *Ministry*, which is instituted of God.

46. They are not from God, but are *instituted* through the Favour of Men; and they serve not God, but their Pride, Self-Love, and Interest.

47. Yet in their *own* Minds and *Opinions* they are the fair Child of Grace, who suppose they have so much Overplus of Grace, that they may sell it dear to others *for Money* from the Authority of their supposed great Holiness; but he that buys it buys a *Thistle* instead of good Seed.

Note here, ye worldly Officers.

48. The other Part of the false wicked *Israelites* from *Abraham's natural Seed* are those, who out of the Might and Strength of Nature are set over *Israel* for *Princes* and Rulers in *all Offices* of what Name soever from the greatest to the least, that they should be Defenders or Protectors of Righteousness or Justice.

49. All these make a great Shew under the Pretence of Truth; and, under Colour of their *Office*, set themselves up so high in their own Conceits, that they suppose they are their own mighty powerful Gods.

50. They do what they will, and it is right, their Office has the Authority; so that Men must call *all that right* which they do.

51. And yet they seek not *therein* the Righteousness of God in his predestinate Purpose of the Order, Ordinance, or Course of *Nature*, much less the Righteousness in Love, which he has manifested through the *Grace* of Christ.

52. But they set their own dictated, contrived Righteousness for their own Honour of their *fleshly* voluptuous State, Pomp, and Pride, instead of Divine Righteousness and Truth, and swim, move, and roll in the *Mouth* only with the Law of God.

53. But their *Heart* has compressed or compacted itself in the Right of a Thistle, which climbs above the good Plant, and stings and pricks round about, and spreads itself abroad, and yet bears *no good* Seed.

54. Both these Parties, excepting the Children of God which are still *among* them, are [i] *the Whore and the Beast* in the *Revelation* of *John*; through whom [k] *the Devil is a Prince of this World* among Men, [i] *which Beast the Angel casteth into the Abyss of the Lake of Brimstone.*

[i] Rev. xvii. [k] John xii. 31, &c. [i] Rev. xix. 20.

55. These are not true *Israelites* born out of the *Seed* of the Promise, and therefore attain not the Filiation.

56. But the Election, which seeks and receives only the Children of Faith in the Righteousness of *Grace*; that attains it.

57. But the Whore, together with the Beast, are *hardened* in their *Lusts* of Pride, Covetousness, Envy, Anger, and Unrighteousness; and they are *the Antichrist*, viz. the titulary and verbal Christian; a Devil in the Form or Likeness of an Angel.

58. As *Lucifer*, who was in Heaven, but was cast out as a false and evil Seed; so also shall these.

59. For the universal Father or Steward of all Substances in his Election seeks only for *good Seed*; he chooses no Thistle Seed, and makes Wheat thereof.

60. As Reaſon ſuppoſes, that God takes the Seed that is quite, or *wholly*, falſe or evil, and makes it a Child of God, that ſo he might make known the Riches of his Grace, from a *ſpecial* predeſtinate Purpoſe: No! that is not ſo done.

61. The Wicked; that is, ſuch a one as is ſprung from a right Seed, and yet through his innate, inherited Conſtellation of his *Inclination*, has introduced [m] Abominations into himſelf; muſt repent, and go into his inward Ground and be *born* of Grace, and ſo it may be done.

[m] Sin, Evil, or Wickedneſs.

62. For God ſays in *Moſes*, [n] *I will do well to all thoſe that love me and keep my Commandments, unto a thouſand Generations or* Deſcents.

[n] Exod. xx.6.

63. This Well-doing, or *Bounty* of God, is nothing elſe but a planting or propagating of the Covenant of Grace in their Seed: As *Abraham*, *Iſaac*, *Jacob*, and *David*, were promiſed that he would ſo exceedingly *bleſs* and multiply their Seed, as to the promiſed *incorporated* Grace, that it might not be numbered.

64 But the Kingdom of Nature in God's predeſtinate Purpoſe of the Righteouſneſs ſtood *alſo* together in this Seed, according to the ſouliſh Property; and that ſhould cooperate or work together therein.

65. But *in many* the Soul's Will turns itſelf away from the Kingdom of God's predeſtinate Purpoſe of Grace, which Soul is taken hold of in the Kingdom of Nature in the Anger, and *grows* to be a Thiſtle.

66. Which now was not God's Fault, but the Fault of the Science or *Root* of the ſouliſh Ground, out of the eternal Ground to Nature, *viz.* the Fault of the *Free-Will* of the Abyſs to the Ground of Nature of the Soul.

67. There lyes the *firſt Ground* of the Thiſtle-Children, who with the Feet of their falſe and wicked Luſt tread upon the incorporated Grace of the inſpoken Word, and *will not* be the Children of Grace.

68. Concerning whom, Chriſt, *viz.* the Gate of Grace itſelf, ſaid, [o] *He was as a Vine-Dreſſer that gleaneth:* [p] *He would often have gathered* Iſrael *his Children together, as a Clock-Hen gathereth her Chickens under her Wings, but they would not.*

[o] Micah vii.1.
[p] Matt. xxiii. 37.

69. Then ſays Reaſon, They *could* not!

70. It is *true* indeed: They could not!

71. But why?

72. They were Thiſtle-Children.

73. But why? Was it cauſed from God's *predeſtinate Purpoſe?*

74. *Yes*; it is from the predeſtinate Purpoſe of the Divine Righteouſneſs, according to the Order, *Courſe*, or Ordinance of the Creation of Nature, *viz.* from the Separability or *Diſtinction* of the Speaking in the Word, wherein the Science, *viz.* the Self-hood of the Abyſs compacts itſelf into its firſt Ground.

75. For therein God's Wrath compacts itſelf together in the Center of Nature *in the Seed of Man*, out of their inherited innate Sins, as alſo their future actual Abominations.

76. Wherein God's Anger often makes a Root in the Sin of the *Parents*, and compacts itſelf into a Science of the Abyſs; out of which afterwards in the Seed a Thiſtle-Root exiſts, *wherein* God viſits or puniſhes the Sin of the Parents in their Seed unto the third and fourth Generation, according to the Tenour of the Scripture.

77. Thus theſe Thiſtle-Children come alſo from *Iſrael*, but not from the Grace; that is, the Grace, which was incorporated in them in Paradiſe, grows in them to their *Judgement*.

78. As the hot *Ens* of the Sun gives itſelf readily into the Thiſtle, but not as to the Love Tincture, but according to the *Kind* of a Thiſtle.

79. For the Thiſtle can receive it no otherwiſe but in the *Likeneſs* of its Eſſence; as a Toad ſucks nothing but Poiſon out of a good *Ens*.

80. And as the Heat of the Sun at last makes the Thistle wither away, and judges the same in its Life; so also Christ sits with his incorporated Grace in the *wicked* Man upon his Seat of Judgement.

[q] Or Confirmation of his Falsehood.

81. He lets him use the holy Name of God awhile [q] for a Curse of his Falsehood in his *Mouth*; and to boast himself under Christ's Merits in his supposed *Office*, wherewith he thinks to serve God, and to work the Works of Grace; and so to boast that he is a true Christian.

[r] Mat. vii. 22 [s] John xi. 49, to 52.

82. He lets him play the Hypocrite and dissemble how he pleases: Also he lets him [r] *prophesy in Christ's Name*, as [s] *Caiphas* did, *who judged*, saying, *it was better that one Man should die for all the People, than that the whole should perish.*

[t] Or Grace of the Calling.

83. He lets him also, in his *Pharisaical* Office, fatten himself and grow great; he gives him also the [t] Called *Grace* in his Testaments.

[u] Matt. iii. 12.

84. As the Sun with its good Power gives itself into the Thistle, and lets the Thistle flourish therein and grow *lusty* and great till the Harvest Time, then it dries the same up, and *judges* it to Death; for it has generated evil Seed in it, and therefore the Father or Steward of the House [u] *fanneth it* out, *and casteth it into the Fire.*

85. Of whom St. *Paul* speaks here, and brings in the Words of the Prophet thus: *Let their Table be a falling backward*; that is, they *eat* of *God's Word* in their Mouth, but it is taken back again from them from the Hearts of their Souls, that the holy Thing may *not* enter into the Thistle.

[x] Mark iv. 15.

86. And Christ says [x] *Satan snatcheth the Word out of their Hearts, lest they believe and be saved*; for Satan sits in the Thistle of the Ground of the Soul; and *here* Christ calls him a Prince of this World.

[y] Rom. xi. 8.

87. And the Anger of [y] *God hath given them an imbittered* or perverse *Spirit*; *Eyes that they see not* the Ground of Grace, *and Ears that they hear not* Christ's living Voice in them.

[z] John viii. 44. *Germanicè*, From the Father of the Devils.

88. Therefore Christ says to the *Pharisees*, *Ye are from beneath*, from the Father of this World: Also, *Ye are* [z] *of your Father the Devil, and hear not my Word, for ye are not of God.*

[a] John viii. 47.

89. [a] *He that is born of God heareth God's Word*; *therefore ye hear not, for ye are not of God.*

90. So also now, the present Strivers, Contenders, Disputers, *Despisers* of God's Children, are not of God, but only from the verbal Tattle of the Mouth, from the *Pharisaical* Root, and hear not Christ teaching them; neither will they, but thrust him *designedly* from them, and set them in his Stead.

91. They are *not* Apostles of Christ, *viz.* their Successors; but they serve their God *Mausim*, who climbs in their Mouth as a Thistle above the Wheat.

[b] Jer. xxiii. 21.

92. [b] *They run and none hath sent them*, but only the Fictions of their Hearts, for the Pleasure of human Honour, and serve and minister in the Office of *Mausim* the Antichrist, whom *they* have set in the Place of Christ.

93. Christ calls them tearing *Wolves*, which devour the simple Flock with their Blasphemies, and kill Christ with the Poison of their Scorn, and raise themselves aloft, as Thistles among the Wheat, and set themselves up in the Honour of Men, and *lead the World astray*, and cause the Thistle-Children to raise Wars, and to make desolate Countries and People, to which they diligently help in their poisonous, embittered, perverse Spirit, to counsel and administer Service.

94. Therefore *they are those* of whom St. *Paul* here speaks, *Rom.* xi. and produces the Prophet *David*, Psal. lxix. *Let their Table be a Snare, and a casting backward, and an Offence for them to stumble at for their Recompence: Blind their Eyes that they see not, and bow down their Backs always.*

95. That is, let them recompence one another in their *Blindneſs*, in that they in Chriſt's Office hunt only after Might, Pleaſure, and Voluptuouſneſs, that they may *perſecute*, diſdain, deſpiſe, contemn, and ſcorn one another, and attribute and aſcribe the Name of Chriſt in them to the Devil.

96. And deviſe upon their Beds how they may meet and be even with one another, and fit them with Subtlety, and daub over their Vileneſs with the Scripture, as if they did it out of Divine Zeal *for the Truth*, to pleaſe God, and to ſerve their Brethren thereby.

97. Theſe run like raging Wolves and evil ravening *furious* Beaſts in the Wrath of the kindled Anger of God, and ſnatch and tear the Name of Chriſt out of the ſimple Lay Peoples Mouths, and ſtuff their Hearts and Mouths full of the Blaſphemies of the falſe Contrivances of their Hearts, which they pour forth and *ſhed abroad*; ſo that one Man deſpiſes, ſcandalizes, blaſphemes another, and makes them Hereticks, and holds them as *diſhoneſt* and unfit for Society, for the Name of Chriſt, according to their contrived Opinions.

98. And thus alſo they worry and devour themſelves, ſo that one *Party* roots out the other, and recompence the Malice, Falſehood, and Wickedneſs one of another, as *David* here ſays.

99. Theſe now are thoſe of whom Chriſt ſays: [c] *They ſit in the uppermoſt Seats of the* Schools, or *Synagogues*, or Churches; and *ſuffer themſelves* willingly *to be greeted in the Markets*; *which make a Shew of Prudence*, Diſcretion, and Rationality, *but their Hearts are full of bitter Gall*, and their Ways are dangerous; *the Poiſon of Aſps is under their Lips*, *and they ſerve me unprofitably* and ſlightly, ſays the Prophet. [c] Luke xi. 43.

100. *None* of theſe are at all under the Election of God's Children; but thoſe only of whom Chriſt ſpeaks, where he ſays, [d] *Love ye one another*, *for thereby Men will know that ye are my Diſciples:* Alſo, *If ye continue in my Sayings*, *happy are ye if ye do them.* [d] John xiii. 35.

101. Alſo, *He that leaveth not Houſe*, *Money*, *Goods*, *Wife*, *Children*, *and denyeth himſelf*, *and followeth after me*, *he is not my Servant or* Miniſter.

102. The Heart muſt give up all, and hold nothing for its *own*, but think, that in his Condition and Employment he is only a Servant of God and of his Brethren; and that he muſt manage all that he has, and do *as God* requires, and will have him do.

103. And not cover himſelf over with the Mantle of Chriſt and his Merits, and *remain* under it covetous, proud, envious, and wrathful.

104. All theſe, how many ſoever they are, *ſo long as they are ſuch*, are thoſe of whom *Paul* and *David* here ſpeak; and they are indeed called, but they are not under the Election of Grace, *unleſs* they convert in the Time of Grace, and forſake all in their *Hearts*, and imitate and [e] follow Chriſt. [e] *Learn of me; for I am meek and lowly, and ye ſhall find Reſt to your Souls.*

105. No outwardly imputed Grace do they receive, unleſs they be Children of Grace, and then the *imputed* Grace receives them into it, which is Chriſt.

106. Without Chriſt they are meer *Phariſees* and flattering Hypocrites; let them gliſter with the *imputed Grace* as much as they will, yet they are Wolves, of whom Chriſt bids us beware.

107. Though they ſay never ſo much, *here is* the Church of *Chriſt*, it is all nothing: *By their Works*, ſays Chriſt, *ye ſhall know them:* They follow not Chriſt, therefore they are Thieves and Murtherers, ſays Chriſt.

108. And though they object that the Office and [f] *Function maketh Men High Prieſts which have Infirmities* and Weakneſs, and cover themſelves finely therewith, yet all avails nothing; the Heart muſt be, and converſe in, Chriſt. [f] Heb. vii. 28.

109. And although as St. *Paul* ſays, *Luſt hangeth* on *to the Fleſh*, and that *Sin dwelleth in the* outward *Fleſh*; yet Men ſee very well who they are that deſire to kill Luſt, and to follow Chriſt.

110. Where Covetouſneſs and Pride are within, there a *Phariſee* lodges; excuſe thyſelf how thou wilt, yet thou haſt him about thy Neck.

[g] Rom. xi. 15. 111. St. *Paul* ſays, [g] *For if their Loſs be the reconciling of the World, what ſhould it otherwiſe be but to receive Life from the Dead.*

112. *If the Leaven be holy, then alſo the whole Lump is holy; and if the Root be holy, then the Branches are alſo holy.*

113. This one Text overthrows all Opinions concerning God's imputing of Grace to the Ungodly; I ſay, it overthrows them *all* to the Ground, and ſets them upon the true Ground of the Root.

114. And ſhews, that God does not harden ſome of his Will and Purpoſe, that he would thereby *ſhew* what his Grace is.

115. For St. *Paul* ſays, What ſhould that be other than to receive Life from the Dead? He ſets the *hardening* upon the Root; as that an evil Tree bears evil Fruit, and a holy Tree holy Twigs or Branches; and the Anger of God generates Children of the Anger, and that out of the *Sins* and Vanity of Man.

116. Which yet muſt ſerve for a Light to the *Heathen* or *Gentiles*, as he ſays to all that love God, all Things muſt ſerve to the beſt, which are [h] *called* and generated *according to the* predeſtinate *Purpoſe of Grace.*

[h] Rom. viii. 28.

117. The Forgiveneſs of Sins, where the Scripture ſays, He forgives them their Sins, and imputes the Grace to them for Juſtification, paſſes only upon thoſe in whoſe inward Ground *Chriſt lives*, and to whom Sin in the Fleſh hangs, as with *David* and others beſide, ſo that they often fall: Theſe, the Grace in them, helps *up again*, and overthrows and deſtroys Sin, and its Surpriſal.

118. And this befals not the hardened without Repentance and Converſion; they ſhould not dare to ſin upon that *Preſumption*, that God ſhould take Occaſion upon their Damnation, in that they in their Will lye dead in Sin, to cauſe his Grace to be ſeen in them, and to convert them with a ſpecial Calling and *Compulſion*, as if he would out of a ſpecial Purpoſe make an Angel out of a Devil.

119. For then *Lucifer* with his Followers would have *ſome Hope* alſo.

120. But he lets his Sun ſhine the whole Day of their Life into their Mouths and Ears; and calls them and ſays, *Harden not your Hearts* with actual Sins, that the Word may ſound aloud in your Hearts and take Root.

121. For it is poſſible that a poor Sinner, dead in Sin, ſhould be converted, if he will ſtand ſtill from his Images, Imaginations, or ſelfiſh *Deſires*; and, but for the twinkling of an Eye, *hear what the Lord ſpeaks in him.*

122. But the hardened, imbittered, perverſe Spirit, will not hear the Lord's Voice ſpeak within himſelf; but ſays only the Letter, the Letter, the written Word *alone* is the Thing; and that he draws this Way and that Way, and boaſts himſelf thereof; but the living Word, which has outſpoken or *expreſſed* the Letter, that he will neither ſuffer nor hear *in* himſelf.

123. But if he would come to Knowledge by Experience, then he muſt aforehand ſuffer himſef to *die* to the Letter, and then the Spirit firſt makes himſelf rightly *living* in the Letter.

124. That is, he muſt die away to all the Letter, and account himſelf ſo *unworthy*, that he is not ſo much as worthy in the leaſt of the literal Word, as the poor *Publican* in the Temple; and that he has no Righteouſneſs as to the literal Word, as one that has loſt all, and *is not worthy to lift up his Eyes to God*, or that the Earth ſhould bear him, or that he ſhould be reckoned or accounted among the Number of the Children of God.

[i] 2 Cor. iii. 6. 125. Then he has loſt all, and [i] *the Letter hath killed him*, for he thus yields himſelf up into God's Juſtice and Judgement.

126. Herewith he muſt hope in the meer Mercy of God alone, without any Worthineſs of his own, and plunge himſelf thereinto as one that is dead, who has no Life in him, let *any* do whatſoever they will with him; he muſt deſpair of all his *own* Works, and demerſe himſelf barely with Hope, into the moſt inward, meereſt, or pureſt Grace of God.

127. This the Soul muſt do; and if it does ſo, and may but ſtay ſo for the twinkling of an Eye, then the firſt incorporated Covenant, *viz.* the *free* given, preſented, beſtowed *Grace* lays hold of it, and gives itſelf *into* the Soul.

128. Now, as ſoon as that is done, then the Spirit of Chriſt, *viz.* the ſpeaking *living* Word ſtands up in the Soul, and begins to ſpeak God's Word; and then inſtantly the holy Spirit there proceeds forth from the Father and the Son, and intercedes for the Soul in God's Righteouſneſs with unutterable Sighs in *Prayer.*

129. As it is written; *It*, that is, the poor Soul, [k] *knoweth not what it ſhall pray, but the Spirit of God intercedeth for it, with unutterable Sighs, as it pleaſeth God.* [k] Rom. viii. 26.

130. And then the Letter, which in the Law of God's Righteouſneſs has killed the Soul, makes it living again, and implants or *inſtitutes* it for a *Teacher of the Word*, both in the *Power* of the *living* Word, and in the *literal* Word.

131. For *theſe* afterwards *firſt* enter in at the Door into the Sheepfold of Chriſt; and the Sheep hear their Voice, as Chriſt ſays.

132. But all the reſt, one and another, what Name and Title ſoever they are of, who enter not in by the Door of the *living* Word, through the literal Word; they climb up another Way, and are Thieves and Murtherers, as Chriſt ſays, and the Sheep hear not their Voice.

133. For Chriſt alone is the Door; underſtand, the living Chriſt *in his Life* and ſpeaking *in us* out of the Soul; the ſame enters through his literal Word into the Hearts of Men, as by *Peter*'s preaching on the Day of Pentecoſt.

134. Whoſoever otherwiſe *raiſes up* himſelf to be a Teacher of the literal Word, he is not ſent of God, and comes only of purpoſe to ſteal, *viz.* to ſteal and take away *Chriſt's* Honour.

135. And thus may a poor Man, dead in God's Anger, become living again, though he were quite dead: [l] For *Chriſt is come to call Sinners to Repentance, and not the Righteous.* [l] Matt. ix. 13.

136. And if one ſuch [m] *poor Sinner*, ſhut up in the Anger of God, comes, then *there is Joy in Heaven in the Preſence of God's Angels, more than at ninety-nine righteous*, who are apprehended and are holy Twigs, and need not firſt have ſuch a Ground and Foundation as this, but the Ground lyes in them *beforehand.* [m] Luke xv. 7, 10.

137. But to theſe is the Ground in God's Anger manifeſted; and here God ſhews to them *how* the Life is ſprung up out of Death; and how Chriſt deſtroys the Devil's Kingdom and breaks Hell in Pieces.

138. Therefore this is our certain Concluſion [n], that *no* predeſtinate purpoſed Concluſion of any Man to Damnation is made, ſo that it is impoſſible he can be converted. [n] Certain Concluſion.

139. Though indeed he *cannot* convert himſelf, yet his Soul has Might and Power from its very Original, out of the Eternal Science of the Abyſs, to throw himſelf into the Abyſs, into the Ground *wherein God* generates and *ſpeaks his Word.*

140. In which Abyſs of the Creature the *free* Gift of the beſtowed *Grace* lyes *in all Men*; and ſooner inclines itſelf towards the Soul, than the Soul does towards this deep Grace.

141. And then may the Soul well be taken hold of in God's Grace, when it thus falls into Chriſt's Arms, who much readier *gives* the Poſſibility and *Ability* to it, than itſelf is to deſire it.

142. But if any one will ſay it cannot demerſe itſelf into the Abyſs, he ſpeaks as one that underſtands *not* the Myſteries of God, concerning what a Soul is, and what an Angel is, and will needs break off the Twig from the Tree wherein the Twig ſtands.

143. The Soul is ſpoken out of the Abyſs into a Creature, who will break or interrupt the *Right* of Eternity, ſo that the Eternal Will of the Soul, which is come into a Creature, out of the *one* only Eternal Will, ſhould not dare to demerſe itſelf ° with that *ſame* Will of the Creature into its Mother again, out of which it proceeded?

° Note.

144. Into the Light which is extinguiſhed in it; ᵖ it *cannot* demerſe itſelf in its *own* Ability.

ᵖ Note.

145. But into the *Cauſe* of the Light, wherein there is neither Evil nor Good, it *can* demerſe itſelf; for *itſelf* is the Ground: Now therefore, if it demerſes itſelf, and falls down from its Imagibility or Imagination in itſelf on to the Abyſs; then it is *there* already.

146. And in this Abyſs lyes its Pearl; and *Chriſt there ariſeth up from the Dead, and ſitteth there at the Right-hand of the* Power of *God* in Heaven *in* Man.

147. Oh that we would once ſee *where* it is that Chriſt ſits at the Right-hand of God! Oh Man, be not ſo blind! How wide doth God ſet open the Door of his Grace to you?

148. Do but accept of it; look upon the Time; your *Viſitation* and fetching home is born or begun, and do not trample upon the Free Gift or beſtowed Grace of the Divine gracious Manifeſtation or *Revelation*, with the Feet of your deaf Reaſon.

149. *All* the while a Man lives, he has the Gates of Grace open to him; there is no Concluſion made upon him to Death from the *Divine* Will; for the Father has given the Key of ſhutting or Concluſion of his Righteouſneſs into the Grace of Chriſt, *viz.* into his Son.

150. Your hardening is of *yourſelf:* God's Anger hardens you in your inherited, innate, and actual Sins, and not any foreign ſtrange Will entering into you from without, *externally.*

The Twelfth Chapter.

A brief clearing of ſome Queſtions *which make Reaſon to err; according to which it ſuppoſes that God hardens Man out of a* ſpecial *predeſtinate purpoſed Will; and how they are to be underſtood.*

ᵠ Acts xiii. 48.

1. IT is mentioned in the Acts of the Apoſtles thus: ᵠ *And they believed, ſo many of them as were* foreſeen, or *ordained to Eternal Life:* This is the Stumbling-block of Reaſon, and Reaſon underſtands it *not.*

2. When did the foreſeeing or ordaining begin?

3. Thou ſayeſt from *Eternity*, BEFORE the Creature.

4. Yes, I ſay *ſo too.* But IN the Creature, not from Eternity; for the *Creature* was not then.

5. God ſaw from Eternity in Love and Anger what *would* be, if he compreſſed, compriſed, comprehended, or compacted the Eternal Nature into Creature.

6. For he ſaw well in himſelf, if the Temperature ſhould be brought forth into a Diſibility, Separability, or Diſtinction, and that the Separability ſhould compriſe or compact itſelf into a creaturely Will, there would be *Contrariety*; and yet it is even the Ground of the Divine Manifeſtation or Revelation.

7. But the Scripture ſays *not*, that God has ordained the Willing into Separability from Eternity to an Eternal *evil* willing, and to an Eternal *good* willing, ſo that every one muſt ſo will, as he is *inevitably* ordained to it: For *Adam*'s and *Luciſer*'s Alteration of their Wills does demonſtrate that they were *free* in their Wills; but in the Fall *Adam* loſt the *Well*-willing.

8. Now herein after the Fall it is ſaid, thoſe who out of the Eternal Will were hitherto foreſeen at this Time; for the Text ſounds clearly, ſaying, *And the Lord added ſo many* of them as were foreſeen, or ſeen in the Light of Grace.

9. Thoſe to whom the Divine Eye was open, were at this Time ſeen and foreſeen out of, and *in* the Eternal Ground; as it is very clear in the ſecond of *Acts*: [r] *The Lord added daily thoſe that ſhould be ſaved.* [r] Acts ii. 47.

10. Not thoſe that *were* ſaved from Eternity, but thoſe that *ſhould* be, ſays the Text; thoſe that were then ſaved out of the Eternal Election in Chriſt JESU, thoſe he daily added to the *Church* or Congregation.

11. Why not *at once?*

12. Anſwer; They were not yet *become* ſaved: They were indeed, in the foreſeeing or ſeeing of God, that they ſhould be ſaved; but the ordaining came to paſs firſt in the *adding* to the Church when they were ſaved.

13. Why did only [s] *three thouſand Souls* convert on the Day of Pentecoſt, and ſome continually afterwards? [s] Acts ii. 41.

14. They were not yet foreſeen *within* them: That is the {*Verſchung* / foreſeeing} in this Place.

15. When the Grace begins to ſtir, and breaks through the VER-, *viz.* through the *Anger*, then the creaturely {VER-SEHEN / Fore-ſeeing} or {EIN-SEHEN / In-ſeeing} or internal ſeeing out of the Eternal Grace begins.

16. For how can a Thing be ordained from Eternity, that has *not been from* Eternity?

17. How can the Soul, when it was an *Ens* and Scene in the *Divine Wiſdom*, be from Eternity ordained that it ſhould be a [t] Devil? which were abominable to be ſpoken; and yet no other Underſtanding or Meaning will be ſuffered or *admitted*. [t] Or, to be damned.

18. If Men ſhould build upon ſuch an Ordination from Eternity, then all *teaching* were in vain.

19. What *need* Grace to be preached to thoſe that cannot fall, who ſtand in an unreſiſtible, uncontrollable Predeſtination?

20. This foreſeeing from Eternity is underſtood *in Chriſt*, that thoſe who do believe, thoſe were foreſeen from Eternity in the Wiſdom.

21. That when God ſhould once move himſelf, and introduce Nature into Separability to the creaturely Manifeſtation, and the Name JESUS, *viz.* the *higheſt Love* of God ſhould give itſelf into the Science of the fiery Will into the Separability, and introduce itſelf in the fiery Science into the Kingdom of Joy, and would change the Wrath into a Love-Fire in the Soul of Man, which muſt ariſe out of the fiery Science or Root.

22. Then the Grace in the Name JESU would *eſpouſe* itſelf for a [u] Pledge or Conduit into the ſouliſh Ground, as it was done in Paradiſe after the Fall. [u] Banner, Enſign, or Mark, or Aim.

23. That ſame *Pledge* or Earneſt was marked, or fixed, or imprinted in the one only Woman's Seed, wherein the foreſeeing lay, out of which all Men proceeded.

24. But the Separability, or Diſtinction, in the fiery Science continues *as long* as the Souls are generated.

25. There is no certain Ordination from Eternity upon any Soul *particularly*, which is yet to be born, but only a common, *univerſal*, foreſeeing of Grace: The Ordination begins with the Time of the Tree.

26. The ſeeing is even in the *Seed*, before it is a Creature; and then God knows what the Ground will be.

27. But the Judgement belongs to the *Harveſt* Time; as Chriſt ſpeaks in all his Parables or Similitudes.

Of * Lydia, *the Seller of Purple.*

* Acts xvi. 14.

28. IT is written of her, *The* Holy Spirit, or the *Lord*, *opened her Heart*, that ſhe believed in the Name of JESUS.

29. It was with *Lydia*, as it is with all *Strangers* and Foreigners who know not the Name JESU, and yet proceed in the inward Ground without any Imagibility or imaginary Conception, and *Deſire* to know the one only God, and to give up themſelves to him: Thoſe are laid hold on by the incorporated Grace of the inſpoken Word, and, without the Knowledge of *Reaſon*, are elected and generated Children of Grace; as is to be underſtood alſo concerning this *Lydia*.

30. Though in the Beginning ſhe might have taken *Paul* for a *ſtrange* Teacher; but when ſhe heard that he preached the Law of *Righteouſneſs*, that the Law of Sin, which held Man captive, was fulfilled in ſuch *Grace*, then ſtirred in her, in its Hunger after Juſtification, the inward Ground of the incorporated Grace, and Chriſt became *living* in her, ſo that ſhe received and perceived Chriſt's Voice in the Words of *Paul*, and what Chriſt taught in her, for Chriſt was become audible *in* her.

31. But with the other Heathen People it was not ſo, for it ſtood only in the Imagibility or Imagination; their Hearts were not *inclined* to the one only God, to know him; for they had their Heatheniſh Idol Gods whom they ſerved; and would needs hear ſome *new* Thing of *Paul*.

32. Nevertheleſs the Word entered into their Ears, and preſſed into thoſe who were of a good Ground, who afterwards were converted, when they *heard more* preached of Chriſt; as in the ſame Place afterwards *many* thouſands were converted, when the Word took hold of them more and more.

33. And ſo *afterwards* many of them were converted, who heard *Peter* on the Day of Pentecoſt, and yet *ſcorned* it that Day.

34. But when the Word ſounded more and more into them, then came the Hour of their inward hearing; as it was with *Longinus*, who [x] *pierced Chriſt into the Side*, the firſt Time the Hour of his Converſion came when he heard many ſay Chriſt was the Son God, and became a Martyr for Chriſt's Sake, as the *Hiſtories* mention.

[x] John xix. 34.

35. And Men ſhould not here ſay, that *Lydia*, above all others, was from Eternity ordained to this, that ſhe *alone* ſhould hear or hearken to *Paul:* She was at this Time in the Divine Preparation, and would fain underſtand the true Ground concerning God; her Heart panted after it, and *therefore* God opened her Heart.

36. But others were not at *this* Time prepared; but when the Holy Spirit began to knock at the Heart, it took hold now in the Ear, till they opened to him, and thought and conſidered upon it, [y] *and ſearched the Scriptures, to ſee whether it was ſo* as *Paul* ſaid; as is mentioned concerning the *Epheſians*.

[y] Acts xvii. 11.

37. But when they heard the Word more and more, then they had plainly the hungry Door of their *Hearts* opened, where Chriſt with his Word had Room.

38. As it has gone alſo with all the *Heathen*, and alſo with the *Jews*, who firſt ſcorned Chriſt, when he hung upon the Croſs; but when they ſaw what was then done, [z] *they were ſtruck in their Hearts* and converted, and ſaid, *of a Truth this Man was a* [a] *good Man, and the Son of God.*

[z] Mat. xxvii. 54.
[a] Virtuous or honeſt.

39. This was done to thoſe *Jews* whoſe inward Ground at this Time ſtood open, to whom God opened the incorporate Grace in the *Spirit* of Chriſt.

40. As Men find often in Hiſtories, that many Men in their contrived Heatheniſh Imagibility or Imaginations have a *long Time* ſcorned Chriſt, and yet in the End, when they have entered into the earneſt Ground of themſelves, and have exactly perceived what *Kind* of Fables, as they call them, have been related concerning Chriſt, they have converted.

41. For as ſoon as the Heart ſtands ſtill from its Imagination, and ſinks deeply into the Ground of itſelf, then the Voice of Chriſt in the *Word* preſſes in, and *knocks* in the Eſſence of the Soul.

42. The Imagination, or imprinting of the earthly Subſtance, *hinders* the Heart that it cannot ſtand ſtill to God, and come into its inward Ground where *God* teaches and hears.

43. For God himſelf is preſent in *all* Places, through and through all; as it is written, *Am not I he that filleth all?* Why ſhould the Soul then demerſe itſelf into any Thing elſe to hear God, than into its own *Abyſs?* There God is, and dwells from Eternity to Eternity; he need only to be manifeſted in the Creature.

44. Moreover *he ſtands* in the Spirit of Chriſt in the ſame inward Ground, *and knocks at the Door* of the Soul: Now if the Soul turn but towards him, then Chriſt himſelf ſets open to it the Door of Grace, and draws near in it, and eats the Supper with it, and it with him, *Rev.* iii.

Alſo, Matthew xiii.

45. [b] *TO you it is given to underſtand the Kingdom of God, but to others in Parables*, or Similitudes, *that they hear and not underſtand:* Alſo [c] *He expounded the Parables* or Similitudes *to the Diſciples*, and not to others.

[b] Luke viii 10.
[c] Mark iv. 34.

46. Here now Reaſon lyes ſo dead that it ſees nothing without the Divine Light, and ſuppoſes that Chriſt would *not afford* it to others; they were not worthy of it: Although the People flocked after him, and with a hungry Deſire heard him teach; but it has another A, B, C, and Underſtanding or *Meaning*.

47. Chriſt ſaid to his Diſciples, [d] *My Father will ſend you another Comforter, the Spirit of Truth, which proceedeth from the Father: When he is come he will inform you in all whatſoever I have ſaid unto you, for he will receive of mine, and declare it unto you.*

[d] John xiv. 16, 17, 26.

48. The Voice of the Father in Chriſt in God's Righteouſneſs ſhould not ſo enter into the *ſimple* Lay Peoples Hearts and Ears, except *ſome*, through whom the Father would work Wonders or *Miracles*.

49. But this Voice ſhould enter into them, which the Holy Spirit brought with it out of Chriſt's Suffering, Death, and Reſurrection, *viz.* the Voice of the *open Door* of Grace.

50. For, *before* Chriſt's Suffering, the Voice of the Holy Spirit in Chriſt was yet in God's *Righteouſneſs* in the Law: But in Chriſt's Death was the Law of the Righteouſneſs of God *fulfilled*.

51. Therefore afterwards the holy Spirit went forth through the fulfilling through Chriſt's Wounds, Blood, and Death, into the *greateſt* Compaſſion and Mercy in the Spirit of Chriſt; *this* ſhould the poor Sinners hear, who with earneſt Deſire ſeek after him.

52. But to the Diſciples was given the Father's Voice in God's Righteouſneſs, that they ſhould *hear* it from Chriſt; for they ſhould firſt *begin* with that ſame fiery Righteouſneſs, in which the Father's Omnipotency ſtood, *viz.* the ſouliſh Ground.

53. Afterwards was given to them on the Day of Pentecoſt, the holy Spirit out of the *Grace Love* out of Chriſt's fulfilling of the Righteouſneſs, into the fiery Righteouſneſs of the Father in the Law.

[e] Acts ii 3. 54. And when that was done, [e] then *the Tongues* in them, *viz.* the Father's Righteouſneſs was *divided*; and the Spirit of Chriſt went forth through the *Partition* of God's Righteouſneſs with the Flame of Love.

55. And that was done to them therefore, that they, in the Spirit of the Law and the Goſpel, might be grounded from the Grace in the Spirit; for they were to do Wonders or *Miracles*.

56. For the Power of Wonders or Miracles comes out of the *Father's* Omnipotence and Property, and not through the Property of Love and *Humility*, which now muſt ſuffer, and give itſelf up into God's Law and Righteouſneſs in the Anger, and fulfil the Anger with Love and Suffering, and alſo be changed into Love of Compaſſion and Mercy.

57. As we ſee clearly in Chriſt's Perſon, when he would do Miracles, then he firſt *prayed to his Father* in the fiery Omnipotence in the *Righteouſneſs*.

58. But when the Father's Righteouſneſs was fulfilled with his Love and Humility in his Blood of the Love-Tincture, of the Name JESU, then was the Father's Righteouſneſs in the Anger *ſubjected* under the Love of Chriſt.

59. And out of that Subjection ſhould *others* beſides the Diſciples, after Chriſt's Aſcenſion into Heaven, *hear* the holy Spirit ſpeak, and underſtand the Parables or Similitudes of Chriſt; as it ſo came to paſs, that afterwards they well *underſtood* all Parables.

60. For the Spirit of Chriſt from his fulfilling from his Reſurrection *opened* their Un-
[f] Luke xxiv. 13. derſtandings, as [f] *the two Diſciples on the Way to* Emmaus, and a great Company of People, who heard the Spirit of Chriſt ſpeak from the Mouths of the Apoſtles after his Reſurrection by the right Sender, out of Chriſt's Sufferings and Death; they heard the Parables without the Expoſition of *dark* Words.

61. Therefore *Chriſt before* his Suffering, when he converſed and walked upon
[g] Matt. xiii. 34. Earth, [g] *taught in meer Parables* or Similitudes, that they ſhould not apprehend that ſame Spirit of Chriſt, but in the Righteouſneſs of the Father.

62. For that was not the very Ground which he would beſtow upon them out of his
[h] Acts ii. Grace; but that was it, [h] *on the Day of Pentecoſt*, proceeding from his Merit, when he overthrew Sin, and ſealed it up in God's Righteouſneſs.

63 They were not *all* to go up and down in Wonders and doing Miracles, as the Diſciples, who were ordained or appointed for it, from the Father's Righteouſneſs;
[i] John xvii. 12. xviii. 9. concerning whom Chriſt ſaid, [i] *Father, I have loſt none of them which thou haſt given me* out of thy Righteouſneſs; *but the loſt Child of Perdition*, which was loſt before, that the Scripture might be fulfilled.

64. Whereby Chriſt means, all thoſe whom his Father had given him for his Order, Ordinance, and for the *Offices* of his invited Kingdom.

64. But others be generated through the Spirit of *Humility* out of Chriſt's Love, out of the Proceſs or Way of the Suffering and Death of Chriſt, and follow him in his Way and Proceſs, under the Banner of his Croſs in Patience, and give up themſelves out of God's Righteouſneſs, and offer up themſelves with their Humility into the *Spirit* of Chriſt; out of which began the *Jews* and *Heathens* murthering of them.

[k] Note the Martyrs of God's Truth. 66. [k] For by the Blood of the Chriſtians was God's Righteouſneſs in the Anger brought into the great Compaſſion of Love, ſo that in God's Righteouſneſs *many* great Deeds of Wonder or *Miracles* were wrought in the Humility of Chriſt by the Chri-

ſtians, which at preſent for a long Time *hath ceaſed*, ſince Men will needs ſet the Spirit of Chriſt in Men upon ſoft Cuſhions, and place it in fat Bellies, in Might, Authority, Pomp, State, and Glory.

67. [l] Which has only therefore appeared and been manifeſted, that he would ſuffer, and fulfil God's Anger in his Righteouſneſs, with the giving up himſelf into his Sufferings. [l] Chriſt in the Chriſtians.

68. [m] Therefore behold thyſelf, thou Chriſtendom ſo called, and conſider whether thy Righteouſneſs ſtands at preſent in the *Patience* of Chriſt's Sufferings. And whether thou ſeekeſt any more in thy Chriſtian Name, than that Chriſt with his Love in his Sufferings and Death, may be manifeſted in thee; ſo that thou only deſireſt to be like [n] and *conformable unto his Image*, wherewith he has fulfilled God's Righteouſneſs. [m] Note the Titulary Chriſtendom. [n] Rom. viii. 29.

69. Do but behold thyſelf: Doſt thou not ſeek only vain Excuſes or *Refuges*, and covereſt and hideſt the Sufferings of Chriſt under thy heatheniſh idolatrous Image? What doſt thou, O thou *ſuppoſed* Chriſtianity?

70. Thou wilt be a Chriſtian with thy *diſputing* and ſearching: Strange Languages ſhall make thee an Apoſtle; ſtriving, raging, fierce Wrathfulneſs and Contention is thy Apoſtolical Heart; under which nothing ſticks but thine own Honour, full of the Seekings and Thirſtings of the *black* Devil.

71. Where haſt thou thrown behind thee the Sufferings and Patience of Chriſt in his Obedience?

72. Thou wicked evil one! behold there comes a Meſſenger out of God's Righteouſneſs, who will require an Account of thy Chriſtian Name, that is hanging *on* thee with Fire and Sword, to overthrow thee in thy Falſehood, Perjury, Treachery, and Unfaithfulneſs, and manifeſt his true Children of *Obedience* in his Love: This thou wilt ſhortly find by Experience; we ſpeak as we ought. AMEN.

Objection.

73. The Words of Chriſt alſo are objected, where he ſays, [o] *Father forgive them, they know not what they do.* [o] Luke xxiii. 34.

Anſwer.

74. As is above-mentioned; The Myſteries of the Kingdom of Chriſt, and of the true *Juſtification* of poor Sinners in God's Sight, were not manifeſted to the *Jews*, before the Juſtification in the Blood of Chriſt was effected.

75. Therefore now, thoſe whom the Father had choſen for *Inſtruments* of the Proceſs, Way, and Courſe of Chriſt, ſhould not know beforehand what they did.

76. But after they had done it, God opened to them the *Underſtanding* for their Converſion: Therefore Chriſt prayed the Righteouſneſs of his Father, which would have devoured theſe murtherous and bloody Judges in the Anger, that God's Righteouſneſs would *forgive* them in Chriſt's Blood.

77. None knew the Saviour of the World rightly; no, *not the Apoſtles themſelves*, till the Manifeſtation or Revelation out of his Death.

78. And Men ſhould not all ſay, that God has ſpecially hardened theſe Men *for this*; that they have not been able to know Chriſt.

79. No: None almoſt knew him aright, what his Office was, till after his fulfilling of that for which he was come.

80. Thoſe Men who ſentenced and put Chriſt to Death, they ſat in the Office of the Law of God's Righteouſneſs: The *Law*, viz. God's Righteouſneſs, put Chriſt to Death.

81. *But they ſuppoſed they did God Service therein*, and were zealous in the Law of God's Righteouſneſs, of which Law they were alſo choſen to be Inſtruments of the fulfilling of the Law in Chriſt, *viz.* as Officers of the Law.

[r] Afterwards *Paul.*
[q] Acts xxii. 3.

82. As [r] *Saul* alſo was, [q] ſo that *he was zealous in the Law of God's* Righteouſneſs with true divine Zeal, as the Law required, till the fulfilling of the Law laid hold on him in the Zeal of his Purpoſe, and ſignified to him, that this Zeal in the Law was fulfilled with *Blood:* He muſt no longer henceforth be zealous in the Law of the Father's Righteouſneſs in the Fire, but in the Law of the *fulfilling* in the Love of Chriſt.

83. For they are not the greateſt Sinners who did crucify Chriſt; for they muſt do it, according to the *Office in the Law* which they bore.

84. But thoſe are much more the greateſt Sinners, who after the fulfilling of the Law *deſpiſe* and ſcorn Chriſt, *and put him to Death in his Members, and lye dead in Sins*, after the Grace in the fulfilling of the Law in the Power of the Spirit was proclaimed to them with Wonders or doing of Miracles, who ſtop their Ears, and blaſpheme it; *theſe* blaſpheme the Holy Spirit in the Merits of Chriſt in his glorious Revelation or Manifeſtation, and proclaimed and freely preſented Grace.

[r] Luke xxiii. 34.

85. Therefore we ſhould rightly look upon the Scripture, and not ſpeak of a *ſeveral* ſpecial hardening; in that Chriſt ſaid, [r] *they know not what they do:* None knew who Chriſt was till in his Death, and then they knew him.

86. But according to the Words of Chriſt it will follow that ſome may ſay, I do this, and I do that, but I *know not* what I do; God has ſo hardened me that I muſt do it. Alſo I muſt ſteal, lie, extort, gripe, and be angry, and thereby promote and carry on my Pride and State: Let him conſider himſelf well *what he is*, whether he be not a Child of the Devil, who has hardened him with ſuch a Contrivance, Imaging, or Imagination.

87. If God has thus hardened him that he muſt of Neceſſity do it, then is the Law of his Righteouſneſs far from him, and alſo the teaching of the Goſpel; for he does what he ſhould and *muſt do*, and inevitably can do no other.

88. All which runs counter and is *contrary* to the Law of the Father's Righteouſneſs, and is againſt the Law of the Son in the Goſpel; and none can ſhew him how to *excuſe* himſelf with any Plea when God's Truth ſhall caſt him as a Liar into Hell, whoſe Child he is in the caught Anger of God, *viz.* born of the Father of *Lies*, as Chriſt ſays of Satan.

Further Objections of Reaſon.

[s] Luke xxii. 32.

89. [s] *CHRIST prayed for* Peter. *that his Faith ſhould not fail*, and ceaſe; why not for others alſo, that their Faith ſhould not fail or ceaſe? *Therefore* there muſt be a predeſtinate Purpoſe, ſays Reaſon.

Anſwer.

90. As was mentioned above, *Peter* and the other Apoſtles received the Ground of Faith out of Chriſt's Voice, *before* the fulfilling of the Law; their Faith reſted yet in the *Law* of the Father, *viz.* in the Spirit of God's Righteouſneſs.

[t] John xiv. 16.

91. Therefore Chriſt ſaid to them, [t] *he would ſend them another Comforter*, viz. the Spirit of Truth, who would receive the Faith out of Chriſt's fulfilling and Death out of his Reſurrection and Reſtoration; the ſame ſhould remain with them, and lead them into all Truth, *and receive of his, and declare it to them* within them.

92. The firſt Faith was given them from the Father, when he gave them to Chriſt to be his Diſciples; therein ſtill lay the *Righteouſneſs* of God in the Anger.

[u] Right, Dominion, Government, Might, and Authority.

93. *This* Faith Satan deſired to ſift and preſs through, to try whether it were that which ſhould and would take his [u] Kingdom in Man, and deſtroy Hell; which Faith in God's Anger *could not yet* ſtand out in the right Teſt of Trial in the Fire.

94. Therefore the Name JESUS prayed for them, that this Ground wherein it afterwards in the Faith of Love and *Humility* ſhould do Wonders or *Miracles*, ſhould not ceaſe in them; elſe the Wonders and Miracles would not have followed to be *ſo fiery* over Life and Death, *viz.* over God's Righteouſneſs, which the Love in the Blood of Chriſt overcame.

95. But to *others* this Faith was not yet given; for they were not yet Apoſtles, but muſt wait for the Promiſe, when the Faith of *Grace* was given them.

96. And becauſe of that Faith of Grace, Chriſt prays alſo for them, as for *Peter*, that their Faith ſhould not fail or ceaſe: As it is written, *he ſitteth at the Right-hand of God, making Interceſſion for us*; and prays the Righteouſneſs of God without ceaſing, with unſpeakable Sighs for us in ourſelves.

97. If we would but once learn to ſee and *underſtand the Scriptures*, and go forth from the unprofitable Babbling into the Ground of the Truth,

98. Then *none* would ſay, Chriſt prays not for all Men as he prayed for *Peter*, that his Faith might not fail or ceaſe; for he, *viz.* Chriſt is the actual praying, *viz.* the Prayer in ourſelves.

99. Why do we then juggle ſo with ſuch Objectings? We have cleared them upon the Deſire of Friends, and intend it *faithfully*.

100. When Chriſt ſaid, *Father forgive them, they know not what they do*; then he prayed for all who *yet knew him not*; and yet would learn to know him.

Objection.

101. But it is objected he ſuffered *Judas* to deſpair.

Anſwer.

102. Conſider the *Scripture* what it ſays of *Judas*; Chriſt ſaid, *I have loſt none of them that thou haſt given me, but the loſt Child of Perdition*; that the Scripture might be fulfilled which ſays, [x] *He that eateth my Bread, trampleth me with his Feet.*

[x] Pſal. xli. 9.

103. Seeſt thou not that Chriſt calls him the loſt Child of Perdition, which was plainly a *Thiſtle* before; which the Anger of God's Righteouſneſs had generated in itſelf *to its Life*.

104. Therefore muſt this *Judas* be called an Apoſtle for a *Figure* and for a Betrayer of Chriſt, to ſignify what Kind of People would be among Chriſt's Teachers in the future, *viz.* they would feed upon the Bread and Cup of Chriſt under a Shew of great Holineſs, and would *only betray* and help to ſentence to Death Chriſt in his Members.

105. As for a long Time Miniſters of the *Antichriſtian* Churches in the Sects have done ſo, and do ſo at this Day, who betray, defame, ſlander, and ſtigmatize the true Chriſtians, and *help* to crucify and put Chriſt to Death.

106. Therefore Chriſt ſaid, that thereby the Scripture muſt be fulfilled, which intimates concerning Chriſt, that he ſhould *continually* be ſo betrayed and put to Death in his Members; that God's Righteouſneſs might alſo be thus continually fulfilled *in Chriſt's Members* to the End of the World.

107. Therefore muſt theſe *Judas*'s or Brethren of *Judas* be Inſtruments of God's Righteouſneſs in the Anger for it, and muſt be numbered and *reckoned* together with the Apoſtles, ſo that *Men believe* them to be Apoſtles.

108. They muſt have Apoſtolick Calling *from Men*, and ſit in Chriſt's Stead, and eat the Bread of Chriſt, that Chriſt indeed in his Proceſs and Way in his *Members* ſhould always be betrayed, and the Proceſs and Way of Chriſt not ceaſe till he come again, and *fetch home his Bride*.

109. For these Brethren of *Judas* serve God also in his stern, severe Righteousness,
[r] 2 Cor. ii. 15, 16. that it may continually be fulfilled in the Blood of Christ in his Members: For [r] *the Wicked is to God a good Savour unto Death, as the Holy are so unto Life.*

110. Thus seeing God is an angry and also a loving God, therefore must, and ought
[s] Text, *in.* still, always the *Figure* [s] and Christ's Office stand near one another; that one may drive forward the other, and be manifested one in another, to the *Praise* of the Glory of God at the Day of his appearing.

111. But *none* can with any fundamental Ground say, that God out of a special particular Will and predestinate Purpose hardened *Judas*, so that he had no Ability to convert.

112. No; but the Righteousness of God in the Anger had laid hold on him, and generated and formed him unto a Thistle, *before* he was an Apostle, even in the Seed, *before* the Soul was generated, *viz.* out of the inherited *innate* Sin, which God visits and punishes in the third and fourth Generation.

113. Thus God's Righteousness presents a Figure in *Judas*, shewing how Man is laid hold on in God's Righteousness to the *Damnation* of Death.

114. And as this Righteousness should manifest Christ as to his Death, that he should in the Righteousness for the People die to Sin, and satisfy the Righteousness.

115. So the Anger sets its own Figure in *Judas* near Christ in his Office, that Men might know it was God's Will that his Anger in Men should be *overthrown:* And yet the Anger's own Will in God's Righteousness should remain dwelling in itself as a *Center* to the Manifestation of God, as before is explained concerning the *Center.*

116. But if any shall say, *How* can a Child in the Mother's Body or Womb help it, that it is a Thistle?

117. To such is answered, that the Fault is in the *Root* from whence the Thistle itself is; as Christ says, *A corrupt Tree cannot bring forth good Fruit.*

118. The Anger of God will also become creaturely; but that is *not* from God's predestinate Purpose, but from the Wrath of the Eternal Nature itself, which is not God but Wrath, *viz.* a *Cause* of the Fire, out of which the Light is manifested: If thou dost see nothing here, then God help or advise thee.

119. But if a Man will say, *Judas* was sorry for his Misdeed and Fault.

Note. 120. That is very true: The *Devil* himself is also sorry that he cannot be a good Angel and a *Devil too*; and because that cannot be, *therefore* he despairs of the Grace of God, and that is his Eternal Hell.

121. So also *Judas* was sorry that he was thrust out from God's Grace, but *the Grace he desired not*; for the Fountain to the Desire of Grace was not in him; he was not generated out of the Faith, *viz.* out of the promised Seed.

122. And though he came out of the very same Nature wherein the Faith lay, and had also the incorporated Word in the Abyss of the Soul; yet his *Soul* had clearly a Figure, Resemblance, or *Disposition* of the *Darkness*, which in the Grace was quite dead, and unfit, or incapable of Life.

123. For though a Thistle be set in Honey, yet there grows only a fat lusty Thistle
[a] Matt. xxvi. 26, 27, 28. out of it; to these Grace does not belong; for Christ said to his Disciples, [a] *Take and drink; this is my Blood, which is shed for you and for many.*

124. In the Blood was the Tincture; the Sun gives not its holy Tincture to the Thistle; which Thistle has a false evil Life towards the Tincture; indeed, it gives to the same both *Ens* and Substance, but the Thistle is *not capable* of the Jewel; it only receives a Property from the Sun, according as will best *serve* its Turn: Thus it is here also to be understood.

[b] 1 Cor. xi. 29. 125. St. *Paul* says, [b] *Because they discern not the Lord's Body, therefore the Wicked receive it to Judgement*; as the Thistle does the Sun.

Objection.

126. Alſo in Reaſon it is objected further concerning the blind Man, when the Diſciples aſked Chriſt, [c] *Who hath ſinned, this Man, or his Parents?* To whom Chriſt gave this Anſwer; *Neither hath his Parents nor this Man ſinned; but it is that the Works of God might be manifeſted.*

[c] John ix. 2, 3.

Anſwer.

127. God has included the [d] Kingdom of this World in Time, Number, or Limit, Meaſure and Weight: And God's Works ſtand in a moving, working Figure, when the *Figure* ſhall be manifeſted and laid open; then the ſame ſtands there wherein and wherewith it ſhall be manifeſted.

[d] Dominion, Government, Working, and Effects.

128. When Chriſt ſhould be *manifeſted* in this faithful Man that was born blind, before Chriſt's ſuffering and fulfilling the Law of Nature; the Law with the Eye of Nature muſt *firſt kill* him, that Chriſt may open the Eye of Faith for him; which Eye of Faith afterwards alſo ſhould open the Eye of Nature through *Grace:* And it was a *Figure*, ſhewing how we in *Adam* were blind as to God; and how we in Chriſt ſhould become ſeeing again.

129. For the Blindneſs of this blind Man came *not* from a ſpecial, particular, inherited, or innate Sin, for he was a *Seed* of Faith; in whom Chriſt with his receiving or aſſuming the Humanity was ſtirring, wherein he alſo believed on him: But this inward Seeing of Faith out of Chriſt availed *not yet*; he muſt firſt become ſeeing through a human Voice.

130. For when [e] JESUS became Man, than the human was generated into God's ſeeing: But the Law of God held this ſeeing in the poor Sinner yet *captive*, till our Eyes ſaw from his Death from the fulfilling of the Law.

[e] Or Chriſt.

131. Therefore, that this Man, in the Seed of Faith in the Mother's Body or Womb, was to become ſeeing through Chriſt's Entrance into, and Manifeſtation in the *Humanity*; therefore Nature killed his Seeing or Sight, becauſe he muſt not with the Faith ſee through the Light of Nature; for the Righteouſneſs of God in the Law of Nature was not yet ſatisfied or fulfilled.

132. *Therefore* muſt this Man be born blind, that the Divine Eye in the Faith might make him ſeeing, through the inſpeaking of the holy Name JESU, that the Holineſs of God might be manifeſted.

133. And Men muſt not ſay, that this blind Man was born blind through a ſpecial, peculiar, predeſtinate *Purpoſe*, but he was one ſprung out of the Root of the Seed of Faith; which Faith the Name JESU, *viz.* God's Light in the Love, ſhould make ſeeing.

134. He was one in the Clock-work or Motion-work of *Chriſt*, who was given of God the Father to Chriſt, for his Proceſs and Way that he was to walk in; as the *Phariſees* in the Clock-work of the Law of God's *Righteouſneſs*, came alſo to the Proceſs of Chriſt.

Objection.

135. Alſo that ſaying, *Matt.* xxiv. 24, is brought in by Reaſon; whereby thou wilt maintain God wills that Man ſhould be deceived, ſeduced, and damned, where Chriſt ſays, [f] *Falſe Chriſts and falſe Prophets ſhall ariſe; ſo that in their Errors, if it were poſſible, the very Elect might be deceived.*

[f] Matt. xxiv.

Anſwer.

136. This Text ſays, they *ſhall* ariſe: But it ſays *not* that they are *ſent* from God, much leſs out of Chriſt, to whom all Power and Authority was given in Heaven and upon Earth.

137. Therefore theſe falſe Prophets ſhould ariſe out of the predeſtinate Purpoſe of God's *Anger*, viz. out of the Zeal of the Righteouſneſs, and *ſift* the verbal Chriſtians Hearts, who call themſelves Chriſtians.

138. Theſe ſhould, through this imbittered Spirit of God's Anger from the Proceſs of Chriſt, be ſifted, that *they ſhould believe the Spirits of lying*; ſeeing they call themſelves Chriſtians, and yet Chriſt is *not in* them, but they are Children of the Anger.

139. Therefore ſhould they repreſent their Image of Abominations and falſe Expoſitions and Contrivances, that the Children of the *falſe Name* of Chriſt, covered with the Purple Mantle of Chriſt, might depend on and cleave to them, and ſeparate the true Chriſtians from them, that it might be known who Chriſt is.

140. And that Chriſt alſo might be manifeſted by the *falſe Prophets* of the Proceſs of Chriſt, with their betraying, killing, and cauſing him to ſuffer; and that Chriſt might continually be put to Death by the Phariſees and Heathens, for the Sake of their falſe Worſhip.

141. For God's Righteouſneſs requires the Church of Chriſt in Blood, and always preſents a Cauſe thereof with the falſe Prophets and *falſe Chriſtians*.

142. Which falſe Prophets, together with the Heathens, *viz.* the Tyrants, without ceaſing put Chriſt to Death in his Members, and offer them up in Sacrifice to the Righteouſneſs of God, whereby God's *Anger* is killed in the *true* Chriſtians.

143. If Men at preſent will *know* thoſe falſe Prophets, who they are; let them look upon thoſe who have ſcraped together *Opinions* out of the *Letter*, and compiled and ſet forth ſtately fine dainty Poſtils, or Expoſitions full of ſcandalous Libels and Conceits, queint Expoſitions and Quibbles of God's *Anger*, whereby one Sect ſmites the other in the Face and Eyes, and cries out againſt them for *falſe*.

144. And yet thoſe very Cryers live, one in the ſame Manner as the other does, and write only for their Honour, that they may ſeem to be very *highly learned* Men, upon whom the whole World ſhould look, and account them to be Chriſt; and yet they are but the titulary, verbal, and *Lip-Chriſt*, without Grace.

145. Alſo they live altogether without the Way and Proceſs of Chriſt, in vain fleſhly Luſts, and contrive more and more daily how they may invent new *Orders*, *Ceremonies*, and *Ways* of Worſhip; in which they get a gliſtering Shew, and Men reverence and honour them ſo much the more, and *endow* with Riches, to the filling of the Belly of their *Belly-God*, Mauſim.

146. Theſe have *not Chriſt's* Spirit in them, neither are they the Apoſtles of Chriſt, but all, one and other, only *falſe Prophets*, which expound from the *Letter*, without Knowledge and Experience.

147. For what they ſay, they themſelves neither know nor *believe*; and they are the devouring Wolves, of whom Chriſt ſays, they have not the Knowledge *of Chriſt in them*, and yet they *propheſy*.

148. But of thoſe who are in Chriſt, he ſays, that it is *not poſſible* that they can be deceived; theſe are they in whom Chriſt is *become Man:* They are according to the inward Ground in Chriſt, in Heaven in God, and hear Chriſt ſpeak in them; for they hear only God's Word, and not the falſe Prophets.

149. If Men at preſent ſhould in the Sects eject and caſt out theſe falſe Prophets, then the Apoſtolick [g] Hierarchy would ſoon be ſmall, which *call themſelves* Apoſtles.

[g] *Schaar.*

150. Therefore Men ſhould not ſay at all, that God therefore permits that ſuch falſe Prophets ſhould come, *becauſe* he will *not* afford Salvation to thoſe Men, who *otherwiſe* might attain Salvation; as Reaſon errs in thinking that God has ordained one Company to Salvation and another to Damnation; and that *God* will have it ſo, and therefore *he* [h] *ſendeth them ſtrong* and powerful *Deluſions*, or Errors, *that they might fall*, that he might ſhew his Anger upon them. [h] 2 Theſſ. ii. 11.

151. Dear Brethren, who are overwhelmed with ſuch Conceits, we adviſe you not to learn *ſuch* Fictions: Be firſt aſſured in Chriſt's Spirit *within* you fundamentally; or elſe you will be laid hold on in God's Righteouſneſs, together in the *Number* of the falſe Prophets.

152. If you have not the Door of Chriſt in your Soul *open*, that you may in the Spirit of Chriſt [i] *go in and out, and find* true, certain, aſſured Paſture for the Sheep, that ye may feed them in Chriſt's Herbage or Food; let *it* alone. [i] John x. 9.

153. Your *Univerſity* Arts and Sciences of the Schools, where you ſmite, overcome, and ſlay one another with Words of Reaſon, and afterwards write and teach ſuch [k] Victories of Reaſon for the *Truth* of Chriſt; that will not avail you in the Sight of God. [k] Victory's Reaſon will not avail.

154. For Chriſt calls [l] *theſe Thieves and Murtherers, who* without his Spirit, and the Knowledge of him, creep and *climb in at another Door*, viz. through Concluſions of Reaſon, without the Knowledge and Will of Chriſt. [l] John x. 8.

155. If ye be not armed with Chriſt's Spirit, then enter not into Battle againſt *ſo potent* and mighty an Enemy as the Devil; and againſt God's Righteouſneſs in the Anger, ye ſhall not with your Concluſions of Reaſon, without the Blood of Chriſt *in* you, there prevail; [m] but ye ſhall be impriſoned in God's ſtern, ſevere Righteouſneſs in your Concluſions of Reaſon, and be *choſen* or elected *for falſe Prophets* in the Anger of God. [m] *Note* 1 Kings chap. xxii.

156. For none is a Prophet, except he be generated in the great Clock-work of the Divine Ordinance, in the [n] outſpoken or *expreſſed* Word, in the Limit of the Time out of God's Righteouſneſs, wherein the *Holy* Spirit through that Limit ſpeaks in the Divine Ordinance. [n] In the produced Creation.

157. He muſt be a *Limit* in the Clock-work *in Myſterio magno*, in the great Myſtery, through whom the Spirit of God points at another Limit or Period of Manifeſtation: Such were the Prophets of *old*, and are ſo *at this Day*, who ſtand in the Limit of the great Clock-work, in the foreſeeing of Grace in Chriſt JESU, wherein [o] *God hath foreſeen*, viz. ſeen *us*, *in Chriſt* JESU, *before the Foundation of the World.* [o] Eph. i 4. 1 Pet. i. 20.

158. He muſt ſtand in God's Righteouſneſs with his prophetical Spirit, and even in the Limit wherein God has inſpected or beheld the Name of his *Love* in the Righteouſneſs, that he may be generated out of the Ground of the Law, of the Righteouſneſs of God's predeſtinate purpoſed *Grace*; that he may teach the Law, *viz.* God's Righteouſneſs, and alſo the Goſpel. *viz.* God's Love, and the fulfilling of the Law.

159. Such a one is a right Prophet, and *no other*; for he is a Limit or Period of a Kingdom or Government *in Myſterio magno*, in the great Myſtery; whereby, and wherefrom the Ordinance or *Courſe* of the Kingdoms and Governments on Earth have ariſen; he is the Mouth of that Kingdom.

160. But ſeeing he much teach how God's Righteouſneſs in the Anger is to be killed with the Grace, and that Grace muſt firſt *wholly* give itſelf up to the Anger in the ſlaying by the Righteouſneſs, then he is alſo together *offered* in Sacrifice in the Proceſs of Chriſt, to the ſame Righteouſneſs of God, by the falſe Prophets and Phariſees.

161. For that ſhall and muſt be, that his Limit or Number in the Blood of Chriſt may be brought *quite* through the Anger, and that the Limit of the Righteouſneſs in the Grace may be fixed or ſet; therefore [p] the Prophets of Chriſt muſt be Martyrs.

[q] Thoſe that are thus ſhall underſtand this Author, and praiſe God for his Manifeſtation.

162. [q] Mark this well, all ye that will teach, and *ſuppoſe* ye are called to it; look well to your calling *within* you, whether ye be alſo called of God in Chriſt; whether Chriſt has called you with his Voice within you.

163. If not, then you are no other than *falſe* Prophets, who run unſent, and enter not into the Sheepfold by the Door of Chriſt.

164. That ye ſteer your Courſe by a *human Call*, it avails before Men, and God is pleaſed to *permit* what Men do, when it is done in his Order, or according to his Ordinance; when ye give yourſelves out of Man's call *into* God's call, and alſo conſider how ye will be capable of the *Divine* calling in your human calling.

165. Where that is not done, and ye will ſtick only upon your *human* calling in your own Self-Will, then ye ſit upon the Stool or Chair of Peſtilence, and are Phariſees and *falſe* Prophets.

166. And if there were many hundred thouſands of you, yet the *Office* makes you *not* to be Prophets and Shepherds of Chriſt, unleſs you enter in through Chriſt's living Door.

Note. 167. Though it is plain that the Phariſees will *not reliſh* this, yet the Time is born, and the Limit is at hand that it ſhall be manifeſted; and thereupon no human Subtilty and Craftineſs will avail any more: Woe unto that People who *deſpiſes* the ſame, they will be devoured in God's Righteouſneſs, in Zeal, and Jealouſy.

Objection.

168. Moreover Reaſon brings in alſo that concerning the Prophet *Jonah*, for a Demonſtration or Proof, that God *compels* Men and conſtrains them to Evil and Good, *viz.* to his predeſtinate Purpoſe; as [r] *he compelled* Jonah *that he muſt go to* Nineveh.

[r] Jonah i.

Anſwer.

169. Hearken, Reaſon, err not; God's Spirit ſuffers not itſelf to be *judged of Reaſon: Jonah* was born a Prophet, out of the Limit of the Covenant, and ſtood in the *Figure* of Chriſt, ſignifying how Chriſt ſhould be caſt into the Anger of God, [s] *into the Jaws of the great Whale* of the Divine Righteouſneſs, to fulfil it; and how he ſhould go [t] *into the Sea* of Death.

[s] Jonah i. 17.
[t] Jonah i. 15.

170. And how the Anger of God, which he overcame in that ſame Whale of Death, ſhould let him go unhurt and alive forth from it; as *Jonah* did [when he was [u] *caſt*] *out of the Whale's Belly.*

[u] Jonah ii. 10.

171. He was a Figure of Chriſt, and born or generated out of the Limit of the great Clock-work, *ex Myſterio magno*, out of the great Myſtery, out of both the predeſtinate Purpoſes of God, *viz.* out of his Grace, and out of his Righteouſneſs; and repreſented as a Figure for a theatrical Scene of the *Spirit* of God, wherein the Spirit in this Figure ſaw and pointed at Chriſt.

[x] Jonah i. 3. 172. Signifying how the Humanity of Chriſt, *viz.* our aſſumed Humanity, would [x] *be afraid* or aſtoniſhed at *Nineveh*, viz. at the Danger of Life.

173. As Chriſt when the Time was come that he ſhould enter into *Nineveh*, viz. into God's Anger, ſaid, [y] *Father, if it be poſſible, let this Cup paſs from me*; alſo, *he hid himſelf often from the* Phariſees, *viz. the* Ninevites, as *Jonah* from the *Ninevites.*

[y] Matt. xxvi. 39.

174. Alſo this Figure ſignifies, that when we poor *Jonahes* ſhould warn the People of God's Puniſhment and Judgments, and *hazard* our Lives among them for the Truth's Sake; how Men ſeek *Excuſes*, and give themſelves up to the Sea of the World under fat Days of *Eaſe* and Pleaſure, and fly away from God's Command, and keep *Silence* ſtill for Fear of the *Ninevites*; then comes the Whale of God's Anger, and ſwallows the Prophets.

175. But that *Jonah* was driven out from thence with *Power*, signifies, that the predestinate Purpose of God the Father in Christ should and must stand; that though *Adam* went away from the Obedience of God into the Imagibility, or Imaginations or Desires of this World, whereby Man was given up to the great Whale *Death*; yet God's predestinate Purpose should stand, and *Adam* should in Christ *arise* out of the Belly of Death.

176. Dear Brethren, *This* is the Figure of *Jonah*, and *not* your predestinate Purpose and Compulsion to Evil and Good, and it is the Figure of Christ.

177. Leave off from such Conclusions, and *blaspheme not* the Holy Spirit in his Wonders in the Figure of Christ, with teaching perverse Opinions and Expositions; or else with your Conclusions you shall be *cast* into the Sea of God's Anger: We must and will warn you in Love in a brotherly Manner.

The Thirteenth Chapter.

A summary Close to all these Questions.

Objection.

1. REASON lastly brings in also the Speech of Christ, where Christ says, [z] *Father, I have revealed or manifested thy Name to the Men whom thou hast given me out of the World.* [z] John xvii. 6.

2. Whereby they will prove that Christ reveals or manifests his Name to *none*, unless the Father gives them to him beforehand out of his predestinate Purpose, *whether they will or no.*

Answer.

3. O thou most miserably blind Reason! why art thou so blind? Know ye not what the Father's giving is? It is the [a] *Center* of the Soul, *viz.* the Father's Will in the Science of the Eternal Righteousness. [a] Science, Root, or Ground.

4. Wherein the Science is *laden* or swayed either with the Desire of Abominations, or with the Divine Love of Grace, into that the speaking Word in God's Righteousness gives itself, be it either into a Root of a Thistle, or into a Root of the Seed of Faith.

5. To the Root in the Seed of *Faith* Christ becomes manifest; for it is Christ's Root, out of which a Christian is generated in Christ.

6. To these Christian Men has Christ from the Beginning of the World *continually* manifested himself, and given them the Name of God; for he *himself* is the Name of God.

7. This Text is not to be understood as if God had made a Conclusion or *Determination* before the Beginning of the World, and set the Determination in a certain fixed Course or Ordinance and compulsory Destiny, how many *and whom* he would bestow himself upon; who thereupon cannot fail or avoid it, or go one Step beside it, as *captivated* Reason understands it.

8. No, no: The Tree of Christ is unmeasurable; God's Grace, and also his Righteousness in the Fire, are both *immeasurable.*

9. For had God set a Limit or Boundary in Love and Anger, then it must have been measurable, and have stood in a *Beginning*; and then Men would also think that it would have an End.

10. No, no: The Tree of Knowledge of Good and Evil stands in the *Eternal* Ground, wherein there is no Time nor Limit.

11. God's Grace in Christ is unmeasurable, and from *Eternity*.

12. And so is also the Kingdom of Nature *in Mysterio magno*, in the great Mystery, out of which the fiery Science or Root, out of the Will of the Abyss, has manifested itself.

13. And as Christ has manifested God's Name to Man, *viz.* to the Root of the Seed of Faith, from the *Beginning* of the World, so he does it to the End thereof.

[b] Matt. xxiv. to 27. 14. For [b] *he saith* thus also *to his Disciples, when they asked him of the End of the World, he answered* thus: *As the Lightning breaketh forth and shineth from the East to the West, so shall also the coming of the Son of Man be.*

15. And as the Sun gives itself into every Thing all the whole Day, and shines upon them, and penetrates into every Thing, *whether* it be evil or good; so also does the Divine Sun, Christ, *viz.* [c] *the true Light of the World.*

[c] John viii. 12.

16. Christ withdraws himself from none with his Light of Grace: He calls them all, and cries with his Voice *in them*, no one excepted.

[d] John viii. 3. 17. But [d] *All do not hear him and see him, because they are not of God.*

18. The Science of the abyssal Will of the Father in the soulish Creature has introduced itself into strange Imagibility or Frames *of Dispositon*, to a Thistle of the Serpent: This neither sees nor hears; for God's Righteousness speaks in it, and says, *Do right*, or I will slay thee: *This is Sin, and that is Sin; do it not*, or else thou wilt be *thrust* out from God.

19. When the Soul hears this in itself, then comes the Devil with his Serpent's Image or Disposition, and says in the Science or Root, *Stay a while* in the Flesh, in this or the other *Lust*, viz. in Covetousness, Pride, Envy, Anger, Whoredom, Pleasure, Voluptuousness, Drunkenness, Scorning and Derision: It is Time *enough* yet for thee to repent at thy End.

20. Gather together first of all great *Treasure*, that thou mayest no more stand in Need of the World, and then enter into an honest, virtuous, good Life, and then thou mayest live *of thyself* without the Scorn of the World, and need nothing which it has.

21. Thus one Day and Year is *put off* after another, till the very Hour of Death; and then also a Man will needs be a Child of Grace and be saved, blessed, and happy, when as he has stuck in the Serpent the *whole* Time of his Life.

22. Then shall the Priest come with the Body of God in his Hand, and bring with him the Angelical New Birth; whereas many a Priest *has it not* himself, and is but a Stranger in that Business, or a Guest in that Place.

23. These, while they stick in the Serpent, are *not* given to Christ, but to the Anger of God.

24. The Anger of God will not let them go, *unless* the Science of the Soul convert and turn itself *into* the *Grace* in itself.

25. And if that be done, then *that* is the giving.

26. For the *Divine* Sun shines instantly into the Science that stands still, and kindles it.

27. And that kindling now is the *Name* of God, which Christ gives to the Soul, whence it begins to frame or create itself, to act, or grow in Christ, and to work *Repentance* to Forgiveness, *viz.* when it begins to stand still from the imaging or contriving of Falsehood and Wickedness.

28. For Men say, *Never to do or commit Evil, is the best and greatest Repentance*; which is performed when the Ground of the Soul begins to be still and quiet from the imaging, framing, or *imagining of Evil*, and enters into its Abyss.

29. Which the Soul has Power and Strength to do, *unless* it be a meer Thistle; and then it runs on, works, and grows to the End of its Time.

30. Yet there is *outwardly* no Sentence of Judgement upon it, but only its own Judgement *within it*, all the while it is in this Life, till the Time of the Harvest.

31. But it is *hard* with it, if the inward and outward Ground of the outward Constellation or Configuration of the Stars be *evil* or false: Such commonly run on so to the End.

32. Then comes only *Judas*'s Repentance; and then the *tickling* and comforting with the Sufferings of Christ avails little, when there is no *Ens* of Faith left.

33. The *Pomp* of the glorious Funeral and Burial *of the dead Beast* is only the Scorn of the Devil, wherewith he derides it.

34. For the imputed Grace from without avails nothing: That we should be absolved and *pronounced* free by speaking of outward Words of Grace; as a Lord or Prince freely gives a Murtherer his Life out of Grace.

35. No, no; the imputed Grace of Christ must be *manifested in us* in the inward Ground of the Soul, and be our *Life*.

36. Men should *not* defer Repentance till the End; for an old Tree takes Root very ill.

37. If *Christ* be *not* in the Soul, there is no Grace nor Forgiveness of Sins in it then.

38. For Christ himself is the Forgiveness of Sins, who with his *Blood* transmutes the introduced Abominations in God's Anger in the Soul, and changes it into the Divine Fire.

39. As he said [e] before the *Pharisees* to the sick Man of the [f] Palsy, *thy Sins are forgiven thee*; and that was done when he laid hold on the Voice of Christ *in his* Soul; then the living Word in him forgave him his Sins. [e] Mark ii. 5. [f] Or Gout.

40. That is, *it* overcame the Sins, and crushed, or trod upon the Head of the Will of the Serpent's introduced Abominations with the Fire of Love.

41. Therefore now none can forgive Sins but Christ *in* Man: Where Christ in Man lives, *there is* Absolution.

42. For when Christ says, [g] *Receive ye the Holy Spirit whose Sins ye remit or release*, to them *they are released*; *and whose Sins ye retain* or reserve, to them *they are reserved*: This is concerning the *true* Apostles and their right Followers or Successors, who have received the Holy Spirit out of Christ, who themselves are, and *live* in Christ, and have Christ's Voice in them. [g] John x. 22, 23.

43. These have the Might and *Power* to speak into the hungry Soul the *living* Word of Christ that dwells in them; and no one else has that Power.

44. Let them make what high Pretence and Shew they will, and be called what they will, yet they must be the *very Apostles* of Christ, if they will administer and manage his Office; else they are but *Pharisees* and Wolves.

45. Also the *Soul* must open its Mouth to the inspeaking, else the Word enters not into it.

46. As indeed it entered not into all, when Christ *himself* preached and taught, but only into the hungry and thirsty Souls; concerning whom Christ says, [h] *Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied*; understand; with the Fulness of his Word. [h] Matt. v. 6.

47. For the Forgiveness of Sins lyes not in *Man*, but in the Power of Christ's Word, which dwells in Man.

48. *Man's* speaking does not forgive Sins, but God's speaking in Man's Word.

49. But this now enters not into the false or *wicked* Thistle, but into the Soul, wherein lyes the Seed of Faith in the Sound of the stirring; where the Soul stands *still* from the imaging or framing of the Serpent's Desire.

50. Therefore rely not on Man; they *cannot* forgive you your Sins and give you Grace, *unless* ye hunger and thirst after Righteousness.

51. To defer it to the End, is *Judas*'s Repentance; no comforting avails unless you be *regenerated* or born anew.

Thus,

52. *Dear Brethren, I have* been willing to answer the beforementioned Points that were raised in *Objections* from the Ground; and my assured Meaning and Sense is, that the Texts of Scripture are *all* very true; but Self-Reason errs, and without Christ understands them not.

[i] Rom. viii. 15. 53. The Apostle says, [i] *We have not received a servile slavish Spirit, that we should needs fear again, but a filial Spirit which cryeth* Abba, *Dear Father.*

54. It is not the Mind or *Sense* of the World, or of the Flesh, which we have received in [k] Rom. viii. 2. the promised Grace, but the filial Mind or *Sense* of Christ, [k] *who hath made us free from the Law of Sin.*

[l] Rom. xv. 5. 55. [l] *So should every one be minded,* as JESUS CHRIST, the one only Man in Grace, [m] Phil. ii. 5. says the Apostle; and [m] *Whosoever hath not his Sense or Mind, he understandeth not what is of the Spirit, it is Foolishness unto him, and he apprehendeth it not.*

Note, ye that are Readers of these Writings. 56. Though we may in this very sharp Exposition, be as *dumb* and silent to many, and a Block of Offence, who will say we use strange, uncouth, and unusual speaking in our Ground? Yet we say with Truth before the Eyes of God, that we have it to give forth *no* otherwise than as it is given to us in the *Mind* and Sense of Christ.

Note, ye Despisers of Mysteries. 57. He that is of Christ will well understand it: As for others, the Scorners and *Wiselings*, who have Reason for their Master; we have not written for them.

58. But we advise our dear Brethren in Christ to read this Treatise *through* with Patience, for its Name is called *The longer, the better liked; the more sought, the more found.*

59. Seeing Christ himself has bidden us to *seek, knock, and pray; and hath promised us that we shall receive and find:* Therefore 1. We should not be willing to stand still *in Sin,* and so 2. expect till the Grace of God fall upon us and *compel us*; nor, 3. to think at all that *God's Spirit* will make a good Thing of an evil Thing.

60. But the poor Sinner who is *not yet quite* a Thistle, he often freely falls upon him in his Sin, and *draws* him away from it.

61. Does he *yield* and suffer himself to be drawn? then it is well; but if he will *not at* [n] Luke xii. 10. *all,* but goes again into the Serpent, and crucifies Christ, [n] *such a one blasphemeth the Holy Spirit*; concerning whom the Scripture says, *he hath no Forgiveness eternally.*

62. No one should dare to say that he is not at all, at any Time, not so much as in his *Thoughts,* drawn, no, not the *wickedest of all.*

63. Christ appears to *all* People; to one in his manifest or revealed Name; to another in his Name of the one only God.

64. He draws all; and in Respect of his Drawing, and Intimation or Signification by the Knowledge which is written *in their Hearts*; in that they know there is a God, whom they ought to honour; and if they do it not, they shall be judged.

65. Then how much more we, who call ourselves Christians, and have the true Know- [o] Rom. i. 18. ledge, but [o] *with-hold the Truth,* [p] and *turn it into Lies* for a framed Opinion's Sake, [p] Rom. i. 25. which we have once imagined and contrived, and have declared it once to the World, and made ourselves known to the World thereby.

66. And though we be afterwards brought to the Light, yet we aſcribe to *ourſelves* the Honour more than to God; and will hide, cover, *obſcure*, and bemire the Light, with ſtrange Explanations, that human Inventions and Fictions, as an Idol, may *ſit in Chriſt's Stead.*

67. As it comes to paſs many Times thus, and *Babel* ſtands *wholly* therein, ſo that many will not ſuffer their once declared Opinions to be *queſtioned*, but withdraw the whole Scripture by the Hair *to make* it ſtand.

68. Dear Sirs and Brethren, let us give the Honour to Chriſt, and comply one with another in a friendly Manner, and meet and preſent one another with modeſt, gentle, and *meek* Inſtructions: Let one preſent another with his Gifts in a brotherly Mind and Good Will, and *lay them* before one another.

69. For there are many *Sorts* of Knowledge and Expoſitions; if now they go forth from Chriſt's Senſe and Mind, then they all ſtand in one and the ſame Ground and Foundation.

70. We ſhould not perſecute one another becauſe our different Gifts are *unlike*; but much rather rejoice in Love one among another, that God's Wiſdom is ſo *inexhauſtible*, that it can never be drawn dry.

71. And think upon the future, how *well* it will be with us, when all this different Knowledge will be manifeſted from one and in one Soul, ſo that we ſhall *all* acknowledge God's Gifts, and have our Joy in one another, and every one rejoice at the Gifts of another.

72. As the fair, beautiful, and pleaſant Flowers, in their *different* Colours and Virtues, rejoice near one another upon the Earth in one and the ſame Mother; thus alſo is our *Reſurrection* and coming again.

73. Why will we then here diſpute, contend, and wrangle about the Knowledge of the Gifts? [q] *In Chriſt lyes all the Treaſures of Wiſdom.*

74. If we have *that*, we have all; but if we loſe that, we loſe all, and ourſelves too.

75. The one only Ground of our Religion is, [r] *That we love Chriſt in us*; [s] and *alſo love one another, as Chriſt hath loved us, ſo that he hath given up his Life into Death for us.*

76. Which Love will not be manifeſted in us, unleſs Chriſt become Man and be born and manifeſted in us; who *then giveth* us his Love, ſo that we love one another in him, as he loveth us.

77. For he *continually* gives his Fleſh and Blood to our Souls to be eaten and drunk by it; and that Soul which does not eat and drink thereof has no Divine Life in it.

78. Therefore I adviſe the loving Reader, that if any Thing in this Treatiſe be ſomewhat of too acute and *ſharp* a Senſe, that he would give God the Honour, and pray, and read it aright.

79. In *Man* lyes *all* whatſoever the Sun ſhines upon, or Heaven contains, as alſo Hell and all the Deeps; he is an inexhauſtible Fountain, that cannot be drawn dry.

80. He may very well in a little while *wholly* and thoroughly apprehend and comprehend this high fundamental Ground, which God has given to us, *viz.* to a *ſimple* Man.

81. Only we would have him *warned* of deſpiſing and deriding, as he loves his own Soul and Eternity; for he will not touch us, but the Wrath of God in himſelf.

82. But for me, who have been at this Work as an *Inſtrument*, he may well touch and hurt; for I am beſides, and without his touching, in the *Bands* of Chriſt.

83. But I would have him in Love admoniſhed to behave himſelf as a *Brother* in Chriſt; and if he can make any *clearer* Explanation of it in the Divine Gifts:

84. If I may come to ſee it, I will *rejoice in his Gifts*, and thank the Moſt High, who gives us ſo richly one among another, *all Sorts* and Manner of Gifts. *Amen.*

Dated the 8th of *February*, 1623.

[q] Col. ii. 3.

[r] Eph. vi. 24.
[s] John xiv. 13. John xv. 12, 17. Eph. v. 2. Gal. ii. 20.

APPENDIX

TO THE BOOK OF

ELECTION:

BEING

A COMPENDIUM OF REPENTANCE,

OR,

A Short Deſcription of the Key which opens the *Divine Myſteries*, and leadeth to the *Knowledge* of them.

By JACOB BEHMEN, the Teutonic Theoſopher.

A

COMPENDIUM

OF

REPENTANCE.

Whoſoever will attain the Divine Viſion in himſelf, and ſpeak with God in Chriſt, let him follow this Proceſs, Way, and Courſe, and he ſhall attain it.

1. HE ſhould contract all his Thoughts and Reaſons, alſo all his Impreſſions, Ideas, Repreſentations, and *Intentions*, together into this one only Senſe or *Thought*; and comprehend or frame this ſtrong Imagination, or *Reſolution*, to conſider himſelf, *What* he is.

2. In that the Scripture calleth him [a], *the Image of God, and* [b] *the Temple of the Holy Spirit* who dwelleth in him; and it calleth him alſo *the Member of Chriſt*, and ſaith, that Chriſt *giveth* or preſenteth *him* with *his Fleſh and Blood for Meat and Drink.*

[a] Gen. ix. 6. 1 Cor. xi. 7.
[b] Cor. vi. 9.

3. Therefore he ſhould *view* himſelf in his Life, to ſee whether he be worthy of this great Grace and Favour, and be capable of that *high Title* from Chriſt; and begin to conſider his whole Life, what he hath done, and how he hath ſpent his whole Time.

4. Alſo, whether he find himſelf *in Chriſt?* Alſo, whether he ſtandeth in the *Divine* Will? or what he is *inclined* and addicted to: Alſo, whether he findeth any, the *leaſt*, Will and Deſire in himſelf which heartily and ſincerely longeth after God and *Goodneſs*, and would fain be ſaved.

5. And ſo now, if he find never ſo deep a *hidden* Will or Deſire in himſelf, which would fain turn towards God's *Grace*, if it could; let ſuch a one know that that very Will and Deſire is that [c] *incorporated* inſpoken *Word of God in Paradiſe*, after Sin was committed.

[c] Gen. iii. 15.

6. So that the God JEHOVAH, *viz.* [d] *the Father*, *doth* continually ſtill *draw him* to Chriſt: For in our own Self-hood we have *no* Will or Deſire any more to Obedience.

[d] John. vi. 44.

7. And *that drawing* of the Father, *viz.* the incorporated inſpoken Grace, continually draweth *all* Men, even the *moſt wicked* of all, if he be not altogether a *Thiſtle*, and will but for a Moment [e] ſtand ſtill to the drawing, and *ceaſe* from his own wicked Doings.

[e] Or be obedient.

8. So that *none* have any Cauſe to doubt of God's Grace.

9. If he find a Deſire in himſelf *at any Time* to turn, let him not defer it for a Moment longer, according as it is written:

10. [f] *To-day, when you hear the Voice of the Lord, harden not your Ears and Hearts.*

[f] Pſa. xcv. 7. Heb. iii. 7. 15.

11. For, the *Desire* once to turn, is the Voice of God in Man: Which the Devil with his introduced Images, or injected Imaginations, covereth and withholdeth; so that it is *put off* from one Day and Year to another, till the Soul at *last* becometh a Thistle, and can reach or attain the Grace *no* more.

12. And let that Man do but this: In the Consideration of his Mind let him survey or view the whole Course of his Life; holding *close* to the Ten Commandments of God, and to the [g] Evangelical Love, which commandeth him to love his Neighbour as himself, and consider that he is a Child of Grace merely in the *Love* of Christ; and see how far he is deviated from them, and what his daily Exercise, Practice, and *Desire* is.

[g] Or Love of the Gospel.

13. And then that drawing of the Father will *bring* him into God's Righteousness; and shew him the imprinted, modelled, framed Images, Portraitures, and *Devices* of his Heart: Which he loveth above God; and which he accounteth his best Treasure.

14. These Images, Portraitures, or Ideas, will be these: First, *Pride*; in loving himself, and desiring to be honoured of others.

15. Also there will be an Image or Representation of a Desire of Might, Power, and Authority in his State and Pride, desiring to climb up above others in *Honour*.

16. There will be also, Secondly, The Image or Resemblance in Disposition of a Swine, *viz. Covetousness*; which would have every Thing *alone* to itself; and if it had the World and Heaven, yet it would also desire to rule and domineer over Hell too; and it desireth more than is *necessary* for the temporal Life; and hath in itself no Faith or Trust towards God; but is a filthy bemired Swine, which desireth to draw *all* to itself.

17. Also there will be, Thirdly, An Image or Representation of *Envy*, which sticketh and stabbeth and stingeth the Heart of another Man; and *grudgeth* to allow that another should have more Money, temporal Goods, and Honour, than himself.

18. Also there will be, Fourthly, *Anger*; wherein Envy swells like *Venom* or Poison; and for *very* little Cause will misuse, expel, strike, beat, and crush, and be enraged against others, and seek malicious Revenge.

19. Fifthly, There will be in him a Heap of *Dispositions* of many hundred earthly Beasts; which he loveth: For all whatsoever is in the World he loveth it, and hath set it in Christ's Stead, and honoureth and esteemeth it *more* than God.

20. If he do but look upon his *Words*, how his Mouth *secretly* whispers Calumnies, Reproaches, and Indignities, against other Men, and censureth ill of them to his own Party; and maketh Reports to their Discredit, without any *certain* Ground; he inwardly rejoiceth and is tickled at the *Mishap* or Adversity of his Neighbour, and wisheth it to him.

21. All these are *Claws* and Talons of the Devil, and the Image of the Serpent, or true Portraiture of its proper Disposition, which he beareth in himself.

22. And, as he now sees these are against the Word of God in the Law and in the Gospel; so he will see, that he is rather a *Beast* and a *Devil* than a true *Man*; and he will clearly see how these imprinted and innate inherited Images or Portraitures keep him *back*, seduce him, and carry him away from the Kingdom of God.

23. So that when he *would* fain repent, and incline and turn himself to God, these Claws of the Devil *detain* him, keep him back, and pull him away; and do represent these Monsters and Vizards to the poor Soul, *for Holiness*; so that it entereth again into the Lusts of them, and remaineth sitting still in the Anger of God: And, lastly, goeth into the Abyss; when he *extinguisheth* the Grace and the Drawing of the Father.

24. To such a one we will mention our own Process, Way, and Course, that we have gone: That so soon as he perceiveth these Beasts in him, instantly, that very Hour and Minute, he intend with himself in his Soul, and bring himself into a Desire and *Resolution*, that he will go forth from *bestial Desires*, and turn himself to God by true Repentance.

25. And though he is *not able*, nor can do this in his *own Power* and Virtue, yet he may take up Christ's Promise in himself; which Christ declared, saying, [h] *Seek, and ye shall find; knock, and it shall be opened unto you. No Son asketh his Father for Bread, and he giveth him a Stone; or, for an Egg, and he giveth him a Scorpion instead thereof.* [h] Matth. vii. 7. to the 11.

26. *Can ye that are evil give good Gifts unto your Children? then how much more will my Father in Heaven give the Holy Spirit to them that ask him for it?*

27. He should [i] *imprint* this Promise in his Heart: For the fame is Poison and *Death* to the Devil, and to all *innate* inherited and imprinted pourtray'd Beasts; and should instantly, that very Hour, come with these *imprinted* Words of the Promise with his Prayers before God. [i] Frame, image, or apprehend.

28. And having *already* represented and pourtrayed all those abominable Beasts which himself is, should think no otherwise in himself, but that he is that [k] *defiled Keeper of Swine, who hath spent all his Patrimony and Goods which his Father gave him, and his Portion or* Right of a Child, *with these Swine*, and with those evil Beasts. [k] Luke xiv. 14, 15.

29. So that now he standeth in the Presence of God no otherwise than as a *miserable*, naked, tattered, and ragged Keeper of Swine; who hath squandered away his Father's Inheritance in *Fornication* and Adultery, with the bestial Images of this World, and hath no more Right to the *Grace* of God.

30. And that he is not in the *least* worthy of it; much less to be called a Christian, or the Child of God.

31. And must also despair of all his *good* Works, which he hath *ever* done at any Time; for they were performed from an *hypocritical* Shew of Holiness, and seeming Piety and Godliness, in which the Man-Devil would be called and *accounted* an Angel.

32. For the Scripture saith; [l] *without Faith it is impossible to please God.* [l] Heb. xi. 6.

33. But he should not despair of the *divine* Grace; only of *himself*, and of his *own* Power and Ability; and bow himself down in his Soul with his whole Strength, and with all his Power, before the *Presence* of God.

34. And though clearly his *Heart* say plainly, No; or stay a while, it is not needful to Day; or thy *Sins* are so great that it cannot be, that thou shouldest come to the Grace or Mercy of God; so that he will be so quelled, *damped*, and deadened in Anxiety, that he cannot pray to God, nor attain any Comfort or Strength in his Heart; so that he is as if his Soul were altogether blind and dead as to God.

35. Yet he should stand stedfast; and hold the Promise of God for an assured and *infallible* Truth: And with a broken and *contrite Heart* smitten down, sigh to the Grace of God; and in his great Unworthiness yield himself wholly up thereto.

36. And though indeed he esteem himself very unworthy, as being a Stranger, to whom the Inheritance of Christ doth not any more belong, and that he hath lost his Right; yet he must stedfastly imprint in his *Mind* that Saying of Christ; [m] *that he was come to seek and to save that which was lost*; viz. the poor Sinner, who is blind and dead as to God. [m] Math. xi. 13.

37. He is to imprint this saying in his Mind, and make so strong a *Resolution* in himself, that he will not depart from the promised Grace of God in Christ, though his Body and Soul should perish.

38. And though he should all the Days of his Life attain *no* Comfort of Forgiveness in his Heart, yet the saying of God is *surer* than all the Comfort that could possibly happen to the Soul.

39. He should also set before himself, and shut his Will up so fast in this *Purpose* and Resolution, that he will no more enter into his old bestial Images and Abominations; though all his Swine and Beasts should never so lament for their Keeper and Herdsman.

40. And though he should thereby be accounted the *veriest Fool* in all the World; yet he would be stedfast and firm in his Purpose and Resolution; and rely upon God's promised Grace.

41. If he muſt be a Child of *Death*, he will then be ſo in the Promiſe of Chriſt; and die or live to him, as he will.

42. He ſhould direct his *Purpoſes* and Determinations in continual praying and ſighing to God: And give up to God all his *Beginnings* and Doings in the Work of his Hands; and ſtand ſtill and ceaſe from the forming, imaging, or *Intentions* of Covetouſneſs, Envy, and Pride.

43. He ſhould but give up theſe *three* Beaſts, and then the others will very ſuddenly begin to be weak, ſick, and faint; and draw near to dying.

[n] Gal. iv. 19. 44. For *Chriſt* [n] will inſtantly, in his promiſed Word, which this Man hath imprinted and fixed in himſelf, and hidden himſelf therein as with a Shield, *get a Form in him to Life*; wherein his Prayer will be the more powerful, and begin to work, and will be more and more ſtrengthened in the Spirit of *Grace*.

45. As the Seed in the Mother's Body or Womb groweth to be a Child, and increaſeth under many *Aſſaults* and Repulſes of Nature and outward Accidents, till the Child in the Mother's Womb getteth Life; ſo it cometh to paſs here.

46. The more a Man goeth forth from *himſelf* out of the Images and *Intentions* of Evil, the more he entereth into God; ſo long till Chriſt becometh *living* in the incorporated Grace; which cometh to paſs in the great Earneſtneſs of the Purpoſe or Reſolution.

47. And then inſtantly proceedeth the *betrothing* with Virgin *Sophia*, wherein the two Beloveds receive one another in Joy; and, with very inward Deſire, together enter into the moſt ſweet *Love of God*.

[o] Rev. xix. 7. 48. And then in ſhort Time, [o] *the Wedding of the Lamb* is made ready, wherein Virgin *Sophia*, *viz.* the *Humanity* of Chriſt, is married with the Soul.

49. And what is there done, and what great Joy is there celebrated, Chriſt intimateth by the *great Joy* at a *converting Sinner*, which is celebrated *in Heaven* in Man, *before* the Eyes of *God* and *all holy Angels*; *more than at ninety nine Righteous, that need no Repentance*.

[p] Luke xv. 7. 10.

50. Which we have neither Pen nor Words to deſcribe or ſpeak, what the ſweet *Grace* of God is in the *Humanity* of Chriſt; and what happeneth to him, that is worthy to come to the Wedding of the Lamb.

51. Which we have found by *Experience*, in our own Way and Proceſs: And we know that we have a *true Ground* of our Writing, which we would very willingly and heartily impart to our Brethren in the Love of Chriſt.

52. And if it were poſſible they ſhould believe our faithful *childiſh* Council; they would find *in* themſelves *whence* this ſimple Hand underſtandeth and knoweth theſe great ſecret Myſteries.

53. But ſince we have already written a whole expreſs *Treatiſe* concerning *Repentance* and the *New-Birth*, we here leave only a Hint, and direct the Reader to *That*, as alſo to the great Work upon [q] *Geneſis*; and there he will find the *Ground* of all *that he can deſire to aſk*, ſufficiently expreſſed.

[q] Called the *Myſterium Magnum*.

54. And we Chriſtianly adviſe him to follow us in this Proceſs and *Way*, and then he will come to the divine *Marriage* in himſelf, and hear what the Lord through Chriſt ſpeaketh *in* him.

55. And ſo herewith we commend him to the Love of Jeſus Chriſt.

Dated the 9th. of *February*, 1623.

THE

WAY TO CHRIST

DISCOVERED

IN THE FOLLOWING TREATISES.

I. Of True Repentance.
II. Of True Resignation.
III. Of Regeneration.
IV. Of the Supersensual Life.

Written in the *German* Language, *Anno* 1622.

By JACOB BEHMEN, the Teutonic Theosopher.

THE FIRST BOOK.

OF

TRUE REPENTANCE:

SHEWING

HOW MAN SHOULD STIR UP HIMSELF

IN

MIND AND WILL,

AND

WHAT HIS EARNEST PURPOSE AND CONSIDERATION MUST BE.

MARK i. 15.

The Time is fulfilled: And the Kingdom of God is come near. Repent and believe the Gospel.

THE

AUTHOR'S PREFACE

TO THE

READER,

WHO LOVETH GOD.

READER, who loveſt God, if thou wilt uſe this Book aright, and art in good Earneſt, thou ſhalt certainly find the Benefit thereof; but I deſire thou mayeſt be warned, (if thou art not in earneſt) not to meddle with the dear Names of God, in which, and by which the moſt High Holineſs is named, ſtirred, and powerfully deſired, leſt they kindle the Anger of God in thy Soul. For we muſt not abuſe the Holy Names of God. This little Book is only for thoſe, that would fain repent, and are in a Deſire to begin. Both ſorts will find what Manner of Words are therein; and whence they are born. Be you herewith commended to the Eternal Goodneſs and Mercy of God.

OF

TRUE REPENTANCE.

How Man muſt ſtir up himſelf in Will and Mind; and what his Conſideration and earneſt Purpoſe muſt be, when he [a] *will perform powerful and effectual Repentance: And with what Mind he muſt appear before God, when he will aſk, and obtain of him Remiſſion of Sins.*

[a] Or work.

1. WHEN Man will go about Repentance, and with his Prayers turn to God; before he beginneth to pray, he muſt conſider his own Mind, that it is wholly and altogether turned away from God, that it is become faithleſs to God, that it is only bent upon this temporal, frail, and earthly Life, bearing no ſincere Love towards God and his Neighbour; and alſo that it wholly luſteth and walketh contrary to the Commandments of God, ſeeking it ſelf only, in the temporal and tranſitory Luſts of the Fleſh.

2. He muſt conſider that all this is an Enmity againſt God which Satan hath raiſed and ſtirred up in him, by his Deceit in our firſt Parents; for which Abominations Sake we die the Death and muſt undergo Corruption with our Bodies.

3. He muſt conſider the three horrible Chains wherewith our Soul is faſt bound during the Time of this earthly Life. The firſt is, the ſevere Anger of God, the Abyſs and dark World, which is the Centre and creaturely Life of the Soul, The ſecond is the Deſire of the Devil againſt the Soul, whereby he continually ſifteth and tempteth the Soul, and without Intermiſſion ſtriveth to throw it from the Truth of God into Vanity, *viz.* into Pride, Covetouſneſs, Envy, and Anger, and with his Deſire bloweth up and kindleth thoſe evil Properties in the Soul, whereby the Will of the Soul turneth away from God, and entereth into Self. The third and moſt hurtful Chain, wherewith the poor Soul is tyed, is the corrupt and altogether vain, earthly, and mortal Fleſh and Blood, full of evil Deſires and Inclinations.

Here he muſt conſider, that he lieth cloſe Priſoner with Soul and Body, in the Mire of Sins, in the Anger of God; in the Jaws of the Pit of Hell; that the Anger of God burneth in him in Soul and Body, and that he is the ſtinking Keeper of Swine, that hath ſpent and conſumed his Father's Inheritance (*viz.* the Love and Mercy of God) with the fatted Swine of the Devil in earthly Pleaſures, and hath not obſerved the dear Covenant and Atonement of the innocent Death and Paſſion of Jeſus Chriſt; which Covenant God of mere Grace hath given [b] into our Humanity, and reconciled us in him; alſo he muſt conſider that he hath wholly forgotten the Covenant of holy Baptiſm (in which he hath promiſed to be faithful and true to his Saviour) and ſo wholly defiled and obſcured his Righteouſneſs with Sin, which (Righteouſneſs God hath freely beſtowed upon him in Chriſt:) that he now ſtandeth before the Face of God with the fair Garment of Chriſt's Innocency which he hath defiled, as a dirty, ragged, and patched Keeper of Swine, that hath continually

[b] Gr put.

eaten the Grains of Vanity with the Devil's Swine, and is not worthy to be called a Son of the Father, and Member of Chriſt.

4. He muſt earneſtly conſider that wrathful Death waiteth upon him every Hour and Moment, and will lay hold on him in his Sins, in his Garment of a Swine-keeper, and throw him into the Pit of Hell, as a forſworn Perſon and Breaker of Faith, who ought to be kept in the dark Dungeon of Death to the Judgement of God.

5. He muſt conſider the earneſt and ſevere Judgement of God, where he ſhall be preſented living with his Abominations before the Judgement; and all thoſe whom he hath here offended and injured with Word and Works, and cauſed to do Evil (ſo that by his Inſtigation or Compulſion they alſo have committed Evil) ſhall come in againſt him, curſing him, and all this before the Eyes of Chriſt, and alſo before the Eyes of all holy Angels and Men: And that there he ſhall ſtand in great Shame and Ignominy, and alſo in great Terror and eternal Deſperation, and that it ſhall for ever grieve him that he hath fooled away ſo great and eternal Happineſs and Salvation for the Pleaſure of ſo ſhort a Time; and not looked to himſelf better, that he might alſo have been in the Communion of the Saints, and have enjoyed Eternal Light, and Divine Power and Virtue.

6. He muſt conſider that the ungodly loſeth his noble Image (God having created him for his Image) and getteth inſtead thereof a deformed [a] Vizard, like a helliſh Worm or ugly Beaſt, wherein he is God's Enemy, and againſt Heaven and all holy Angels and Men, and that this Communion is for ever with the Devils and Helliſh Worms in the horrible Darkneſs.

[a] Larvæ, *or monſtruous Shape.*

7. He muſt earneſtly conſider the eternal Puniſhment and Torment of the damned; that in eternal Horror they ſhall ſuffer Torments in their Abominations which they have committed here, and may never ſee the Land of the Saints in all Eternity, nor get any Eaſe or Refreſhment, as appeareth by [*Dives*] the rich Man.

All this, Man muſt earneſtly and ſeriouſly conſider, and remember, that God hath created him in ſuch a fair and glorious Image, in his own Likeneſs, in which he himſelf will dwell; that he hath created him in his Praiſe for Man's own eternal Joy and Glory, *viz.* that he might dwell with the holy Angels, and Children of God, in great Joy, Power, and Glory, in the Eternal Light, in ſinging and melodious Harmony of the Angelical and Divine Kingdom of Joy, to rejoice eternally with the Children of God, without Fear of any End; where no evil Thoughts could touch him, neither Care nor Trouble, neither Heat nor Cold; where no Night is known; where there is no Day or Time any more, but an everlaſting Joy; where Soul and Body tremble for Joy; and where he ſhould rejoice at the infinite Wonders and Virtues in Brightneſs of Colours, and Ornament of the infinite begetting in the Wiſdom of God, upon the new chryſtalline Earth, which ſhall be as tranſparent Glaſs. And that he doth ſo wilfully loſe all this, for ſo ſhort and poor a Time's-Sake, which yet in this Vanity, in the evil Life of the voluptuous Fleſh, is full of Miſery, Fear, and Trouble, in mere Vexation; and it goeth with the wicked as with the Righteous, as the one muſt die ſo muſt the other; yet the Death of the Saints is an Entrance into the Eternal Reſt; but the Death of the wicked an Entrance into the Eternal Unquietneſs.

8. He muſt conſider the Courſe of the World, that all Things are but a Play, wherewith he ſpendeth his Time in Unquietneſs; and that it goeth with the Rich and Mighty, as with the Poor and the Beggar; that all of us equally live and move in the four Elements; and that the Mouthful or Morſel of the Poor is as reliſhing and ſavoury to him in his Toil and Labour, as that of the Rich is to him in his Cares; alſo, that all of us do live in one [b] Breath, and that the rich Man hath nothing but the Pleaſure of the Palate and the Luſt of the Eye more than any other Men, for elſe it goeth with the one as with the other; for which Luſt of the Eye, Man ſo fooliſhly

[b] *Or by*

forgoeth ſo great a Happineſs, and for the Sake thereof bringeth himſelf into ſo great and eternal Unquietneſs.

In this Conſideration Man ſhall feel in his own Heart and Mind (eſpecially if he [a] re-preſent and ſet before his Eyes his own End) that he ſhall [b] get a hearty ſighing and longing after the Mercy of God, and will begin to bewail his committed Sins, that he hath ſpent his Days ſo ill, and not obſerved nor conſidered, that he ſtandeth in this World in a Field, in the growing to be a Fruit, either in the Love or in the Anger of God: And then he will firſt begin to find himſelf, that he hath not yet laboured at-all in the Vineyard of Chriſt, and that he is a dry Branch in the Vine of Chriſt. And then in many (whom the Spirit of Chriſt toucheth in ſuch a Conſideration) there ariſeth abundant Sorrow, Grief of Heart, and inward Lamentation over the Days of his Wickedneſs, which he hath ſpent ſo in Vanity, without any working in the Vineyard of Chriſt.

[a] Or model.
[b] Or obtain a drawing.

Such a one, now, whom the Spirit of Chriſt bringeth into Sorrow and Repentance, ſo that his Heart is opened, that he can know and bewail his Sins, is very eaſily to be helped; he needeth but to draw to him the Promiſe of Chriſt, *viz.* That God willeth not the Death of a Sinner, but that he wiſheth them all to come unto him; and he will refreſh them; and that there is great Joy in Heaven for one Sinner that repenteth: Let ſuch a one but lay hold on the Words of Chriſt, and wrap himſelf up into the Paſſion and Death of Chriſt.

But I will ſpeak with thoſe, who feel indeed a Deſire in themſelves to repent, and yet cannot come to acknowledge, and ſorrow for their committed Sins, the Fleſh ſaying continually to the Soul, Stay awhile, it is well enough, or it is Time enough To-morrow, and when To-morrow is come, yet the Fleſh ſaith again, To-morrow; the Soul in the mean while, ſighing and fainting, conceiveth neither any true Sorrow for the Sins it hath committed, nor any Comfort: Unto ſuch a one I ſay I will write a Proceſs or Way, which I myſelf have gone [that he may know] what he muſt do; and how it went with me, if peradventure any be minded to follow it, and then he ſhall perceive what is hereafter written.

A Proceſs *of* Repentance; *or*, Way *to* Converſion.

WHEN any Man findeth in himſelf, by the former Conſideration, a Hunger, that he would willingly repent, and yet findeth no true Sorrow in himſelf for his Sins, which he hath committed, and yet [perceiveth] an Hunger, or Deſire to Sorrow; being the poor and captive Soul continually ſigheth, feareth, and muſt acknowledge itſelf guilty of Sins before the Judgement of God; ſuch a one I ſay can take no better Courſe than this, *viz.* to wrap up his Senſes and Mind, and alſo his Reaſon together, and make to himſelf at the ſame Time preſently into the firſt Conſideration (when he perceiveth in himſelf a Deſire to repent) a mighty ſtrong Purpoſe and Reſolution that he will that very Hour, nay, this Minute, immediately, enter into Repentance, and go forth from his wicked Way, and not at all regard the Power and Honour of the World, and, if it ſhould be required, would forſake and diſeſteem all Things for true Repentance Sake, and take ſuch an earneſt, firm, and ſtrong Reſolution, that he will never go forth from it again, though he ſhould be made the Fool and Scorn of all the World for it; and that with his Mind he will go forth from the Beauty and Pleaſure of the World, and patiently enter into the Paſſion and Death of Chriſt, in and under the Croſs, and ſet all his Hope and Confidence upon the Life to come; and that now in Righteouſneſs and Truth he will enter into the Vineyard of Chriſt, and do the Will of God; and in the Spirit and

Will of Chriſt begin and finiſh all his Actions in this World, and for Chriſt's Word and Promiſe Sake (who hath promiſed us an heavenly Reward) willingly ſuffer and bear every Adverſity and Croſs, that he may but be numbered in the Communion or Fellowſhip of the Children of Chriſt, and in the Blood of the Lamb Jeſus Chriſt be incorporated and united unto his Humanity.

He muſt firmly imagine to himſelf, and wholly wrap up his Soul in this, that in this his Purpoſe he ſhall obtain the Love of God in Chriſt Jeſus; and that God will give unto him, according to his faithful Promiſe, that noble Pledge, the Holy Ghoſt, for a Beginning, that, in the Humanity of Chriſt, as to the heavenly Divine Subſtance, he ſhall be born anew again in himſelf, and that the Spirit of Chriſt will renew his Mind, [a] with his Love and Power, and ſtrengthen his weak Faith; alſo that, in his divine Hunger, he ſhall get the Fleſh and Blood of Chriſt for Food and Drink, in the Deſire of his Soul which continually hungreth and thirſteth after [b] it; and with the Thirſt of the Soul, drink the Water of Eternal Life, out of the ſweet Fountain of Jeſus Chriſt, as Chriſt's moſt true and ſteadfaſt Promiſe is.

[a] Or, in.

[b] As its nouriſhment.

He muſt alſo wholly and firmly imagine to [c] himſelf the great Love of God. That God willeth not the Death of a Sinner, but that he repent and live; that Chriſt calleth poor Sinners ſo kindly and graciouſly to himſelf, and will refreſh them; and that God hath ſent his Son into the World, to ſeek and ſave that which is loſt, *viz.* the poor repentant and returning Sinner; and that for the poor Sinner's Sake he hath given his Life into Death, and dyed for him in our Humanity which he took upon him.

[c] Or repreſent or ſet before himſelf.

Furthermore, he muſt firmly imagine to himſelf, that God in Chriſt Jeſus will much rather hear him, and receive him to Grace, than he come: And that God in the Love of Chriſt, in the moſt dear and precious Name JESUS, cannot will any Evil: That there is no angry Countenance [at all] in this Name, but that it is the higheſt and deepeſt Love and Faithfulneſs, the greateſt Sweetneſs of the Deity, in the great Name JEHOVAH, which he hath manifeſted in our Humanity, [c] corrupted and [d] diſappeared as to the heavenly Part, which in Paradiſe diſappeared through Sin; and therefore moved himſelf in his Heart to flow into us with his ſweet Love, that the Anger of his Father, which was kindled in us, might be quenched and turned into Love by it; all which was done for the poor Sinner's Sake, that he might get an open Gate of Grace again.

[d] Decayed.
[e] Or blown out.

In this Conſideration he muſt firmly imagine to himſelf, that this very Hour and Inſtant he ſtandeth before the Face of the holy Trinity, and that God is really preſent within and without him, as the holy Scripture witneſſeth, ſaying, *Am not I he that filleth all Things?* and in another Place it ſaith, *The Word is near thee, in thy Mouth, and in thy Heart*; alſo it ſaith, *We will come unto you, and make our dwelling in you*; alſo, *Behold I am with you always, even to the End of the World*; alſo, *The Kingdom of God is within you.*

Thus he muſt firmly know and believe, that with his Soul he ſtandeth really before the Face of Jeſus Chriſt, even before the holy Deity, and that his Soul hath turned its back to the Face of God, and [muſt reſolve] that he will this very Hour turn the Eyes and Deſire of his Soul towards God again, and with the poor, loſt, and returning Son come to the Father. He muſt with the Eyes of his Soul and Mind caſt down, in Fear and deepeſt Humility, begin to confeſs his Sins and Unworthineſs before the Face of God as followeth.

A short Form of Confession before the Eyes of God.

Every one, as his Case and Necessity requireth, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.

O THOU great unsearchable God, Lord of all [a] Things; Thou, who in Christ Jesus, of great Love towards us, hath manifested thyself with thy holy Substance in our Humanity: I, poor unworthy sinful Man, come before thy Presence, which thou hast manifested in the Humanity of Jesus Christ (though I am not worthy to lift up mine Eyes to thee) acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great Love and Grace, which thou hast freely bestowed upon us. I have left the Covenant, which of mere Grace thou hast made with me in Baptism, in which thou hast received me to be a Child and Heir of Eternal Life, and have brought my Desire into the Vanity of this World, and defiled my Soul therewith, and made it altogether bestial and earthly, so that my Soul knoweth not itself, because of the Mire of Sin, but accounteth it self a [b] strange Child before thy Face, not worthy to desire thy Grace. I lye in the Filth of Sin, and the Vanity of my corrupted Flesh, up to the very Lips of my Soul, and have but a small Spark of the living Breath left in me, which desireth thy Grace. I am so dead in Vanity, that, in this Vanity, I dare not lift up mine Eyes to thee.

[a] Or, beings.

[b] Or Stepchild.

O God, in Christ Jesus, thou who for poor Sinners Sakes didst become Man to help them, to thee I complain, to thee I have yet a Spark of Refuge in my Soul: I have not regarded thy purchased Inheritance, which thou hast purchased for us poor Men by thy bitter Death, but made myself Partaker of the Heritage of Vanity, in the Anger of my Father, in the Curse of the Earth, and am ensnared in Sin, and half dead as to thy Kingdom. I lye in Feebleness as to thy Strength, and the wrathful Death waiteth for me: The Devil hath poisoned me, so that I know not my Saviour; I am become a [c] wild Branch on thy Tree, and have consumed mine Inheritance which is in thee, with the Devil's Swine: What shall I say before thee, who am not worthy of thy Grace? I lye in the Sleep of Death which hath captivated me, and am fast bound with three strong Chains. O thou Breaker-through-Death, assist thou me I beseech thee, I cannot, I am able to do nothing; I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up my Eyes before thee, for I am the defiled Keeper of Swine, and have spent my Inheritance with the false adulterous Whore of Vanity in the Lusts of the Flesh; I have sought myself in mine own Lust, and not thee. Now in myself, I am become a Fool, I am naked and bare; my Shame standeth before my Eyes, I cannot hide it, thy Judgment waiteth for me, what shall I say before thee, who art the Judge of all the World? I have nothing else to bring before thee, here I stand naked and bare before thee, and I fall down before thy Face, bewailing my Misery, and fly to thy great Mercy, though I am not worthy of it, yet receive me but in thy Death, and let me but die from my Death in thy Death; cast me down, I pray thee, to the Ground in my received [d] Self, and kill this Self of mine thro' thy Death, that I may live no more to myself, seeing I, in myself, work [nothing] but Sin, therefore I pray thee cast down to the Ground this wicked Beast, which is full of false Deceit and Self-desire, and deliver this poor Soul from its heavy Bonds.

[c] Barren, or unprofitable.

[d] *I* that which is called *I*, or *myself*.

O merciful God, it is thy Love and Long-suffering that I lye not already in Hell, I yield myself with my whole Will, Senses, and Mind, up into thy Grace, and fly to thy

[a] Or dying spark ready to go out.

Mercy, I call upon thee through thy Death, from that ſmall Spark of Life in me, encompaſſed with Death and Hell, which open their Throat againſt me, and would wholly ſwallow me up in Death; upon thee I call, who haſt promiſed, thou wilt not quench the ſmoaking Flax: I have no other Way to thee but thy Death and Paſſion, becauſe thou haſt made our Death Life by thy Humanity, and broken the Chains of Death, and therefore I ſink the Deſire of my Soul down into thy Death, into the Gate of thy Death, which thou haſt broke open.

O thou great Fountain of the Love of God, I beſeech thee, [help me] that I may dye from my Vanity and Sin, in the Death of my Redeemer, Jeſus Chriſt.

O thou Breath of the Great Love of God, quicken I beſeech thee my weak Breath in me, that it may begin to hunger and thirſt after thee. O Lord Jeſus, thou ſweet Strength, I beſeech thee give my Soul to drink of thy Fountain of Grace, thy ſweet Water of Eternal Life, that it may awake from Death, and thirſt after thee. O how extreme fainting I am for Want of thy Strength. O merciful God, do thou turn me I beſeech thee, I cannot [turn myſelf.] O thou Vanquiſher of Death, help me I pray thee to wreſtle: How faſt doth the Enemy hold me with his three Chains, and will not ſuffer the Deſire of my Soul to come before thee! I beſeech thee, come and take the Deſire of my Soul into thyſelf, be thou my drawing to the Father, and deliver me from the Devil's Bonds; look not upon my Deformity in ſtanding naked before thee, having loſt thy Garment: I pray thee do thou but clothe my Breath which yet liveth in me, and deſireth thy Grace, and let me yet once ſee thy Salvation.

O thou deep Love, I pray thee take the Deſire of my Soul into thee; bring it forth out of the Bonds of Death through thy Death, in thy Reſurrection, in thee. O quicken me in thy Strength, that my Deſire and Will may begin to ſpring up and flouriſh anew.

[b] Or *I*, or *I-hood* or *I-neſs* that which we mean when we ſay tis *I*.

O thou Vanquiſher of Death, and of the Wrath of God, do thou overcome in me [b] Self, break its Will and bruiſe my Soul, that it may fear before thee, and be aſhamed of its own Will before thy Judgement, that it may be obedient to thee as an Inſtrument of thine; ſubdue it in the Bonds of Death, take away its Power, that it may will nothing without thee.

O God the Holy Ghoſt, in Chriſt my Saviour, teach me I pray thee, what I ſhall do, that I may turn to thee; O draw me in Chriſt to the Father, and help me, that now and from henceforward I may go forth from Sin and Vanity, and never any more enter into it again. Stir up in me a true Sorrow for the Sins I have committed: O keep me in thy Bonds, and let me not looſe from thee, leſt the Devil ſift me in my wicked Fleſh and Blood, and bring me again into the Death of Death: O enlighten thou my Spirit, that I may ſee the divine Path, and walk in it continually. O take that away from me, which always turneth me away from thee: O give me that which always turneth me to thee; take me wholly from myſelf, and give me wholly to thy own ſelf. O let me begin nothing, let me will, think, and do nothing without thee. O Lord how long! Indeed I am not worthy of that which I deſire of thee: I pray thee let the Deſire of my Soul dwell but in the Gates of thy Courts, make it but a Servant of thy Servants: O deliver it out of that horrible Pit, wherein there is no Comfort or Refreſhment.

O God, in Chriſt Jeſus! I am blind in myſelf, and know not myſelf for Vanity; thou art hidden from me in my Blindneſs, and yet thou art near unto me; but thy Wrath, which my Deſire hath awakened in me, hath made me dark: O take but the Deſire of my Soul to thee, prove it, O Lord, and bruiſe it, that my Soul may attain a Ray of thy ſweet Grace.

I lye before thee as a dying Man, whoſe Life is paſſing from his Lips, as a ſmall Spark [going out] kindle it, O Lord, and raiſe up the Breath of my Soul before thee. Lord, I wait for thy Promiſe, which thou haſt made, ſaying, *As I live I will not the Death of a Sinner, but that he ſhould turn and live.* I ſink down myſelf into the

Death of my Redeemer Jesus Christ; and wait for thee, thy Word is Truth and Life. *Amen.*

In this, or the like Manner, every one may confess his Sins, as he himself findeth in his Conscience, what Sins he hath brought his Soul into. Yet, if his purpose be truely earnest, to use a Form is needless, for the Spirit of God, which at that Instant is in the Will of the Mind, will itself make the Prayer for him, in his Conscience; for it is [the Spirit of God] which in a true earnest Desire worketh Repentance, and intercedeth for the Soul before God, through the Death of Christ.

But I will not hide from the beloved Reader, who hath a Christian Purpose [but shew] how it commonly useth to go [with those who are] in such a firm Purpose and Resolution; though it goeth otherwise with one than with another, according as his Purpose is more or less earnest and great; for the Spirit of God is not bound, but useth divers Ways[a], as he knoweth [fittest for] every one. Yet he that hath been in the Wars, can tell how to fight, and inform another that may happen to be in the like Case.

[a] Or Processes.

Now if it so come to pass, that such a Heart with a strong Resolution and Purpose doth thus come before God, and enter into Repentance, it happeneth to it as with the Canaanitish Woman, as if God would not hear; the Heart remaineth without Comfort, its Sins and Unworthiness do also present themselves, as if it were unworthy of Comfort: The Mind is as it were [b] speechless, the Soul groaneth in the Deep, the Heart receiveth nothing, nor can it so much as pour forth its Confession before God, as if the Heart and Soul were shut up: The Soul would fain, but the Flesh keepeth it captive; the Devil shutteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lust of the Flesh, and saith in the Mind, Stay a while, do this or that first; gather Money or Goods aforehand, that thou mayest not stand in Need of the World, and then afterwards enter into an [c] honest Life, into Repentance, it will be Time enough then.

[b] Or dumb.

[c] Virtuous, pious, or godly Life.

O how many hundreds do perish in such a Beginning, if they go back again into Vanity, and are as a young Graft broken off with the Wind, or withered by the Heat.

Beloved Soul, mark: If thou will be a Champion in thy Saviour Christ against Death and Hell, and wouldst have thy young Graft grow and become a Tree in the Kingdom of Christ, thou must go on, and stand fast in thy first earnest Purpose, it costeth thy first paternal Inheritance, and thy Body and Soul too, to become either an Angel in God, or a Devil in Hell. If thou wilt be crowned, thou must fight, thou must overcome in Christ, and not yield to the Devil: Thy Purpose must stand firm, thou must not prefer temporal Honour and Goods before it; when the Spirit of the Flesh saith, Stay awhile, it is not convenient yet, then the Soul must say; now is my Time for me to go back again into my Father's [my native] Country, out of which my Father *Adam* hath brought me; no Creature shall keep me back; and though thou earthly Body shouldest thereby decay and perish, yet I will now enter with my Will and whole Desire into the Garden of Roses of my Redeemer Jesus Christ, through his suffering and Death into him, and in the Death of Christ subdue thee thou earthly Body, which hath swallowed up my Pearl from me, which God gave to my Father *Adam* in Paradise: And I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog with the Chain of my earnest Purpose; and though thereby thou shouldest become a Fool in the Account of all Men, yet thou must and shalt obey the earnest Purpose of my Soul; none shall unloose thee from this Chain, but the temporal Death. Whereto God and his Strength help me. *Amen.*

A ſhort Direction how the poor Soul muſt come before God again, and how it muſt fight for the noble Garland; what Kind of Weapons it muſt uſe, if it will go to War againſt God's Anger, againſt the Devil, the World and Sin, againſt Fleſh and Blood, alſo againſt the [Influence of the] Stars and Elements, and all his other Enemies.

BELOVED Soul, there is Earneſtneſs required to do this, it muſt not be a mere Commemoration or repeating of Words; the earneſt reſolved Will muſt drive this Work, elſe nothing will be attained. For if the Soul will obtain the triumphant Garland of Chriſt from the noble [a] Sophia, it muſt wooe her for it in great Deſire of Love to get it at her Hands; it muſt intreat her in her moſt holy Name for it, and come before her in moſt modeſt Humility, and not like a luſtful Bull, or a wanton *Venus*; for ſo long as any are ſuch, they muſt not deſire theſe Things, for they ſhall not obtain them, and though ſomething ſhould be obtained by ſuch in that Condition, it would be but as a Glimpſe; but a chaſte and modeſt Mind may well obtain ſo much as to have the Soul in its noble Image (which dyed in *Adam*) quickened in the heavenly Corporality, as to the inward Ground, and put on the Garland: Yet, if this come to paſs, it is taken off again from the Soul, and laid by as a Crown uſeth to be, after a King is crowned with it, it is laid by and kept: So it is alſo with the Soul, becauſe it is yet encompaſſed with the Houſe of Sin; that if the Soul ſhould fall again, its Crown might not be defiled. This is ſpoken plainly enough for the Children that know and have tryed theſe Things: None of the wicked are worthy to know any more of them.

[a] Or, the divine Wiſdom.

The Proceſs, *or* Way.

A Sober Mind is here requiſite, which in an earneſt Purpoſe, and deepeſt Humility, (with Sorrow for his Sins) cometh before God, in which there is ſuch a Reſolution, that a Man will not enter any more into the Fooſteps of Vanity, and though the whole World ſhould account him a Fool for it, and he ſhould loſe both Honour and Goods, nay and the temporal Life alſo, yet he would abide conſtant therein.

If ever he will obtain the Love and Marriage of the noble Sophia, he muſt make ſuch a Vow as this in his Purpoſe and Mind. For Chriſt himſelf ſaith, *He that forſaketh not Wife and Children, Brethren and Siſters, Money and Goods, and all that ever he hath, and even his earthly Life, to follow me, he is not worthy of me:* Here Chriſt meaneth the Mind of the Soul; ſo that if there were any Thing that would keep the Mind back from it, though it have never ſo fair and glorious a Pretence, or Shew in this World, the Mind muſt not regard it, but rather part with it, than with the Love of the noble Virgin *Sophia*, in the Bud and Bloſſom of Chriſt, in his tender Humanity in us, as to the heavenly Corporality. For this is the Flower in *Sharon*, the Roſe in the [b] Valley, wherewith *Solomon* delighteth himſelf, and termed it his dear Love, his chaſte Virgin, which he loved ſo much, as all other Saints before and after him did, whoſoever hath obtained her, called her his Pearl.

[b] Jericho.

After what Manner to pray for it, you may ſee by this ſhort Direction following. The Work itſelf muſt be committed to the Holy Ghoſt, in every Heart wherein it is ſought: He formeth and frameth the Prayer for him.

THE PRAYER.

I POOR unworthy Perſon come before thee, O Great and Holy God, and I lift up mine Eyes to thee, though I be not worthy, yet thy great Mercy, *viz.* thy faithful Promiſe in thy Word, hath now encouraged me to lift the Eyes of the Deſire of my Soul up to thee; for my Soul hath now laid hold on the Word of thy Promiſe, and received it into it, and therewith it cometh to thee; and though it be but a ſtrange Child before thee which was diſobedient unto thee, yet now it deſireth to be obedient, and my Soul doth now infold itſelf with its Deſire into that Word which became Man, which became Fleſh and Blood, which hath broken Sin and Death in my Humanity, which hath changed the Anger of God into Love in the Soul, which hath deprived Death of its Power, and Hell of its Victory in Soul and Body; which hath opened a Gate for my Soul to the clear Face of thy Strength and Power. O great and moſt holy God, I have brought the Hunger and Deſire of my Soul into this moſt holy Word, and now I come before thee, and in my Hunger call unto thee, thou living Fountain, through thy Word which became Fleſh and Blood: Thy Word being become the Life in our Fleſh, therefore I receive it firmly into the Deſire of my Soul, as my own Life; and I pierce into thee with the Deſire of my Soul through the Word in the Fleſh of Chriſt, [*viz.*] through his holy Conception in the Virgin *Mary*, his whole Incarnation, his holy Nativity, his Baptiſm in *Jordan*, his Temptation in the Wilderneſs, where he overcame the Kingdom of the Devil, and of this World, in the Humanity: Through all his powerful Miracles, which he did on Earth; through his Reproach and Ignominy, his innocent Death and Paſſion, the ſhedding of his Blood, when God's Anger in Soul and Fleſh was drowned; through his Reſt in the Sepulchre, when he awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven; through his Love, which pierced through the Anger, and deſtroyed Hell in the Soul; through his Reſurrection from the Dead, his Aſcenſion, the ſending of the Holy Spirit into our Soul and Spirit, and through all his Words and Promiſes; [one of which is] *that thou O God the Father wilt give the Holy Spirit to them that aſk it, in the Name and through the Word which became Man.*

O thou Life of my Fleſh, and of my Soul, in Chriſt my Brother, I beſeech thee in the Hunger of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou haſt promiſed me, and freely beſtow upon me in my Saviour Jeſus Chriſt, *viz.* his Fleſh for Food, and his Blood for Drink, to refreſh my poor hungry Soul, that it may be quickened, and ſtrengthened in the Word which became Man, by which it may long and hunger after thee aright.

O thou deepeſt Love, in the moſt ſweet Name JESUS, give thyſelf into the Deſire of my Soul, for therefore thou haſt moved thyſelf, and according to thy great Sweetneſs manifeſted thyſelf in the human Nature, and called us unto thee, us that hunger and thirſt after thee, and haſt promiſed us that thou wilt refreſh us: I now open the Lips of my Soul to thee, O thou ſweet Truth; and though I am not worthy to deſire it of thy Holineſs, yet I come to thee through thy bitter Paſſion and Death, thou having ſprinkled my Uncleanneſs with thy Blood, and ſanctified me in thy Humanity, and made an open gate for me through thy Death, to thy ſweet Love in thy Blood, through thy five holy Wounds, from which thou didſt ſhed thy Blood, I bring the Deſires of my Soul into thy Love.

O Jeſus Chriſt, thou Son of God and Man, I pray thee receive into thyſelf thy purchaſed Inheritance, which thy Father hath given thee. I cry within me that I may enter through thy holy Blood and Death into thee: Open thyſelf in me, that the Spirit

of my Soul may reach thee, and receive thee into it. Lay hold on my Thirſt in me with thy Thirſt; bring thy Thirſt after us Men, which thou hadſt upon the Croſs, into my Thirſt, and give me thy Blood to drink in my Thirſt, that my Death in me which holdeth me captive, may be drowned in the Blood of thy Love, and that my [a] extinguiſhed Image (which as to the Kingdom of Heaven diſappeared in my Father *Adam* through Sin) may be made alive through thy powerful Blood, and clothe my Soul with it again, as with the new Body which dwelleth in Heaven, in which Image, thy holy Power and Word which became Man dwelleth, which is the Temple of thy holy Spirit which dwelleth in us; as thou haſt promiſed us, ſaying, *We will come to you and dwell in you.*

[a] Or diſappeared.

O thou great Love of Jeſus Chriſt, I can do no more but ſink my Deſire into thee, thy Word which became Man, is Truth; ſince thou haſt bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A Warning to the Reader.

BELOVED Reader, of Love to thee, I will not conceal from thee what is here earneſtly ſignified to me. If thou loveſt the Vanity of the Fleſh ſtill, and art not in an earneſt Purpoſe on the Way to the new Birth [b], intending to become a new Man, then leave the above-written Words in theſe Prayers un-named, or elſe they will turn to a Judgement of God in thee. Thou muſt not take the holy Names in vain, thou art faithfully warned, they belong to the thirſty Soul: If the Soul be in earneſt, it ſhall find by Experience what Words they are.

[b] Or Regeneration.

A Direction how the Soul muſt meet its Beloved, when ſhe knocketh in the Centre, in the Shut-Chamber of the Soul.

BELOVED Soul, thou muſt be earneſt without Intermiſſion, thou ſhalt certainly obtain the Love of a Kiſs from the noble [c] Sophia, in the holy Name JESUS, for ſhe ſtandeth, however, before the Door of the Soul, knocking and warning the Sinner of his wicked Way: Now, if he once thus deſireth her Love, ſhe is ready for him, and kiſſeth him with the Beams of her ſweet Love, from whence the Heart receiveth Joy, but ſhe doth not preſently lay herſelf into the Marriage-Bed with the Soul; that is, ſhe doth not preſently awaken the extinguiſhed heavenly Image in her ſelf which diſappeared [d] in *Adam*, there is danger to Man in it; for, if *Adam* and *Lucifer* fell, [e] it may then eaſily come to paſs with Man, he being yet ſo ſtrongly bound in Vanity.

[c] Or divine Wiſdom.

[d] In Paradiſe.

[e] Having it manifeſted in them.

The Bond of thy Promiſe muſt be faithful: Before ſhe will crown thee, thou muſt be tempted firſt, and tryed; ſhe taketh the Beams of her Love from thee again, to ſee whether thou wilt prove faithful; alſo ſhe letteth thee ſtand, and anſwereth thee not ſo much as with one look of her Love, for before ſhe will crown thee thou muſt be judged, that thou mighteſt taſte the [f] bitter Potion which thou haſt filled for thyſelf in thine Abominations: Thou muſt come before the Gates of Hell firſt, and there ſhew forth thy Victory for her in her Love, in that Strength, wherewith ſhe beheld thee in Oppoſition to the Devil's Aſpect.

[f] The vinegar or dregs.

Chriſt was tempted in the Wilderneſs; and if thou wilt put on him, thou muſt go through his whole [g] Progreſs, from his Incarnation to his Aſcenſion: And though thou art not able, nor needeſt to do that which he hath done; yet thou muſt enter wholly into his Proceſs, and therein die continually from the Vanity of the Soul, for the Virgin *Sophia* eſpouſeth not herſelf to the Soul, except in this Property, which ſpringeth up in the Soul through the Death of Chriſt as a new Plant ſtanding in Heaven: The earthly

[g] Progreſs or Journey.

Body cannot comprehend her in this [a] Life, for it must first die from Vanity; but the heavenly Image which disappeared in Adam, *viz.* the true Seed of the Woman (wherein God became Man, and into which he brought his living Seed, the heavenly Substantiality) is capable of the Pearl, after the Manner it came to pass in *Mary* in the [b] Limit of the Covenant.

[a] Or Time.

[b] Bound, End or Fulfiling.

Therefore, take Heed what thou doest: When thou hast made thy Promise, keep it; and then she will crown thee, rather than thou wouldst be crowned. But thou must be sure when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that then thy Mind reject it and say, I must be a Servant and not a Master in the Vineyard of Christ; I am but a Servant of God in and over all that I have, and I must do with it as his Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be humble always. What State and Condition soever thou art in, Humility must be in the Front, or else thou wilt not obtain her Marriage; the Free Will of thy Soul must stand as a Champion: For if the Devil cannot [c] prevail against the Soul with Vanity, and if the Soul will not bite at the Bait, then he cometh with the Soul's Unworthiness and Catalogue of Sins, and then thou must fight hard, and here the Merits of Christ must be set in the Front, or else the Creature cannot prevail against the Devil, for in this it goeth so terribly with many, that the outward Reason thinketh that Person to be distracted, and possessed with the Devil: The Devil defendeth himself so horribly in many (especially if he have had a great [d] Fort of Prey in him) that he must be stoutly assaulted before he will depart and leave his Fort of Prey: Here Heaven and Hell are fighting one against the other.

[c] Or victorious.

[d] Fortress, Castle, or Den.

Now, if the Soul continue constant, and getteth the Victory over the Devil in all his Assaults, disesteeming all temporal Things for the Love of its noble Sophia, then the precious Garland will be set upon it for a Token [e] of Victory.

[e] Or Ensign.

Here the Virgin (which manifesteth herself from the dear Name of JESUS with Christ, the Treader upon the Serpent, God's Anointed) cometh to the Soul, and kisseth it with her sweetest Love in the Essence most inwardly, and impresseth her Love into its Desire for a Token of Victory: And here *Adam* in his heavenly Part riseth again from Death in Christ, of which I cannot write, for their is no Pen in this World that can express it; it is the Wedding of the Lamb, where the noble Pearl is sown with great Triumph, *though in the Beginning it be like a Grain of Mustard Seed*, as Christ saith.

Now, when the Wedding is over, the Soul must take Heed that this [f] Tree oft spring and grow, as it hath promised its Virgin. For then the Devil will presently come with his tempestuous Storm, ungodly People, who will scoff at, contemn, and cry down this for Madness, and then a Man must enter into the Process of Christ, under his Cross. Here, it will appear, indeed and in Truth, what Christians we are: Here he must suffer himself to be proclaimed a Fool and ungodly Wretch; nay, his greatest Friends, who favoured him, or flattered him in the Lusts of the Flesh, will now be his Enemies, and though they know not why, yet they will hate him. Thus Christ hideth his Bride wholly under the Cross, that she may not be known in this World: The Devil also striveth that these Children may be hidden from the World, lest perhaps many such Branches should grow in that Garden which he supposeth to be his.

[f] Pearl Tree or Tree of Faith.

This I have set down for the Information of the Christian-minded Reader, that he might know what to do if the same should befal him.

A very earneſt Prayer in Temptation :

Againſt God's Anger in the Conſcience; and alſo againſt Fleſh and Blood, when the Tempter cometh to the Soul, and wreſtleth with it.

MOST deep Love of God in Chriſt Jeſus, leave me not in this Diſtreſs. I confeſs I am guilty of the Sins which now riſe up in my Mind or Conſcience; if thou forſake me, I muſt ſink: Haſt thou not promiſed me in thy Word, ſaying, *If a Mother could forget her Child*, which yet can hardly be, *yet thou wilt not forget me?* Thou haſt ſet me as a Sign in thine Hands, which were pierced through with ſharp Nails, and in thy open Side whence Blood and Water guſhed out. Poor Man that I am! I am caught in thy Anger, and can in my Ability do nothing before thee; I ſink myſelf down into thy Wounds and Death.

O great Mercy of God, I beſeech thee deliver me from the Bonds of Satan. I have no Refuge in any Thing, but only in thy holy Wounds and Death; into thee I ſink down in the Anguiſh of my Conſcience, do with me what thou wilt. In thee I will now live or die, as pleaſeth thee, let me but die and periſh in thy Death, do but bury me into thy Death, that the Anguiſh of Hell may not touch me. How can I excuſe myſelf before thee, that knoweſt my Heart and Reins, and ſetteſt my Sins before mine Eyes? I am guilty of them, and yield myſelf into thy Judgement; accompliſh thy Judgement upon me, through the Death of my Redeemer Jeſus Chriſt.

I fly unto thee, thou righteous Judge, through the Anguiſh of my Redeemer Jeſus Chriſt, when he did ſweat the bloody Sweat on the Mount of Olives for my Sake, and was ſcourged of *Pontius Pilate* for me, and ſuffered a Crown of Thorns to be preſſed on upon his Head, that his Blood came forth.

O righteous God, haſt thou not ſet him in my Stead? He was innocent, but I guilty, for whom he ſuffered, wherefore ſhould I deſpair under thy Wrath? O blot out thy Anger in me, through his Anguiſh, Paſſion, and Death: I give myſelf wholly into his Anguiſh, Paſſion, and Death; I will ſtand ſtill in his Anguiſh and Paſſion before thee; do with me what thou pleaſeſt, only let me not depart from his Anguiſh. Thou haſt freely given me his Anguiſh, and drowned thy Wrath in him: And though I have not accepted it, but am departed from him, and am become faithleſs, yet thou haſt given me this precious Pledge in my Fleſh and Blood; for he hath taken my Fleſh and Soul upon his heavenly Fleſh and Blood, and hath ſatisfied the Anger in my Fleſh and Soul in him with his heavenly Blood. Therefore receive me now in his Satisfaction, and put his Anguiſh, Paſſion, and Death in thy Wrath, which is kindled in me, and break thy Judgement in me in the Blood of his Love.

O great Love! in the Blood and Death of Jeſus Chriſt, I beſeech thee break the Fort of Prey which the Devil hath made, and built up in me; where he reſiſteth me in the Way of thy Grace. Drive him out of me, that he may not overcome me, for no one living can ſtand in thy Sight, if thou withdraw thy Hand from him.

O come, thou Breaker-through the Anger of God, deſtroy its Power, and help my poor Soul to fight and overcome it. O bring me into thy Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and Fleſh. O mortify the Deſire of my Vanity in Fleſh and Blood, which the Devil hath now kindled by his falſe Deſire, by helliſh Anguiſh and Deſperation. O quench it with thy Water of eternal Life, and bring my Anguiſh forth through thy Death. I wholly ſink myſelf down into thee; and though both Soul and Body ſhould this Hour faint and periſh in thy Wrath, yet I will not let thee go. Though my Heart ſaith utterly, No, no, yet the

Desire of my Soul shall hold fast on thy Truth, which neither Death nor the Devil shall take away from me; for *the Blood of Jesus Christ the Son of God cleanseth us from all our Sins.* This I lay hold on, and let the Anger of God do what it will with my Sin, and let the Devil roar over my Soul in his Fort of Prey which he hath made, as much as he will; neither the Devil, Death, nor Hell shall pull me out of my Saviour's Wounds. Thou must at length be confounded in me thou noisome Devil, and thy Fort of Prey must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if thou canst. *Amen.*

An Information in Temptation.

BELOVED Reader, this is no jesting Matter, he that accounteth it so, hath not tried it, neither is he [a] judged as yet: And though it should be deferred till his last End, which is dangerous, yet he must pass through this [b] Judgement. Happy is he that passeth through it betimes, in his young Years, before the Devil buildeth his Fort of Prey strong, he may afterwards prove a Labourer in the Vineyard of Christ, and sow his Seed in the Garden of Christ; he shall reap the Fruit in due Time. This Judgement continueth a long while upon many, several Years, if he doth not earnestly put on the Armour of Christ, but stay till the Judgement of Temptations first exhort him to Repentance. But he that cometh of himself, of his own earnest Purpose, and endeavoureth to depart from his evil Ways, the Temptation will not be so hard for him, neither will it continue so long, yet he must stand out valiantly, till Victory be gotten over the Devil; for he shall be mightily assisted, and all shall turn to the best for him; so that afterwards when the [c] Day breaketh in the Soul, he turneth it to the great Praise and Glory of God, that the Driver is overcome.

[a] His Conscience is asleep still.
[b] Trial or Temptation.
[c] Or dawning

SHORT PRAYERS.

When the noble Sophia (*or Eternal Wisdom*) *kisseth the Soul with her Love, and offereth her Love to it.*

O MOST gracious and deepest Love of God in Christ Jesus! I beseech thee grant me thy Pearl, impress it into my Soul, and take my Soul into thy Arms.

O thou sweet Love! I confess I am unclean before thee, take away my Uncleanness through thy Death, and carry through the Hunger and Thirst of my Soul through thy Death in thy Resurrection, in thy Triumph; cast my whole [d] Self down to the Ground in thy Death; take it captive, and carry my Hunger through in thy Hunger.

[d] Or Selfhood.

O highest Love! hast thou not appeared in me? Stay in me, and inclose me in thee, keep me in thee, so that I may not be able to depart from thee. Fill my Hunger with thy Love, feed my Soul with thy heavenly Substance; give it thy Blood to drink, and water it with thy Fountain.

O great Love! awaken my disappeared Image in me (which as to the Kingdom of Heaven disappeared in my Father *Adam*) by that Word which awakened [e] it in the Seed of the Woman in *Mary*; quicken it, I beseech thee.

[e] The Image.

O thou Life and Power of the Deity, which has promised us, saying, *We will come to you, and dwell in you:* O sweet Love! I bring my Desire into this Word of thy Promise: Thou hast promised, that *thy Father will give the Holy Spirit to those that ask him for it,* therefore I now bring the Desire of my Soul into thy Promise, and I

receive thy Word into my Hunger. Increaſe thou in me my Hunger after thee. Strengthen me, O ſweet Love, in thy Strength: Quicken me in thee, that my Spirit may taſte thy Sweetneſs. O do thou believe by thy Power in me, for *without thee I can do nothing.*

O ſweet Love! I beſeech thee, through that Love wherewith thou didſt overcome the Anger of God, and didſt change it into Love and Divine Joy; I pray thee alſo change the Anger in my Soul by the ſame great Love, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my Will into thy Will; bring thy Obedience into my Diſobedience, that I may come obedient to thee.

O great Love of Jeſus Chriſt, I humbly fly to thee; bring the Hunger of my Soul into thy Wounds, from whence thou didſt ſhed thy Holy Blood, and didſt quench the Anger with Love: I bring my Hunger into thy open Side, from whence came forth both Water and Blood, and throw myſelf wholly into it; be thou mine, and quicken me in thy Life, and let me not depart from thee.

O my noble Vine, I beſeech thee give Sap to me thy Branch; that I may bud and grow in thy Strength and Sap, in thy Eſſence; beget in me true Strength by thy Strength.

O ſweet Love, art thou not my Light? Enlighten thou my poor Soul in its cloſe Priſon, in Fleſh and Blood; bring it into the right Way; deſtroy the Will of the Devil, and bring my Body through the whole Courſe of this World, through the Chamber of Death, into thy Death and Reſt, that at the laſt Day it may ariſe in thee from thy Death, and live in thee for ever. O teach me what I muſt do in thee: I beſeech thee, be thou my willing, knowing, and doing; and let me go no whither without thee. I yield myſelf wholly up to thee. *Amen.*

A PRAYER,

For [the obtaining] the Divine Working, Protection, and Government; (ſhewing) how the Mind ſhould work with and in God, in Chriſt the Tree of Life.

O THOU living Fountain, in thee I lift up the Deſire of my Soul, and cry with my Deſire [to enter] through the Life of my Saviour Jeſus Chriſt into thee.

O thou Life and Power of God, awaken thyſelf in the Hunger of my Soul with thy Deſire of Love, through the Thirſt which Jeſus Chriſt had upon the Croſs after us Men, and carry my weak Strength through by thy mighty Hand in thy Spirit; be thou the Working and Will in me with thine own Strength. Bloſſom in the Strength of Jeſus Chriſt in me, that I may bring forth Praiſe unto thee, the true Fruit in thy Kingdom. O let my Heart and Deſire never depart from thee.

But I ſwim in Vanity, in this Valley of Miſery, in this outward earthly Fleſh and Blood; and my Soul and noble Image, which is according to my Similitude, is encompaſſed with Enemies on every Side; *viz.* with the Deſire of the Devil againſt me, with the Deſire of Vanity in Fleſh and Blood, alſo with all the Oppoſition of wicked Men who know not thy Name. And I ſwim with my outward Life in the [Properties of the] Stars and Elements, having my Enemies lying in wait for me every where, inwardly and outwardly, together with Death, the Deſtroyer of this vain Life, and I therefore fly to thee, O holy Strength of God, ſeeing thou haſt manifeſted thyſelf with thy Love in Mercy, in our Humanity, through thy holy Name JESUS, and haſt alſo given it to be a [a] Companion to us. Therefore, I beſeech thee let his Angels that miniſter to him attend upon our Souls, and encamp themſelves about us, and defend us from the fiery Darts of the Deſire of that wicked One, which ſhooteth into us daily by the Curſe of the Anger

[a] Or a Guide.

of God which is awakened in our earthly Fleſh. Keep back by thy Divine Strength the infectious Rays of the Influence of the [a] Stars in their Oppoſition, into which Rays the wicked one mingleth himſelf with his Deſire, to poiſon us in Soul and Fleſh, and to bring us into falſe [b] Deſires, and alſo into our Infirmity and Miſery. Turn away theſe Rays of Anger with the holy Name Jeſus in our Soul and Spirit, that they may not touch us; and let thy good and holy Angel ſtand by us, to turn away theſe Rays of Poiſon from our Bodies.

[a] The inward Stars and Conſtellations in our Bodies.
[b] Or Evil.

O great Love and ſweet Strength JESU, thou Fountain of divine Sweetneſs, [flowing] out of the great Eternal Name JEHOVAH, I cry with the Deſire of my Soul [to come] into thee. My Soul cryeth [to come] into that Spirit, from whence the Soul was breathed into the Body, and which hath formed it in the Likeneſs of God. My Soul deſireth in its Thirſt [to get] the ſweet Fountain which ſpringeth from JEHOVAH into itſelf, to refreſh God's Breath of Fire, which itſelf is, ſo that the ſweet Love of JESUS may riſe in its Breath of Fire, through the Fountain JESUS [ſpringing] out of JEHOVAH, and that CHRIST the holy [One] may be manifeſted, and become Man, in my diſappeared Image of heavenly ſpiritual Corporality, and that the poor Soul may receive its beloved Bride again into its Arms, with whom it may rejoice for ever.

O IMMANUEL! thou Wedding-Chamber, God and Man, I yield up myſelf into the Arms of thy Deſire towards us, in us; it is thyſelf whom I deſire. O blot out the Anger of thy Father with thy Love in me, and ſtrengthen my weak Image in me, that I may overcome and tame the Vanity in Fleſh and Blood, and ſerve thee in Holineſs and Righteouſneſs.

O thou great and moſt holy Name and Power of God, JEHOVAH, which haſt ſtirred thyſelf with thy moſt ſweet Power JESUS, in the [c] Limit of the covenanted Promiſe to our Father Adam, in the Woman's Seed; in the Virgin Mary, in our diſappeared heavenly Humanity, and brought the living Eſſentially of thy Holy Power in the [d] Virgin Wiſdom of God into our Humanity, which was extinguiſhed [e] as to thee; and haſt given it to us, to be our Life, Victory, and new Regeneration; I intreat thee, with all my Strength, beget a new holy Life in me, by the ſweet Power of JESUS, that I may be in thee, and thou in me, and that thy Kingdom may be made manifeſt in me, and that the Will and Converſation of my Soul may be in Heaven.

[c] Goal or Mark.
[d] In the *virginali ſapientia*,
[e] In thy ſight.

O great and incomprehenſible God, thou who filleſt all Things, be thou my Heaven in which my new Birth in CHRIST JESUS may dwell: Let my Spirit be the ſtringed Inſtrument, Harmony, Sound, and Joy of thy Holy Spirit. Strike the Strings in me, in thy regenerate Image, and carry through my Harmony into thy Divine Kingdom of Joy, in the great Love of God, in the Wonders of thy Glory and Majeſty, in the Communion of the holy Angelical Harmony. Build up the Holy City Zion in me, in which as Children of Chriſt we all live together in one City, which is Chriſt in us. Into thee I wholly [f] plunge myſelf, do with me what thou pleaſeſt. *Amen.*

[f] Or ſink.

A PRAYER.

In Temptation under the Croſs of Chriſt, at that Time when all our Enemies aſſault us, and when we are perſecuted and hated, for being in the Spirit of Chriſt, and ſlandered and reproached as Evil Doers.

POOR MAN that I am, I walk full of Anguiſh and Trouble in my Pilgrimage into my native Country again, from whence I came [in Adam] and go through the Thiſtles and Thorns of this World to thee again. O God my Father, the Thorns tear me on

every Side, and I am afflicted and despised by my Enemies: They scorn my Soul, and despise it as an Evil-Doer, who hath broken the Faith with them; they despise my walking towards thee, and account it foolish: They think I am Senseless, because I walk in this thorny Way, and go not along with them in their hypocritical Way.

O Lord JESUS CHRIST I fly to thee under the Cross; O dear Immanuel receive me, and carry me into thyself through the Path of thy Pilgrimage (in which thyself didst walk in this World) *viz.* through thy Incarnation, Poverty, Reproach, and Scorn; also through thy Anguish, Passion, and Death. Make me like unto thy Image; send thy good Angel along with me to shew me the Way through the horrible thorny Wilderness of this World. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted thee in the Garden when thou didst pray to thy Father, and thou didst sweat Drops of Blood. Sustain me in my Anguish and Persecution, under the Reproach of the Devils and all wicked Men, who know not thee, but refuse to walk in thy Way. O Great Love of God, they know not thy Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of Blindness into the Light, that they may learn to know themselves, and how they lie captive in the Filth and Mire of the Devil, in a dark [a] Dungeon fast bound with three Chains. O great God have Mercy upon *Adam* and his Children, redeem them in Christ the new *Adam*.

[a] Or Valley.

I fly to thee, O Christ, God and Man, in this [b] Pilgrimage, which I must pass in this dark Valley, every where despised and troubled, and accounted an ungodly wicked Man. O Lord, it is thy Judgement upon me, that my Sins and inbred Vanity may be judged in this Pilgrimage before thee; and I, as a Curse, be made an open Spectacle, on which thy Anger may satiate itself, and thereby may take the eternal Reproach away from me. It is the Token of thy Love, and thereby thou bringest me into the Reproach, Anguish, Suffering, and Death of my Saviour Jesus Christ, that so I may die from Vanity, in my Saviour, and spring up in his Spirit with my new Life, through his Reproach and Ignominy, through his Death.

[b] Or Journey

I beseech thee, O Christ, thou patient Lamb of God, grant me Patience in my Way of the Cross, through all thy Anguish and Reproach, thy Death and Passion, thy Scorn and Contempt upon the Cross, where thou wert despised in my Stead; and bring me therein, as a patient Lamb to thee, into thy Victory. Let me live with thee and in thee, and convert my Persecutors, who (unknown to themselves) by their reproaching sacrifice my Vanity and inbred Sins before thy Anger: They know not what they do; they think they do me Harm, but they do me Good; they do that for me which I should do myself before thee. I should daily lay open and acknowledge my [c] Shame before thee, and thereby sink myself down into the Death of thy beloved Son, that my Shame might die in his Death; but I being too negligent, weary, faint, and feeble, therefore thou usest [d] them in thy Anger, to open and discover my [e] Vileness before thy Anger, which thy Wrath taketh hold of, and sinketh it down into the Death of my Saviour.

[c] Or Vileness.

[d] My Enemies.

[e] Or Shame.

O merciful God, my vain Flesh cannot know how well thou intendest towards me, when thou sufferest my Enemies to take my Vileness from me, and sacrifice it before thee. My earthly Mind supposeth, that thou afflictest me for my Sins, and I am extremely perplexed at it; but thy Spirit in my inward New Man telleth me, that it is of thy Love towards me, that thou intendest Good to me by it, when thou sufferest my Enemies to persecute me. It is best for me that they perform the Work in my Stead, and unfold my Sins before thee in thy Anger, that it may swallow them up, that they may not follow me into my native Country; for [f] they are strong and lusty still in thy Anger, and therefore can do it better than I, that am feeble and fainting already in the Will of Vanity: This thou knowest full well, O thou righteous God.

[f] My Enemies.

I beseech thee, therefore, O righteous God, since thou usest them as Servants to me, to do so good an Office for me, though my earthly Reason knoweth it not, that thou wouldest make them also to know my Way, and send them all such Servants,

but yet before hand bring them to the Light, that they may know thee, and give thee Thanks.

O merciful God in Chriſt Jeſus (in my Knowledge) I beſeech thee, out of thy deep Love towards us poor Men which thou haſt manifeſted in me, in the hidden Man, call us all in thee, to thee. O ſtir thyſelf in us yet once in this laſt Trouble, thy Anger being kindled in us, do thou reſiſt thy Anger in us, leſt it ſwallows us up both Soul and Body.

O thou Dawning of the [a] Day-ſpring of God, break forth to the full! Art thou not already riſen? Manifeſt thy holy City Zion, thy holy Jeruſalem in us.

[a] Or daybreak

O great God! I ſee thee in the Depth of thy Power and Strength: Awaken me wholly in thee, that I may be quickened in thee: Break off the Tree of thy Anger in us, and let thy Love ſpring forth and bud in us.

O Lord, I lye down in thy Sight, and beſeech thee not to rebuke us in thine Anger. Are we not thy Poſſeſſion, which thou haſt purchaſed? Forgive all of us our Sins, and deliver us from the Enmity of thy Wrath, and from the Reproach and Envy of the Devil and bring us under thy Croſs in Patience into Paradiſe again. *Amen.*

Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, *in the inward Ground of Man,* viz. *between the Spirit of Chriſt in the New Birth out of his Humanity in us, and the Soul; ſhewing how great a Joy there is in the Heaven of the New Regenerate Man; and how lovingly and graciouſly the noble* Sophia *preſenteth herſelf to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul behaveth itſelf towards her, when the Virgin Sophia appeareth to it.*

The Gates of the Paradiſical Garden of Roſes.

This is underſtood by none but the Children of Chriſt, who have known it by Experience.

WHEN Chriſt the Corner-ſtone ſtirreth himſelf in the extinguiſhed Image of Man, in his hearty Converſion and Repentance, then Virgin Sophia appeareth in the ſtirring of the Spirit of Chriſt, in the extinguiſhed Image, in her Virgin's Attire before the Soul; at which the Soul is ſo amazed and aſtoniſhed in its Uncleanneſs, that all its Sins immediately awake in it, and tremble and ſhake before her. For then the Judgement paſſeth upon the Sins of the Soul, ſo that it even goeth back in its Unworthineſs, and is aſhamed in the Preſence of its fair Love, and entereth into itſelf, denying itſelf as utterly unworthy to receive ſuch a Jewel. This is underſtood by them who are of our Tribe, who have taſted this Jewel, and to none elſe. But the noble *Sophia* draweth near in the Eſſence of the Soul, and kiſſeth it friendly, and [b] tinctureth the dark Fire of the Soul with her Rays of Love, and ſhineth through the Soul with her Kiſs of Love: Then the Soul ſkippeth in its Body for great Joy, in the Strength of this Virgin Love, triumphing and praiſing the great God, in the Srength of the noble Sophia.

[b] Shineth through or coloureth.

I will ſet down here a ſhort Deſcription, how it is when the Bride embraceth her Bridegroom, for the Conſideration of the Reader, who perhaps hath not yet been in this Place where the Bride embraceth her Bridegroom; it may be, he will be deſirous to follow us, and to enter into the Place where Men dance with [c] *Sophia*.

[c] Or the divine Wiſdom.

I.

When that which is before mentioned cometh to paſs, the Soul rejoiceth in its Body, and ſaith,

PRAISE, Thankſgiving, Strength, Honour, and Glory, be to thee, O great God, in thy Power and Sweetneſs, for that thou haſt redeemed me from the Driver of Anguiſh. O thou fair Love! my Heart embraceth thee, where haſt thou been ſo long? Methought I was in Hell in the Anger of God. O gracious Love! abide with me, I beſeech thee, and be my Joy and Comfort. Lead me in the right Way. I give myſelf up into thy Love. I am dark before thee, do thou enlighten me. O noble Love, give me thy ſweet Pearl; put it, I pray, thee into me.

O great God in Chriſt Jeſus, I praiſe and magnify thee now in thy Truth, in thy great Power and Glory, for that thou haſt forgiven me my Sins, and filled me with thy Strength. I ſhout for Joy before thee in my Life, and extol thee in thy Firmament [of Heaven] which none can open but thy Spirit in thy Mercy: My Bones rejoice in thy Strength, and my Heart * delighteth in thy Love. Thanks be to thee for ever, for that thou haſt delivered me out of Hell, and turned Death into Life in me. O ſweet Love! let me not depart from thee again; grant me thy Garland of Pearl, and abide in me. Be my peculiar Poſſeſſion, that I may rejoice in thee for ever.

* Or ſporteth

Upon this Virgin Sophia *ſaith to the Soul,*

MY noble Bridegroom, my Strength and Power, you are a thouſand Times welcome. Why haſt thou forgotten me ſo long, that I have been conſtrained in great Grief to ſtand without the Door and knock? Have I not always called thee and intreated thee? but thou haſt turned away thy Countenance from me, and thine Ears declined my Territories. Thou couldſt not ſee my Light, for thou didſt walk in the Valley of Darkneſs. I was very near thee, and intreated thee continually, but thy Sin held thee Captive in Death, ſo that thou knoweſt me not. I came to thee in great Humility, and called thee, but thou wert rich in the Power of the Anger of God, and didſt not regard my Humility and Lowlineſs. Thou hadſt taken the Devil to be thy Paramour, he hath defiled thee thus, and built up his Fort of Prey in thee, and turned thee quite away from my Love and Faith, into his hypocritical Kingdom of Falſehood; wherein thou haſt committed much Sin and Wickedneſs, and broken thy Will off from my Love, and ſo broken the Bond of Wedlock, and ſet thy Love and Affection on a Stranger, and ſuffered me thy Bride, which God did give thee, to ſtand alone in the extinguiſhed Subſtance, without the Power of thy fiery Strength. I could not be joyful without thy fiery Strength, for thou art my Huſband; my ſhining [Brightneſs] is made manifeſt by thee. Thou canſt manifeſt my hidden Wonders in thy fiery Life, and bring them into Majeſty; and yet without me thou art but a dark Houſe, wherein is nothing but Anguiſh, and Torment, and an odious horrible Pain.

O noble Bridegroom, ſtand ſtill with thy Countenance towards me, and give me thy Rays of Fire: Bring thy Deſire into me, and kindle me, and then I will bring the Rays of my Love from my Meekneſs into thy fiery Eſſence, and kiſs thee for ever.

O, my Bridegroom, how well am I, now I am in Wedlock with thee? O kiſs me with thy Deſire in thy Strength and Power, and then I will ſhew thee all my Beauty,

and will rejoice and delight myſelf with thy ſweet Love and ſhining Brightneſs in thy fiery Life. All the holy Angels rejoice with us, to ſee us now married together again. My dear Love, I now intreat thee to abide in my Faith, and do not turn thy Face away from me any more. Work thou thy Wonders in my Love, for which God hath raiſed thee up.

II.

The Soul ſaith again to its noble Sophia, *its Love, that is born again in the Soul,*

O my noble Pearl, and opened Flame of my Light in my anxious fiery Life, O how thou changeſt me into thy Joy! O beautiful Love, I have broken my Faith with thee, in my Father Adam, and with my fiery Strength have turned myſelf to the Pleaſure and Vanity of the outward World, and have fallen in Love with a Stranger, and had been conſtrained to walk in the Valley of Darkneſs in this ſtrange Love, if thou hadſt not come to me into the Houſe of my Miſery, in thy great Faithfulneſs, by thy piercing through and deſtroying God's Anger, Hell, and dark Death, and reſtored thy Meekneſs and Love to my fiery Life.

O ſweet Love! thou haſt brought the Water of Eternal Life out of the Fountain of God with thee to me, and refreſhed me in my great Thirſt. I behold in thee the Mercy of God, which was hidden from me before by the Strange Love. In thee I can rejoice, thou changeſt my Anguiſh of Fire to be great Joy to me. O amiable Love, give me thy Pearl, that I may continue in this Joy for ever.

Upon this the noble Sophia *anſwereth the Soul again, and ſaith,*

MY dear Love and faithful Treaſure, thou highly rejoiceſt me in thy Beginning. I have indeed broken into thee through the deep Gates of God, through God's Anger, through Hell and Death, into the Houſe of thy Miſery, and have graciouſly beſtowed my Love upon thee, and delivered thee from the Chains and Bonds wherewith thou wert faſt bound. I have kept my Faith with thee; but thou deſireſt now an exceeding great Thing of me, which I will not willingly venture with thee. Thou wouldeſt have my Pearl as thy proper own. Remember, I pray, O my beloved Bridegroom, that thou didſt careleſsly loſe it before in *Adam*; and beſides thou ſtandeſt yet in great Danger, and walkeſt in two dangerous Kingdoms, *viz.* in the original Fire, thou walkeſt in that Country, wherein God calleth himſelf a ſtrong zealous God, and a conſuming Fire. The other Kingdom thou walkeſt in, is the outward World, the Air, wherein thou dwelleſt in the vain corrupt Fleſh and Blood, where the Pleaſures of the World and the Aſſaults of the Devil paſs over thee every Hour. Thou mayeſt perhaps in thy great Joy bring Earthlineſs again into my Beauty, and darken my Pearl; thou mayeſt alſo perhaps grow proud, as *Lucifer* did, when he had the Pearl in his Poſſeſſion, and ſo mayeſt turn thyſelf away from the Harmony of God, and then I muſt afterwards be deprived of my Love for ever.

I will keep my Pearl in myſelf, and dwell in the Heaven in thee, in thy extinguiſhed, but now in me, revived, Humanity; and reſerve my Pearl for Paradiſe, until thou putteſt away this Earthlineſs from thee, and then I will give it thee to poſſeſs. But I will readily afford and preſent my Countenance to thee, and the ſweet Rays of the Pearl, during the Time of this earthly Life. I will dwell with the Pearl in the inner Choir, and be thy

ful loving Bride. I will not eſpouſe myſelf [a] with thy earthly Fleſh, for I am a heavenly Queen, my Kingdom is not of this World: Yet I will not caſt thy outward Life away, but viſit it often with my Rays of Love, for thy outward Humanity ſhall return again. But I will not have the Beaſt of Vanity, neither did God create it in *Adam* with a Purpoſe to have it ſo groſs and earthly, but in Adam thy Deſire through Luſt formed this beaſtial Groſsneſs, from and with all the Eſſences of the awakened Vanity of the earthly Property, wherein Heat and Cold, Pain, Enmity, and [b] Diſſolution conſiſteth.

Now, my dear Love and Bridegroom, yield but thyſelf up into my Will; I will not forſake thee in this earthly Life in thy Danger. Though the Anger of God ſhould paſs upon thee, ſo that thou ſhouldeſt grow affrighted and diſheartened, or ſhouldeſt think that I had forſaken thee; yet I will be with thee, and preſerve thee, for thou thyſelf knoweſt not what thine Office is: Thou muſt in this Time work and bear Fruit. Thou art the Root of this Tree; Branches muſt be produced out of thee, which muſt all be brought forth in Anguiſh. But I come forth together with thy Branches in their Sap, and bring forth Fruit upon thy Boughs, and thou knoweſt it not; for the Moſt High hath ſo ordered, that I ſhould dwell with and in thee.

Involve thyſelf therefore into Patience, and take Heed of the Pleaſure of the Fleſh. Break the Will and Deſire thereof; bridle it as an unruly Horſe; and then I will often viſit thee in thy fiery Eſſence, and give thee my Kiſs of Love, and bring a Garland for thee out of Paradiſe with me, for a Token of my Love, and put it upon thee, in which thou ſhalt rejoice. But I give thee not my Pearl for a Poſſeſſion during this Time. Thou muſt continue in Reſignation, and hearken what the Lord playeth in thy Harmony in thee. Moreover, thou muſt give Sound and Eſſence to thy Tune out of my Strength and Virtue, for thou art now a Meſſenger of his Mouth, and muſt ſet forth his Praiſe and Glory. For this Cauſe I have now contracted myſelf anew with thee, and ſet my triumphant Garland upon thee; which I have gotten in the Battle againſt the Devil and Death. But the Crown of Pearl wherewith I crowned thee, I have laid that aſide for thee. Thou muſt wear it no more, till thou art become pure in my Sight.

[a] Or into.

[b] Diviſion, Corruption, or breaking aſunder.

III.

The Soul ſaith further to the noble Sophia,

O thou fair and ſweet Conſort, what ſhall I ſay before thee? let me be only commended unto thee, I cannot preſerve myſelf. If thou wilt not give me thy Pearl, I leave it to thy Will; give me but thy Rays of Love, and carry me through this Pilgrimage. Awake thou, and bring forth what thou wilt in me. I will from henceforth be thy own. I will or deſire nothing for myſelf, but what thou thyſelf wilt through me; I had fooled away thy ſweet Love, and not kept my Faith with thee, whereby I was fallen into eternal Puniſhment. But ſeeing of Love thou art come to me into the Anguiſh of Hell, and haſt delivered me from Torment, and received me again for thy Conſort, I will now therefore break my Will for thy Love's Sake, and be obedient unto thee, and wait for thy Love. I am ſatisfied now that I know thou art with me in all my Troubles, and will not forſake me.

O gracious Love, I turn my fiery Countenance to thee. O fair Crown, take me quickly into thee, and bring me forth from Unquietneſs: I will be thine for ever, and never depart from thee.

The noble Sophia *answereth the Soul very comfortably, and saith,*

MY noble Bridegroom, be of good Comfort. I have betrothed thee to me in my higheſt Love, and contracted me with thee in my Faithfulneſs: I will be with thee and in thee always to the End of the World. I will come to thee, and make my Dwelling in thee, in thy inner Choir. Thou ſhalt drink of my Fountain, for now I am thine, and thou art mine, the Enemy ſhall not ſeparate us. Work thou in thy fiery Property, and I will put my Rays of Love into thy Working. We will plant and manure the Vineyard of Jeſus Chriſt; afford thou the Eſſence of Fire, and I will afford the Eſſence of Light, and the Increaſe. Be thou the Fire, and I will be the Water, and we will perform that in this World for which God hath ordained us, and we will ſerve him in his Temple which we ourſelves are. *Amen.*

To the READER.

BELOVED Reader, count not this an uncertain Fiction; it is the true Ground, and it comprehendeth in it all the Holy Scriptures. For the Book of the Life of Jeſus Chriſt is plainly ſet forth therein, as it hath been certainly known by the Author himſelf, for it hath been [a] his Way [that he hath gone] he giveth thee the beſt [Jewel] that he hath. God grant his Bleſſing with it. An heavy Sentence and Judgement is gone forth againſt the Mocker of this. Be thou therefore warned, [that thou mayeſt avoid the Danger, and receive the Bleſſing.]

[a] Or Proceſs, or Courſe that he hath taken.

A MORNING PRAYER.

Commending ourſelves to God when we riſe, before we ſuffer any other Thing to enter into us.

BLESS me, O God, the Father, Son, and Holy Ghoſt, thou only true God. I thank thee through Jeſus Chriſt our Lord and Saviour, for thy Protection and all other Benefits. I now commend myſelf, both Body and Soul, and all that thou haſt ſet me to do in my [b] Employment, into thy Protection. Be thou the Beginning of my [c] Conceptions, of my Seekings and Endeavours in all my Doings. Work thou ſo in me, that I may begin all Things to the Glory of thy Name, and accompliſh them in thy Love, for the Good and Service of my Neighbour. Send thy Angel along with me, to turn the venemous Rays of the Devil and corrupt Nature away from me. Preſerve me from the Deſire of all evil Men; make all my Enemies favourable to me, and bring my Mind into thy Vineyard, that I may labour in my Office and Employment, and work as thy obedient Servant therein; and bleſs me, and all that I am to go about and do, with the Bleſſing of thy Love and Mercy. Continue thy Grace and Love in Jeſus Chriſt upon me, and give me a Mind chearfully to follow thy Wonders. Let thy holy Spirit guide me in my Beginning, and ſo on to my laſt End, and be my willing, and working, and accompliſhing in me. *Amen.*

[b] Or Calling. [c] Senſing.

An EVENING PYAYER.

I LIFT my Heart to thee, O God, thou Fountain of Eternal Life, and give thee Thanks through Jeſus Chriſt thy beloved Son our Lord and Saviour, for that thou haſt ſtood by me, and preſerved me this Day, in my Condition and Employment, from all Miſchief [that might have befallen me.] I commend now to thy diſpoſing my Condition and Employment, and the Work of my Hands, and humbly fly with my Soul to thee. Work thou ſo in my Soul that neither that wicked Enemy, nor any other Influence or Deſire, may come or ſtick faſt in my Soul. Let my Mind only delight in thee in thy Temple, and let thy good Angel ſtay with me, that I may reſt ſafely in thy Power and Strength. *Amen.*

Rev. xxi. 6. *I am* Alpha *and* Omega, *the Beginning and the End. I will give unto him that is a-thirſt, of the Fountain of the Water of Life freely. He that overcometh ſhall inherit all, and I will be his God, and he ſhall be my Son.*

THE SECOND BOOK.

OF

TRUE RESIGNATION.

SHEWING

How Man must *daily die in his own Will in Self*; *how* he must bring his *Desire* into God, and *what* he should *ask* and *desire* of God.

LIKEWISE

How he must *spring up* out of the *dying sinful Man*, with a *new Mind* and *Will* through the *Spirit* of Christ.

ALSO

What the *Old* and *New Man* are, and *what* either of them is in *Life*, *Will*, and *Practice*.

Mat. xvi. 24. Mark viii. 34. Luke ix. 23. John xii. 26

Chriſt *ſaith, He that will follow me, let him deny himſelf, and take up his Croſs and follow me.*

Matt. ix. 27. Mark x. 28. Luke xviii. 28.

Peter *ſaith to* Chriſt, *Behold, we have forſaken All, and followed thee.*

OF

TRUE RESIGNATION.

The First Chapter.

1. WE have a clear Example in *Lucifer*, and also in *Adam* the first Man, of what Self doth, when it getteth the Light of Nature to be its own, and may walk with the Understanding in its own Dominion. We see it also in Men learned in Arts and Sciences, that when they get the Light of this outward World or Nature into the Possession of their Reason nothing cometh of it but Pride of themselves. And yet all the World so vehemently desireth and seeketh after this Light as the best Treasure; and it is indeed the best Treasure this World affords, if it be rightly used.

2. But while Self, *viz.* Reason is ensnared and fast bound in a close and strong Prison, *viz.* in the Anger of God, and in Earthlineſs; it is very dangerous for a Man to make Use of the Light of Knowledge in Self, as if it were in the Possession of Self.

3. For the Wrath of the Eternal and Temporal Nature will soon take Pleasure in it, and then Self, and a Man s own Reason, will rise up in Pride, and break itself off from the true resigned Humility towards God, and will no more eat of the Fruit of Paradise, but of the Property of Self, *viz.* of that Dominion of Life, wherein Good and Evil are mixed, as *Lucifer* and *Adam* did; who both entered with the Desire of Self into the Original again, out of which the Creatures were brought forth, and entered into the [Condition of the] Creatures; *Lucifer* into the Center and wrathful Nature, into the [a] Matrix of the Fire, and *Adam* into the earthly Nature, into the Matrix of the outward World, *viz.* into the Lust after Good and Evil.

[a] Or Womb, which bringeth forth Fruit.

4. Which happened to them both, because they had the Light of Understanding shining in Self, wherein they could behold themselves, by which the Spirit of Self went into the Imagination (*viz.* into a Desire to get the Center) that they might exalt themselves, and so grow great, potent, and more skilful. Now when *Lucifer* sought after the Mother of Fire in his Center, and thought to reign therewith over the Love of God, and all the Angels; and when *Adam* also desired to try in the Essence, [what it was] in the Mother, from whence Evil and Good did spring, and brought his Desire into her of Purpose to become skilful and full of Understanding thereby: Both *Lucifer* and *Adam* were captivated thereby in their [b] evil Desire in the Mother, and broke off themselves from Resignation (which proceeds from God) and so were captivated by the Spirit of the Will, by the Desire in the Mother, which Desire immediately got the Dominion in Nature, and so Lucifer stuck fast in the wrathful Source of Fire, and that Fire became manifest in the Spirit of his Will, whereby the Creature in its Desire became an Enemy to the Love and Meekness of God.

[b] Or false.

5. So also *Adam* was immediately caught by the earthly Mother, which is Evil and Good, created out of the Love and Anger of God, and made one Substance, upon

which the earthly Property immediately got the Dominion in *Adam*, and from thence Heat and Cold, Envy and Anger, and all Malice and Contrariety againſt God, became manifeſt, and bore rule in him.

6. But if they had not brought the Light of Knowledge into Self, then the Glaſs of the Knowledge of the Center, and of the Original of the Creature, *viz.* of the Power of itſelf, had not been manifeſted, from whence the Imagination and Luſt did ariſe.

7. As alſo we ſee now a Days it bringeth Danger upon the enlightened Children of God; ſo that when the Sun of the great Preſence of God's Holineſs ſhineth, by which the Life paſſeth into Triumph, and Reaſon then beholdeth itſelf therein (as in a Glaſs) and the Will goeth on in Self, *viz.* in its own ſearching, and will try [what] the Center [is] out of which the Light ſhineth, and will of itſelf force itſelf into it, from whence ariſeth abominable Pride and Self-Love; ſo that [a] its own Reaſon, which is but a Mirrour or Glaſs of the Eternal [Wiſdom] ſuppoſeth itſelf to be greater than it is; and then whatſoever its [Reaſon] doth, it thinketh God's Will doth it, in it, and that it is a Prophet; and yet it is but in itſelf, and goeth on in its own Deſire, in which the Center of Nature ſuddenly raiſeth itſelf aloft, and entereth into that own Self Deſire of Falſehood againſt God, and ſo the Will entereth in Self-Conceitedneſs.

[a] The Creature's.

8. And then the flattering Devil entreth into [b] it, and ſifteth the Center of Nature, and bringeth [c] evil Deſires into it, ſo that a Man becomes as it were drunken in Self, and perſuadeth himſelf that he is driven by God, by which the good Beginning (wherein the divine Light did ſhine in Nature) cometh to be ſpoiled, and ſo the Light of God departeth from him.

[b] Or the Creature.
[c] Or falſe.

9. Yet then the outward Light of the outward Nature remaineth ſhining in the Creature (for its own ſelf throweth itſelf thereinto) and then ſuppoſeth that it is ſtill the firſt Light of God, (but it is not ſo:) And into this Self-Conceitedneſs, in the Light of its outward Reaſon, the Devil throweth himſelf again (though in the firſt Light, which was divine, he was forced to depart) returning with a ſeven-fold Deſire, of which Chriſt ſpake, ſaying, *When the unclean Spirit departeth out of a Man, he wandereth through dry Places ſeeking Reſt, and findeth none; and then he taketh to himſelf ſeven Spirits worſe than himſelf, and returneth to his firſt Houſe, and findeth it ſwept and garniſhed, and then he dwelleth therein, and ſo it is worſe with that Man than it was before.*

10. This Houſe, that is thus ſwept and garniſhed, is the Light of Reaſon in Self. For if a Man bring his Deſire and Will into God, and goeth on in Abſtinence from this Wicked Life, and deſireth the Love of God, then that Love will manifeſt itſelf to him with its moſt friendly and chearful Countenance, by which the outward Light alſo is kindled; for where the Light of God is kindled, there all will be Light, the Devil cannot ſtay there, he muſt depart thence; and then he ſearcheth through the Mother of the Original of Life, *viz.* the Center, but it is become a dry [d] feeble Place. The Anger of God, *viz.* the Center of Nature, is in its own property altogether [e] feeble, lean, and dry, and cannot get the Dominion, in the wrathful Property. Satan ſearcheth through theſe Places to find an open Gate to enter with the Deſire, and to ſift the Soul that it might [come to] exalt itſelf.

[d] Or Barren.
[e] Or Barren.

11. And now if the Spirit of the Will of the Creature throweth itſelf with the Light of Reaſon into the Center, *viz.* into Self, and entereth into Self-conceitedneſs, then it goeth forth again from the Light of God, and then the Devil findeth an open Gate for him to enter in at, and a garniſhed Houſe to dwell in, *viz.* the Light of Reaſon. And then he taketh to himſelf the ſeven Forms of the Property of Life in Self, *viz.* the Flatterers which are departed from God into Self. And there he entereth and putteth his Deſire into the Luſt of Self, and evil Imaginations; wherein the Spirit of the Will beholdeth itſelf in the Forms of the Properties of Life, in the outward Light, and there that Man ſinketh into himſelf, as if he were drunk, and then the Stars lay hold on him, and

bring their ſtrong Conſtellations into him[a], that he might ſeek the Wonders of God there, that ſo they may manifeſt themſelves therein. For all Creatures groan, and long after God. And though the Stars cannot apprehend the Spirit of God, yet they had rather have a Houſe of Light wherein they may rejoice, than a Houſe ſhut up, wherein they can have no quiet.

[a] Into outward Reaſon.

12. Then this Man goeth on as if he were drunk in [the Light of the outward Reaſon, which is called] the Stars, and apprehendeth great and wonderful Things, and hath a continual Guide in them. And then the Devil preſently obſerveth, where any Gate ſtandeth open for him, where he may kindle the Center of Life, that ſo the Spirit of the Will may mount aloft in Pride, in Self-Conceit, or Covetouſneſs; from whence Self-Arrogancy ariſeth, the Will of Reaſon deſiring to be honoured; for it ſuppoſeth it hath attained the Sum of all Happineſs, when it hath gotten the Light of Reaſon, and can judge the [b] Houſe that is ſhut up, which nevertheleſs God can well unlock. He now ſuppoſeth, that the Honour is due to him, becauſe he hath gotten the Underſtanding of Reaſon, and never conſidereth that the Devil maketh himſelf merry with his Deſire in his ſeven Forms of Life of the Center of Nature, nor what abominable Error he ſetteth up.

[b] Or, of hidden Myſteries.

13. From this Underſtanding, falſe Babel is brought forth in the Chriſtian Church on Earth, where Men rule and teach by the Concluſions of Reaſon, and have ſet the Child (which is drunk in its own Pride and Self-Covetouſneſs) as a fair Virgin upon the Throne.

14. But the Devil is entered into its ſeven Forms of Life of the Center, *viz.* in its own ſelf [conceited] Reaſon, and continually bringeth his Deſire into this trimmed Virgin, which the Stars receive. He is her Beaſt on which ſhe rideth, well adorned in her own Forces of Life, as may be ſeen in the Revelations. Thus it hath taken into Poſſeſſion the outward Glance of Divine Holineſs, *viz.* the Light of Reaſon, and ſuppoſeth itſelf to be the fair Child in the Houſe, but the Devil hath his Lodging within it.

15. And thus it is with all theſe that have been once enlightened by God; and after go forth again from true Reſignation, and wean themſelves from the true Milk of their Mother, *viz.* true Humility.

The Way which a true Chriſtian muſt follow.

16. REASON will object and ſay, Is it not Right for a Man to attain the Light of God, and alſo the Light of the outward Nature and Reaſon, that he may be able to order his Life wiſely, as the Scripture ſaith?

17. Yes, it is very right; nothing can be more profitable to a Man, neither can any better Thing happen to him; nay, it is a Treaſure above all earthly Treaſures for a Man to have the Light of God and of Time, for it is the Eye of Time and of Eternity.

18. But mark how thou oughteſt to uſe it; the Light of God firſt manifeſteth itſelf in the Soul, it ſhineth forth as Light from a Candle, and kindleth the outward Light of Reaſon immediately; yet it yieldeth not itſelf wholly up to Reaſon, to be under the Dominion of the outward Man: No, the outward Man beholdeth himſelf in this, through ſhining Luſtre, as he doth his Likeneſs in a Looking-Glaſs; he preſently learneth to know himſelf, which is good and profitable for him.

19. And when he doth ſo, Reaſon, which is the Creaturely Self, cannot do better than to behold itſelf in the Self of the Creature; nor to enter with the Will of the De-

ſire into the Center, in ſeeking itſelf: If it doth, it breaketh itſelf off from the Subſtance of God, (which riſeth together with the Light of God, of which the Soul ought to eat, and refreſh itſelf therewith) and eateth of the outward Subſtance and Light, and thereby draweth the Venom into itſelf again.

20. The Will of the Creature ought to ſink wholly into itſelf, with all its Reaſon and Deſire, accounting itſelf an unworthy Child, that is, no whit worthy of this ſo high a Grace; nor ſhould it arrogate any Knowledge or Underſtanding to itſelf, or deſire and beg of God to have any Underſtanding in its Creaturely Self; but ſincerely and ſimply ſink itſelf into the Grace and Love of God in Chriſt Jeſus, and deſire to be as it were dead to itſelf and its own Reaſon in the Divine Life, and wholly reſign itſelf to the Life of God in Love, that he may do how and what he will with it, as with his own Inſtrument.

21. Its own Reaſon ought not to enter upon any Speculation in divine, or in the Ground [or Foundation] of human Matters; nor to will and deſire any Thing but the Grace of God in Chriſt. And as a Child continually longeth after the Breaſts of the Mother, ſo muſt its Hunger continually enter into the Love of God, and not ſuffer itſelf to be broken off from this Hunger by any Means, when the outward Reaſon triumpheth in the Light, ſaying, I have the true Child, but then the Will of the Deſire muſt bow itſelf down to the Earth, and bring itſelf into the deepeſt Humility and ſimple Ignorance, and ſay, Thou art fooliſh, and haſt nothing but the Grace of God. Thou muſt wrap thyſelf up into that, with great Humility, and become nothing at all in thyſelf, and neither know nor love thyſelf. All that thou haſt, or is in thee, muſt eſteem itſelf as nothing but a mere Inſtrument of God, and then muſt bring the Deſire only into God's Mercy, and go forth from all thy own knowing and willing; and eſteem it as nothing at all, nor muſt thou ever entertain any Will to enter into it again.

22. As ſoon as this is done, the natural Will entereth into Weakneſs, and then the Devil is not able to ſift it thus any more with his [a] evil Deſire, for the Places of his Reſt become very [b] weak and dry, and then the holy Spirit [proceeding] from God, taketh Poſſeſſion of the Forms of Life, and maketh his Dominion prevail, *viz.* he kindleth the Forms of Life with his Flames of Love, and then the high Skill and Knowledge of the Center of all [c] Things ariſeth, according to the inward and outward Conſtellation of the Creature, in a very ſubtle drying Fire, with great Delight, and deſire to ſink down into that Light, and eſteem itſelf nothing, and thinketh itſelf to be unworthy of it.

[a] Or falſe.

[b] Or fruitleſs barren.

[c] Eſſences, or Subſtanes.

23. And thus its own Deſire pierceth into that nothing, (*viz.* into that wherein God createth) and doth what he will therein, and the Spirit of God ſpringeth forth through the Deſire of the reſigned Humility; and ſo the human Self immediately followeth the Spirit of God in Trembling and Joy of Humility, and ſo it may behold what is in Time and Eternity, for all is preſent before it.

24. When the Spirit of God riſeth up as a Fire and the Flame of Love, then the Spirit of the Soul deſcendeth, and ſaith, Lord, Glory be to thy Name, not to me; thou art able to take Virtue, Power, Strength, Wiſdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing: I will go no whither but whither thou leadeſt me as thy Inſtrument, do thou in me and with me what thou wilt.

25. In ſuch an humble and total Reſignation the Spark of Divine Power falleth into the Center of the Forms of Life (as a Spark into Tinder) and kindleth it, *viz.* the [d] Fire of the Soul (which *Adam* made to be a dark Coal in himſelf) ſo that it glimmereth. And when the Light of Divine Power hath kindled itſelf therein, the Creature muſt go on as an Inſtrument of God's Spirit, and ſpeak what the Spirit of God telleth [e] it; and then it is no more in its own proper Poſſeſſion, but it is the Inſtrument of God.

[d] The Life.

[e] Or, prompteth it.

26. But the Will of the Soul must without ceasing, in this fiery-driving, sink into nothing, *viz.* into the deepest Humility in the Sight of God. For, no sooner doth the Will of the Soul in the least Measure go on in its own Speculation or Searching, but *Lucifer* layeth hold of it in the Center of the Forms of Life, and sifteth it, so that it entereth into Self. It must therefore continue close to resigned Humility, as a Well doth to its Fountain, and must suck and drink of God's Fountain, and not depart from the Ways of God at all.

27. For as soon as the Soul eateth of Self, and of the Light of outward Reason, it goeth on in its own Opinion; and then its Doings, which it sets forth for Divine, are but from the outward Constellation, which presently then layeth hold on the Soul, and maketh it dry and then the Soul goeth on in Errors, till it yield itself up again into Resignation, and, acknowledging itself a-new to be a defiled Child, resisteth Reason, and so getteth the Love of God again, which is harder to do now, than it was at first; for the Devil bringeth in strong Doubts, he will not easily leave his Fort of Prey.

28. This may be seen clearly in the Saints of God from the Beginning of the World; that many, who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into Self, *viz.* into their own Reason and Will, in which Satan hath cast them into Sins, and into the Anger of God, as appeareth by *David* and *Solomon* also by the Patriarchs, Prophets, and Apostles, who have oftentimes committed great Errors when they have departed from Resignation into Self, *viz.* into their own Reason and Lust.

29. Therefore it is necessary for the Children of God to know how to behave themselves when they will learn the Way of God. They must beat down and cast away their very Thoughts, and desire nothing, nor have the least Will to learn any Thing, unless they find themselves to be in true Resignation; so that God's Spirit leadeth, teacheth, and guideth Man's Spirit, and that the human Will which is addicted to itself, be wholly broken off from its own Lust, and resigned to God.

30. All Speculation in the Wonders of God is very dangerous, for the Spirit of the Will may soon be captivated therewith, unless the Spirit of the Will goeth or walketh after the Spirit of God, and then it hath Power in the resigned Humility to behold the Wonders of God.

31. I do not say that a Man should search and learn nothing in natural Arts and Sciences; no, for it is profitable for him: But a Man must not begin with his own Reason. Man ought not only to govern his Life by the Light of outward Reason, which is good in itself, but he must sink with that Light into the deepest Humility before God, and set the Spirit and Will of God first in all his searching, so that the Light of Reason may see through the Light of God. And though Reason do know much, it must not arrogate to itself as if it were in its own Possession, but give Glory to God to whom alone Wisdom and Knowledge doth belong.

32. For the moreReason sinketh itself down into simple Humility in the Sight of God, and the more unworthy it accounts itself in its Sight, the more it dieth from Self-desire, and the more the Spirit of God pierceth through it, and bringeth it into the highest Knowledge, so that it may behold the great Wonders of God. For the Spirit of God worketh only in resigned Humility, in that which neither seeketh nor desireth itself. The Spirit of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it forth in his Wonders: He hath Pleasure only in those that fear and bow themselves before him.

33. For God hath not created us for ourselves only, but to be Instruments of his Wonders, by which he desireth to manifest his Wonders. The resigned Will trusteth God, and expecteth all Good from him; but Self-Will ruleth itself, for it is broken off

from God. All that Self-Will doth is Sin, and againſt God, for it is gone out of that Order (wherein God created it) into Diſobedience, and deſireth to be its own Lord and Maſter.

34. When its own Will dieth from itſelf, then it is free from Sin; for it deſireth nothing but that which God deſireth of his Creature; it deſireth only to do that for which God hath created it, and that which God will do by it; and though it is and muſt be the Doing, yet it is but the Inſtrument of the Doing, by which God doth what he will.

35. For this is the true Faith in Man, *viz.* to die from himſelf, *viz.* from his own Deſire; and in all his Beginnings and Deſigns, to bring his Deſire into the Will of God, and arrogate the doing of nothing to himſelf, but eſteem himſelf in all his doings, to be but a Servant or Miniſter of God, and to think that all he doth, or goeth about, is for God; for in ſuch an Intention the Spirit of God leadeth him into true Uprightneſs and Faithfulneſs towards his Neighbour. For he thinketh thus with himſelf, I do my Work not for myſelf, but for God, who hath called and ordained me to do it, as a Servant in his Vineyard. He liſteneth continually after the Voice of his Maſter, who within him commandeth him what he ſhall do: The Lord ſpeaketh in him, and biddeth him do it.

36. But Self doth what outward Reaſon from the Stars commandeth, into which Reaſon the Devil bringeth himſelf flying in with his Deſire. All whatever Self doth is without the Will of God, and it is done altogether in the Phantaſy, that the Anger of God may accompliſh its Paſtime therewith.

37. No Work which is done without the Will of God can reach the Kingdom of God; it is all but an unprofitable [a] Imagery in this great turmoyling of Mankind. For nothing is pleaſing to God, but what he himſelf doth by the Will [as his Inſtrument.] For there is but one only God in the Eſſence of all Eſſences, and all that which worketh with him in that Eſſence is one Spirit with him; but that which worketh in itſelf, in its own Will, is in itſelf without [being under] his Dominion. It is indeed [under] or in that Dominion wherewith he ruleth every Life, but not in [or under] that holy Divine Government in himſelf, but in the Dominion of Nature, wherewith he governeth Evil and Good; nothing is Divine which walketh and worketh not in the Will of God.

[a] Carved Work.

38. Chriſt ſaith, *Every Plant, which my heavenly Father hath not planted, ſhall be rooted out and burned in the Fire.* All the Works of Man, which he hath wrought without the Will of God, ſhall be burned up in the laſt Fire of God, and given to the Wrath of God, *viz.* to the Pit of Darkneſs to recreate itſelf withal. For Chriſt ſaith, *He that is not with me is againſt me; and he that gathereth not with me ſcattereth.* Whoſoever worketh, and doth it not in a reſigned Will with Confidence in God, he doth but make deſolate and ſcatter; it is not acceptable to God; nothing is pleaſing to him but that which himſelf willeth with his Spirit, and doth himſelf with his own Inſtrument.

39. Therefore, whatſoever is done by the Concluſions of human Self, in Matters of the Divine Will and Knowledge, is a mere Fiction or Fable. And it is Babel, and is but a Work of the Stars, and of the outward World, and not acknowledged by God to be his Work; but it is the Play of the wreſtling Wheel of Nature, wherein Good and Evil wreſtle one with the other; what the one buildeth the other deſtroyeth. And this is the great Miſery of vain Turmoylings, all which belongeth to the Judgement of God to decide the Quarrel.

40. Whoſoever, therefore, worketh or laboureth much in ſuch Turmoylings, he worketh but for the Judgement of God; for no whit of it is perfect and [b] permanent, it muſt all be ſeparated in the Putrefaction. For that which is wrought in the Anger of God will be received thereby, and ſhall be kept in the Myſtery of its Deſire, to the Day of God's Judgement, where Evil and Good ſhall be ſevered.

[b] Or durable.

41. But if a Man turn and goeth forth from himſelf, and enter into the Will of God, then alſo that Good which he hath wrought in himſelf, ſhall be freed from the Evil

which he hath wrought. For *Iſaiah* ſaith, *Though your Sins be as red as Scarlet, if ye turn and repent, they ſhall become as Wool, white as Snow.* For the Evil ſhall be ſwallowed up in the Wrath of God into Death, and the Good ſhall go forth as a Sprout out of the wild Earth.

The Second Chapter.

1. WHOSOEVER intendeth to work any Thing that is good and perfect, wherein he hopeth eternally to rejoice and enjoy it, let him depart from himſelf, *viz.* from his own Deſire, and enter into Reſignation, into the Will of God, and work with God. And though the earthly Deſire of Self in Fleſh and Blood cleaveth to him, yet if the Will of the Soul do not receive that Deſire into it, Self cannot perform any Work. For the reſigned Will continually deſtroyeth the Being of Self again, ſo that the Anger of God cannot reach it: But if it ſhould happen to reach it ſometime, as it may ſo come to paſs, yet the reſigned Will prevaileth with its Power, and then it beareth the Figure of a victorious Work in the Wonders, and may inherit the [a] Filiation. Therefore it is not good to ſpeak or do any thing, when Reaſon is kindled in the Deſire of Self; for then the Deſire worketh in the Anger of God, by which a Man would ſuffer Loſs: For his Work is brought into the Anger of God, and kept there to the great Day of God's Judgement.

[a] Or Childſhip.

2. Every [b] evil Deſire, whereby a Man thinketh craftily to gather to himſelf much of the World from his Neighbour, to the Hurt of his Neighbour, is taken into the Anger of God, and belongeth to the Judgement, wherein all Things ſhall be made manifeſt, and every Power and [c] Eſſence, both in Good and Evil, ſhall be preſented to every one in the Myſtery of the Revelation.

[b] Or falſe.

[c] Or being.

3. All evil Works, done purpoſely, belong to the Judgement of God: But he that turneth, he goeth out from them, and thoſe his Works belong to the Fire. All Things ſhall and muſt be made manifeſt in the End; for therefore God brought his working Power into Eſſence, that the Love and Anger of God might be made manifeſt, and be a Repreſentation of God's Deeds of Wonder, to his Glory.

4. And every Creature muſt know, that it ſhould continue in that [Condition] wherein it was created, or elſe it doth run on into a contrary Will, and into Enmity to the Will of God, and bringeth itſelf into Pain. For a Creature, which is created of Darkneſs, hath no Pain in the Darkneſs, as a venemous Worm hath no Pain in its Venom, the Venom is its Life; and if it ſhould loſe its Venom, and have ſome good Thing inſtead thereof brought into it, and be made manifeſt in its Eſſence, this would be Pain and Death to it, and ſo alſo the Evil is Pain and Death to the Good.

5. Man was created of, for, and in Paradiſe; of, for, and in the Love of God; but if he bring himſelf into Anger, which is as a poiſonous Pain and Death, then that contrary Life is a Pain and Torment to him.

6. If the Devil had been created of the wrathful Matrix, for and in Hell, and had not had the Divine [d] Ens, he could have no Pain in Hell. But he being created for, and in Heaven, and yet did ſtir up the Source or Property of Darkneſs in himſelf, and did bring himſelf totally into Darkneſs; therefore the Light is now a Pain to him, *viz.* an everlaſting deſpairing of God's Grace, and a continual Enmity; being God cannot

[d] Or Eſſence.

endure him in himſelf, but hath ſpewed him out; and therefore the Devil is angry and wrathful againſt his own Mother (of whoſe Eſſence and Being he hath his Original) *viz.* the eternal Nature, which keepeth him Priſoner in his own Place as a Revolter, or fallen Spirit, and ſporteth itſelf in him, with its Property of Anger and Wrath. And ſeeing he would not help forward the Delight of the Divine Joy, therefore he muſt now do the contrary, and be an Enemy againſt Goodneſs. For, of God, and in him, are all Things, Darkneſs and Light, Love and Anger, Fire and Light; but he calleth himſelf God only, as to the Light of his Love.

7. There is an eternal Contrariety between Darkneſs and Light; neither of them comprehendeth the other, and neither of them is the other; yet there is but one only Eſſence, Being, or Subſtance, wherein they ſubſiſt. But there is a Difference in Quality and Will, and yet the Eſſence or Subſtance is not divided, but a Principle maketh the Diviſion; ſo that the one is a nothing in the other, and yet it is there, but not manifeſt in the Property of that Thing wherein it is.

8. For the Devil continued in his own Dominion or Principality, but not in that wherein God created him, but in the aking, painful Birth of Eternity, in the Center of Nature and the Property of Wrath, in the Property which begetteth Darkneſs, Anguiſh, and Pain. Indeed he is a Prince in the Place of this World, yet in the firſt Principle, in the Kingdom of Darkneſs, in [a] the Pit.

[a] Or Abyſs.

9. But not in the Kingdom of the Sun, Stars, and Elements, he is no Lord or Prince therein, but in the wrathful Part, *viz.* in the Root of the Evil of every Thing, and yet he hath no Power to do what he pleaſeth with it.

10. For there is ſome Good in all Things, which holdeth the Evil captive, and ſhut up in the Thing; there he can walk and rule only in the Evil, when it ſtirreth up an evil Deſire in itſelf, and bringeth its Deſire into Wickedneſs, which the inanimate Creatures cannot do; but Man can do it through the inanimate Creature, if he bring the Center of his Will, with the Deſire out of the Eternal Center into it, which is an Inchantment, and falſe Magick. The Will of the Devil can alſo enter into that whereinto Man bringeth the Deſire of his Soul (which is alſo from the Eternal) in Wickedneſs.

11. For the Original of the Soul and of Angels, out of the Eternal, is the ſame. But the Devil hath no Power more over the Time [or temporary Condition] of this World, but in the [b] great *Turba*; whereſoever that kindleth itſelf in the eternal and natural Wrath, there he is buſy, as in Wars, Fighting, and Strife, as alſo in great Tempeſts without Water. In the Fire he proceedeth as far as the [c] *Turba* goeth in great Showers and Tempeſts of Thunder, Lightening, and Hail; but he cannot direct them, for he is not Lord or Maſter in them, but Servant.

[b] Or *Turba Magna*, the Curſe.

[c] Miſchief, or Hurt.

12. Thus the Creature ſtirreth up with the Deſire, Good and Evil, Life and Death. The human angelical Deſire ſtandeth in the Center of the eternal Nature (which is without Beginning) and wherein it kindleth itſelf, whether in Good or Evil, it accompliſheth its Work in that.

13. Now God created every Thing for, and in that wherein it ſhould be; the Angels for and in Heaven, and Man for and in Paradiſe. If therefore the Deſire of the Creature go forth from its own Mother, then it entereth into the contrary Will, and into Enmity, and it is tormented with the Contrariety therein, and ſo a falſe Will ariſeth in a good; and thence the good Will entereth into its nothing again, *viz.* into the End of Nature and Creature, and ſo leaveth the Creature inits own [Evil, or] Wickedneſs, as appeareth by *Lucifer* and alſo by *Adam*; and had not the Will of the Love of God met with him, and of meer Mercy entered into the Humanity again, there could be no good Will in Man.

14. Therefore all Speculation and Searching about God's Will, is a vain Thing, without the Mind be converted. For when the Mind ſtandeth captivated in the Self-Deſire of the earthly Life, it cannot comprehend [what] the Will of God [is,] it runneth on but in Self, from one Way into another, and yet findeth no Reſt; for Self-Deſire evermore bringeth Diſquietneſs. But when it ſinketh itſelf wholly into the Mercy of God, deſiring to die from itſelf, and to have God's Will for a Guide to the Underſtanding, ſo that it acknowledgeth and eſteemeth itſelf as nothing, and willeth nothing but what God will. And then if the Deſire of Anger in the earthly Fleſh go along or joineth with the Devil's Imagination, and aſſaulteth the Will of the Soul, then the reſigned Deſire crieth to God, and ſaith, *Abba, loving Father, deliver me from the Evil:* And then (though the earthly Will ſhould grow too ſtrong in the Wrath of God by the Infection of the Devil) the Deſire of Anger would work but in or upon itſelf, as St. *Paul* ſaith, *Now if I ſin, I do it not, but Sin that dwelleth in my Fleſh:* Alſo, *Now I ſerve the Law of God in my Mind, but in my Fleſh the Law of Sin.* *Paul* meaneth not, that the Will ſhould conſent in the Will of the Fleſh; but Sin is ſo ſtrong in the Fleſh, *viz.* the awakened Anger of God in Self, that oftentimes it is brought into Luſt by Force, through the [a] evil Provocations of wicked Men, or elſe by beholding worldly Pomp and Glory, ſo that it wholly bedeafeth the reſigned Will, and ruleth by Force.

[a] Or conceive

15. Now when Sin is wrought in the Fleſh, then the Wrath ſporteth itſelf therewith, and catcheth at the reſigned Will; and then the reſigned Will cryeth to God for Deliverance from the Evil, and prayeth that God would remove the Sin away from it, and bring Sin into the Center, *viz.* into Death, that it might die.

16. And St. *Paul* ſaith further, *Now there is no Condemnation to thoſe that are in Chriſt Jeſus, that are called according to the Purpoſe of God*, that is, thoſe that in that Purpoſe of God (in which God called Man) are again called in the ſame Calling, to ſtand again in that Purpoſe of God, wherein he created Man to be his Likeneſs, and Image of him.

17. So long as a Man's own Will ſtandeth in Self, ſo long it is not in the Purpoſe and Calling of God; it is not called, for it is gone forth from its own Place; but when the Mind turneth itſelf back again into the Calling, *viz.* into Reſignation, then the Will is in the Calling of God, *viz.* in the Place for, and in which God created it, and then it hath Power to become the Child of God, as it is written, *He hath given us Power to become the Children of God.*

18. The Power which he hath given us is his Purpoſe, for, and in which he created Man in his Image. This God hath brought again into the Humanity, and he hath given Power unto that Power to break the Head of Sin in the Fleſh, *viz.* the Will and Deſire of the Serpent, that is, the reſigned Will in Chriſt treadeth upon the Head of the Deſire of the ſinful Will of the Serpent, and killeth again the Sins which were committed. This Power that is given, becometh a Death to Death, and the Power of Life to Life.

19. Therefore no Man can make any Excuſe, as if he could not Will. Indeed, while he ſticketh faſt in himſelf, in his own Deſire, and ſerveth only the Law of Sin in the Fleſh, he cannot. For he is kept back, as being a Servant of Sin; but when he turneth the Center of his Mind away, and turneth it into the Will and Obedience God, then he can.

20. Now the Center of the Mind is come out of Eternity, out of God's Omnipotence; it can bring itſelf into what it will, and whither it will. For that which is out of the Eternal hath no Law. But the Will hath a Law to obey God, and is born out of the Mind, and it muſt not rent itſelf away from that out of which God created it.

21. Now, as God created the Will of the Mind for and in Paradise, to be a Companion with him in the Kingdom of divine Joy, it ought not to have removed itself from thence; but since it hath removed itself from thence, God hath brought his Will again into the Flesh, and in his new-brought-in Will hath given us Power to bring our Will into it, and to kindle a new Light in it, and so to become his Children again.

[a] Or persevereth.

22. God hardeneth no Man; but his own Will, which [a] goeth on in the Flesh of Sin, that hardeneth the Mind, *viz.* the Will of Self bringeth the Vanity of this World into the Mind, and so the Mind is shut up, and continueth so.

23. God, so far as he is called God, and is God, cannot will any Evil; for there is but one only Will in God, and that is Eternal Love, a Desire of that which is his Like, *viz.* Power, Beauty, and Virtue.

24. God desireth nothing but what is like his Desire: His Desire receiveth nothing but what itself is.

25. God receiveth no Sinner into his Power and Virtue, unless the Sinner go forth from his Sins, and entereth with the Desire into him. And *he will not cast out them that come unto him*; he hath given to the Will an open Gate in Christ, saying, *Come unto me all ye that are heavy laden with Sins, I will refresh you; take my Yoke upon you*, that is, the Cross of the Enmity in the Flesh, which was the Yoke of Christ, who must bear it for the Sins of all Men. This Cross the resigned Will must take upon it, in the evil earthly sinful Flesh, and bear it after Christ in Patience, in Hope of Deliverance, and always break the Head of the Serpent with the resigned Will of the Soul, in Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, and not let it rest on a soft Bed when Sin is committed, thinking I will repent one Time or other.

26. No, no, the earthly Will groweth strong, fat, and wanton upon this soft Bed; but so soon as the Breath of God shineth in thee, and sheweth Sin to thee, the Will of the Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close in it, and take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill it and destroy it in the Death of Christ.

27. It must die, though it be never so unwilling. Be at Enmity with the voluptuous earthly Flesh, give it not what it would have; let it fast and suffer Hunger till its tickling cease; account the Will of the Flesh thy Enemy, and do not what the Desire in the Flesh will, and then thou shalt bring a Death into the Death in the Flesh.

28. Regard not any Scorn of the World, think they do but scorn thy Enemy, and that it is become a Fool to them; nay, do thou thyself account it thy Fool, which *Adam* caused thee to have in thee, and suffered to be thy false Heir. *Cast the Son of the Bond-Woman out of the House* (that strange Child which God did not give to be in the House of Life in *Adam* at the Beginning) *for the Son of the Bond-Woman must not inherit with the Son of the Free Woman.*

[b] Or Childship.

29. The earthly Will is but the Son of the Bondwoman; for the four Elements should have been Man's Servants, but *Adam* hath brought them into [b] Filiation. Therefore God said to *Abraham*, when he had opened the Covenant of the Promise in him: *Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free.* This [Son of the] Free is Christ, which God of his Grace hath brought again into the Flesh for us, *viz.* a [c] new Mind, wherein the Will, *viz.* the Eternal Will of the Soul, may draw and drink the Water of Life, of which Christ speaketh, saying, *Whosoever shall drink of this Water that he will give us, it shall spring up in him, and be a Fountain of Eternal Life.* This Fountain is the Renovation of the Mind of the Soul, *viz.* the Eternal *Astrum* [or Constellation] of the eternal Nature, *viz.* of the creaturely Property of the Soul.

[c] Renewed Mind.

30. Therefore I say, that all Fictions and Devices, to come to God by, let them have what name soever they will, which Men contrive and invent for Ways to God, are

lost Labour and unprofitable, without a new Mind. There is no other Way to God, but a new Mind, which turneth from Wickedness, and entereth into Repentance for the Sins it hath committed, and goeth forth from its Iniquity, and willeth it no more, but wrappeth its Will up in the Death of Christ, and with all Earnestness dieth from the Sin of the Soul in the death of Christ, so that the Mind of the Soul willeth Sin no more.

31. And although all the Devils did follow him hard, and did go with their Desire into the Flesh, yet the Will of the Soul shall stand still and hide itself in the Death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical Flattery, or outward comforting one's self, availeth at all, as when Men will cover Sin and Iniquity in the Flesh, with the Satisfaction of Christ, and remain in Self still. Christ saith, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* The Mind must become as wholly new as in a Child that knoweth nothing of Sin. Christ saith also, *Ye must be born a-new, or else ye shall not see the Kingdom of God.* There must arise a Will wholly new, in the Death of Christ it must be brought forth out of Christ's [a] entering into the Humanity, and rise in Christ's Resurrection.

[a] Or Incarnation.

33. Now before this can be done, the Will of the Soul must die in the Death of Christ first; for in *Adam* it received the Son of the Bond-Woman, *viz.* Sin into it. This the Will of the Soul must first cast out, and the poor captive Soul must wrap itself up in the Death of Christ earnestly, with all the Power it hath, so that the Son of the Bond-Woman, *viz.* Sin, in itself, may die in the Death of Christ.

34. Truly Sin must die in the Will of the Soul, or else there can be no Vision of God; for the earthly Will in Sin, and the Anger of God, shall not see God. But Christ that came into the Flesh. The Soul must put on the Spirit and Flesh of Christ; it cannot inherit the Kingdom of God in this earthly Tabernacle; for the Kingdom of Sin hangeth to it outwardly, which must putrify in the Earth, and rise again in new Power.

35. Hypocrisy, Flattery, and verbal Forgiveness, availeth nothing, we must be Children, not by outward Imputation, but by being born of God from within, in the new Man, which is resigned in God

36. All such flattering of ourselves by saying, Christ hath paid the Ransom, and made Satisfaction for Sin, he is dead for our Sins; if we also do not die from Sin in him, and put on his Merit in new Obedience, and live therein, all is false, and a vain frivolous Comfort.

37. He that is a bitter Enemy and Hater of Sin, he can and may comfort himself with the Sufferings of Christ. He that doth not willingly see, hear, or taste Sin; but is at Enmity with it, and would willingly always do that which is well and right, if he knew but what he ought to do; he that is such a one, I say, hath put on the Spirit and Will of Christ.

38. The outward Flattery of being accounted a Child of God by Imputation or external Application is false and vain. The Work done in the outward Flesh only doth not make the Child of God, but the working of Christ in the Spirit, maketh, and is the Child of God. Which working is so powerful in the outward Work, that it shineth forth as a new Light, and manifesteth itself to be the Child of God in the outward Work of the Flesh.

39. For, if the Eye of the Soul be Light, then the whole Body is Light in all its Members. Now, if any boast himself to be the Child of God, and yet suffereth the Body to burn in Sins, he is not capable of being a Child, but lieth captive in the Fetters of the Devil in great Darkness. And if he doth not find in himself an earnest Will burning in him of Well-doing in Love, then his Pretence is but an Invention of Reason proceeding from Self, which cannot see God, unless it be born a-new, and shew forth in its Power

and Virtue, that it is his Child. For there is no Fire but hath Light in it; and if the Divine Fire be in the Mind, it will ſhine forth, and the Mind will do that which God will have done.

40. But perhaps thou wilt ſay, I have a Will indeed to do ſo, I would willingly do it, but I am ſo hindered that I cannot.

41. Yes, thou vile Man, God draweth thee to be his Child, but thou wilt not; the ſoft Cuſhion in Evil is dearer to thee than ſo; thou preferreſt the Joy of Wickedneſs before the Joy of God; thou wholly ſtickeſt faſt in Self ſtill, and liveſt according to the Law of Sin, and that hindereth thee; thou art unwilling to die from the Pleaſure of the Fleſh, and therefore thou art not in the Filiation, and yet God draweth thee to it, but thou thyſelf wilt not.

42. O how fine a Thing would *Adam* think it to be if he might be taken into Heaven with this Will [of the voluptuous Fleſh] and to have the Child of Wickedneſs, that is full of Deceit, ſet upon the Throne of God. *Lucifer* alſo would fain have had it ſo, but he was ſpewed out.

43. It is a troubleſome Thing to mortify the evil Will, none are willing to have it ſo. We would all willingly be the Children of God, if we might be ſo with this [a] Garment, but it cannot be. This World paſſeth away, and the outward Life muſt die; what Good can the Childhood in the mortal Body do me?

[a] Or Fleſhly Luſt.

44. If we would inherit the Filiation, we muſt alſo put on the new Man, which can inherit the Filiation, which is like the Deity. God will have no Sinner in Heaven, but ſuch as are born a-new and become Children, which have put on Heaven.

45. Therefore it is not ſo eaſy a Matter to become the Children of God as Men imagine. Indeed it is not a burthenſome Thing to him that hath put on the Filiation, whoſe Light ſhineth; for it is Joy to him. But to turn the Mind, and deſtroy Self, there is a ſtrong and continual Earneſtneſs requiſite, and ſuch a Purpoſe, that if the Body and Soul ſhould part aſunder by it, yet the Will ſhould perſevere conſtantly, and not enter again into Self.

46. A Man muſt wreſtle ſo long, till the dark Center that is ſhut up ſo cloſe break open, and the Spark in the Center kindle, and from thence immediately the Noble [b] Lily Branch ſprouteth, as from the divine Grain of Muſtard-Seed, as Chriſt ſaith. A Man muſt pray earneſtly, with great Humility, and for a while become a Fool in his own Reaſon, and ſee himſelf as void of Underſtanding therein, until Chriſt be formed in this new Incarnation.

[b] Or Lily-twig.

47. And then when Chriſt is born, *Herod* is ready to kill the Child, which he ſeeketh to do outwardly by Perſecutions, and inwardly by Temptations, to try whether this Lily-Branch will be ſtrong enough to deſtroy the Kingdom of the Devil, which is made manifeſt in the Fleſh.

48. Then this Deſtroyer of the Serpent is brought into the Wilderneſs, after he is baptized with the Holy Spirit, and tempted and tryed whether he will continue in Reſignation in the Will of God. He muſt ſtand ſo faſt, that, if Need require, he would leave all earthly Things, and even the outward Life, to be a Child of God.

49. No temporal Honour muſt be preferred before the Filiation. But he muſt with his Will leave and forſake it all, and not account it his own, but eſteem himſelf as a Servant in it only, in Obedience to his Maſter. He muſt leave all worldly Propriety. We do not mean that he may not have or poſſeſs any Thing; but his Heart muſt forſake it, and not bring his Will into it, nor count it his own. If he ſet his Heart upon it, he hath no Power to ſerve them that ſtand in Need with it.

50. Self only ſerveth that which is temporary; but Reſignation hath rule over all that is under it. Self muſt do what the Devil will have it to do in fleſhly Voluptuouſneſs and Pride of Life; but Reſignation treadeth it under with the Feet of the Mind. Self

deſpiſeth that which is lowly and ſimple; but Reſignation ſitteth down with the lowly in the Duſt. It ſaith, I will be ſimple in myſelf, and underſtand nothing, leſt my Underſtanding ſhould exalt itſelf and ſin. I will lie down in the Courts of my God at his Feet, that I may ſerve my Lord in that which he commandeth me. I will know nothing myſelf, that the Commandent of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me. I will ſleep in myſelf until the Lord awaken me with his Spirit; and if he will not, then will I cry out eternally in him in Silence, and wait his Commands.

51. Beloved Brethren, Men boaſt much now a-days of Faith; but where is that Faith? The modern Faith is but the Hiſtory. Where is that Child, which believeth that Jeſus is born? If that Child were in Being, and did believe that Jeſus is born, it would alſo draw near to the ſweet Child Jeſus, and receive him and nurſe him.

52. Alas! the Faith now a-days is but hiſtorical, and a mere Knowledge of the Story; that the Jews killed him, that he left this World, that he is not King on Earth in the animal Man; but that Men may do what they liſt, and need not die from Sin, and their evil Luſts. All this the wicked Child Self rejoiceth in, that it may fatten the Devil by living deliciouſly.

53. This ſheweth plainly, that true Faith was never weaker and feebler ſince Chriſt's Time, than it is now. When nevertheleſs the World cryeth aloud, and ſaith, we have found the true Faith, and contend about a Child, ſo that there was never worſe Contention ſince Men were on Earth.

54. If thou beeſt *Zion*, and haſt that new Child which was loſt and is found again, then let it be ſeen in Power and Virtue, and let us openly ſee the ſweet Child Jeſus brought forth by thee, and that we may ſee that thou art his Nurſe. If not, then the Children in Chriſt will ſay, thou haſt found nothing but the Hiſtory, *viz.* the Cradle of the Child.

55. Where haſt thou the ſweet Child Jeſus, thou that art exalted with the Hiſtory and with thy falſe and ſeeming Faith? O how will the Child Jeſus viſit thee once in the Father's [a] Property, in thy own *Turba* which thou haſt fatted. It calleth thee now in Love, but thou wilt not hear, for thine Ears are ſtopped with Covetouſneſs and Voluptuouſneſs. Therefore the Sound of the Trumpet ſhall once ſhiver thee with the hard Thunder-clap of thy *Turba*, and awaken thee, if perhaps thou wilt yet ſeek and find the ſweet Child Jeſus.

[a] Or Property of Anger.

56. Beloved Brethren, this is a Time of ſeeking and of finding. It is a Time of Earneſtneſs, whom it toucheth it toucheth home. He that watcheth ſhall hear and ſee it; but he that ſleepeth in Sin, and ſaith in the fat Days of his Belly, *All is peace and quiet, we hear no Sound from the Lord*, he ſhall be blind. But the Voice of the Lord hath ſounded in all the Ends of the Earth, and a Smoke [b] riſeth, and in the Midſt of the Smoke there is a [c] great Brightneſs and Splendor. *Hallelujah*. Amen.

[b] Is the Trouble that is upon the face of the Earth.

[c] Is the divine Light in his Children.

Shout unto the Lord in Zion, *for all Mountains and Hills are full of his Glory: He flouriſheth like a green Branch, and who ſhall hinder it.* Hallelujah.

THE THIRD BOOK.

OF

REGENERATION,

OR THE

NEW BIRTH.

SHEWING

How he that *earneſtly* ſeeketh *Salvation* muſt ſuffer himſelf to be brought out of the *confuſed* and *contentious Babel*, by the *Spirit of* CHRIST, that he may be *born a-new* in the *Spirit of* CHRIST, and live to *Him* only.

Revel. xviii. iv.

Come out of Babylon, *my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. For her Sins have reached unto Heaven, and God hath remembered her Iniquity*

THE

AUTHOR's PREFACE

TO THE

READER.

THOUGH I have in my other Writings ſet down a clear Deſcription of Regeneration, or the New Birth, from the Ground thereof; yet becauſe every one hath them not, neither hath every one the Capacity to underſtand them; I have therefore as a Service to the ſimple Children of Chriſt, here ſet down a ſhort Sum concerning the New Birth.

But if any deſire to ſearch the deep Ground from whence all floweth, and have the Gift to underſtand it, let him read theſe Books following:

I. The Three Principles of the Divine Eſſence.

II. The Threefold Life of Man.

III. The Forty Queſtions of the Original Eſſence, Subſtance, Nature, and Property of the Soul.

IV. The Incarnation and Birth of Jeſus Chriſt the Son of God; alſo of his Suffering, Death, and Reſurrection.

V. The Six Points treating of the three Words, how they are in one another as one, and yet make Three Principles, *viz.* Three Births or Centers.

VI. The *Myſterium Magnum*, [which is an Interpretation] upon *Geneſis*.

And in them he ſhall find all that he can aſk, and that as deep as the Mind of Man is able to reach. I have written this for the true Iſraelites (that is, for the hungry and thirſty Hearts that long after the Fountain of Chriſt) who are my Fellow Members in the Spirit of Chriſt: But not for the Iſhmaelites and Scorners: for they have a Book within them, wherewith they vex, perſecute, and ſuppreſs the Children of Chriſt that are under the Croſs; and yet, though it be againſt their Wills, they muſt be Servants to the Children of Chriſt, though indeed they do not underſtand ſo much.

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OF

REGENERATION.

The First Chapter.

Shewing how Man ſhould conſider himſelf.

1. CHRIST ſaid, *Except ye turn and become as Children, ye ſhall not ſee the Kingdom of God.* Again, he ſaid to *Nicodemus, Except a Man be born a-new of Water, and of the Spirit, he cannot enter into the Kingdom of God; for that which is born of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit.* John iii. 5, 6.

2. Alſo the Scripture witneſſeth plainly, that *the fleſhly natural Man receiveth not the Things of the Spirit of God; for they are Fooliſhneſs unto him, neither can he know them, or conceive them.*

3. Now ſeeing that all of us have Fleſh and Blood, and are mortal, as we ſee by Experience, and yet the Scripture ſaith, that *We are the Temple of the Holy Ghoſt who dwelleth in us,* and that *the Kingdom of God is within us,* and that *Chriſt muſt be formed in us*; alſo, that *He will give us his Fleſh for Food, and his Blood for Drink:* And ſaith further, *Whoſoever ſhall not eat of the Fleſh of the Son of Man, he hath no Life in him.* Therefore we ſhould ſeriouſly conſider what Kind of Man in us it is, that is capable of being thus like the Deity.

4. For it cannot be ſaid of the mortal Fleſh that turneth to Earth again, and liveth in the Vanity of this World, and continually luſteth againſt God, that it is the Temple of the Holy Ghoſt; much leſs can it be ſaid, that the New-Birth cometh to paſs in this earthly Fleſh, which dyeth and putrifieth, and is a continual Houſe of Sin.

5. Yet ſeeing it remaineth true, that a true Chriſtian is born of Chriſt, and that the New-Birth is the Temple of the Holy Ghoſt which dwelleth in us, and that the New Man only, that is born of Chriſt, partaketh of the Fleſh and Blood of Chriſt; it appeareth that it is not ſo eaſy a Matter to be a Chriſtian.

6. And that Chriſtianity doth not conſiſt in the mere knowing of the Hiſtory, and applying the Knowledge thereof to ourſelves only, in ſaying, That Chriſt died for us, and hath deſtroyed Death, and turned it into Life in us, and that he hath paid the Ranſom for us, ſo that we need do nothing but comfort ourſelves with this, and ſtedfaſtly believe that it is ſo.

7. For we find in ourſelves that Sin is living, luſting, ſtrong, and powerfully working in the Fleſh, and therefore it muſt be ſomewhat elſe (that doth not co-operate in the Fleſh of Sin, nor willeth Sin) that is the New-Birth in Chriſt.

8. For St. *Paul* ſaith, *There is no Condemnation to them that are in Chriſt Jeſus.* And further, *Should we that are Chriſtians be yet Sinners? God forbid, ſeeing we are dead to Sin in Chriſt.*

9. Beſides, the Man of Sin cannot be the Temple of the Holy Ghoſt; and yet there is no Man that ſinneth not, for God hath ſhut up all under Sin. For the Scripture ſaith, *No one living is righteous in thy Sight, if thou imputeſt his Sins to him. The righteous Man falleth ſeven Times a Day*; and yet it cannot be meant that the righteous falleth and ſinneth, but his mortal and ſinful Man.

10. For the Righteouſneſs of a Chriſtian in Chriſt cannot Sin. For St. *Paul* ſaith, *Our converſation is in Heaven, from whence we expect our Saviour Jeſus Chriſt.* Now, if our Converſation be in Heaven, then Heaven muſt be in us; Chriſt dwelleth in Heaven, and then if we are his Temple, that Temple Heaven muſt be in us.

11. But for all this, ſeeing Sin tempteth us within us, whereby the Devil hath within us an Acceſs to us, therefore Hell alſo muſt be in us too, for the Devil dwelleth in Hell; whereſoever he is, he is in Hell, and cannot come out of it. Yes, when he poſſeſſeth a Man, he dwelleth in Hell, *viz.* in the Anger of God in that Man.

12. Therefore we ought to conſider well what Man is, and how he is a Man; and then we may perceive, that a true Chriſtian is not a mere Hiſtorical New Man, as if it were enough for us outwardly to confeſs Chriſt, and believe that he is the Son of God, and hath paid the Ranſom for us; for Righteouſneſs availeth nothing, if it be imputed from without, that is, by believing only that it is imputed. But an innate Righteouſneſs, or the Righteouſneſs born in us, in which we are the Children of God, that availeth.

13. And as the Fleſh muſt die, ſo alſo the Life and Will muſt die from Sin, and be as a Child knowing nothing, but longeth after the Mother which brought it forth. So muſt alſo the Will of a Chriſtian enter again into its Mother, *viz.* into the Spirit of Chriſt, and become a Child in itſelf in its own Will and Power, having its Will and Deſire inclined and directed only towards its Mother; and a new Will and Obedience in Righteouſneſs, which willeth Sin no more, muſt riſe from Death out of the Spirit of Chriſt.

14. For that Will is not born a-new, which deſireth and admitteth Vanity into itſelf; and yet there remaineth a Will which longeth after Vanity, and ſinneth in the new-born or regenerate Man. Therefore the Image of Man muſt well be conſidered, and how the New-Birth cometh to paſs, ſeeing it is not wrought in the mortal Fleſh, and yet truly and really in us in Fleſh and Blood, in Water and Spirit, as the Scripture ſaith.

15. We ſhould therefore rightly conſider what Kind of Man it is in us, that is the Member of Chriſt, and Temple of God who dwelleth in Heaven. And then alſo what kind of Man it is, that the Devil ruleth and driveth; for he cannot meddle with the Temple of Chriſt, nor doth he care much for the mortal Fleſh; and yet there are not three Men in one another; for all make but one Man.

16. Now, if we will conſider this rightly, we muſt conſider Time and Eternity, and how they are in one another; alſo Light and Darkneſs, Good and Evil; but eſpecially the Original of Man.

This may thus be conſidered.

17. THE outward World, with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God. Indeed God dwelleth in it, but the Subſtance of the outward World comprehendeth him not.

18. We ſee alſo, that the Light ſhineth in Darkneſs, and the Darkneſs comprehendeth not the Light, and yet they both dwell in one another. The four Elements are alſo an Example of this, which in their Original are but one Element, which is neither

hot nor cold, nor dry, nor moiſt; and yet by its ſtirring ſevereth itſelf into Four Properties, *viz.* into Fire, Air, Water, and Earth.

19. Who would believe that Fire [a] produceth Water? And that the Original of Fire could be in Water, if we did not ſee it with our Eyes in Tempeſts of Thundering, Lightning, and Rain; and did not find alſo, that in living Creatures, the eſſential Fire in the Body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the Fire the Father of the Blood.

[a] Or generateth.

20. And as God dwelleth in the World, and filleth all Things, and yet poſſeſſeth nothing; and as the Fire dwelleth in Water, and yet poſſeſſeth it not: Alſo, as the Light dwelleth in Darkneſs, and yet poſſeſſeth not the Darkneſs; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; ſo is Man created according to the outward Humanity, he is the Time, and in the Time, and the Time is the outward World, and it is alſo the outward Man.

21. The inward Man is Eternity, and the Spiritual Time and World, which alſo conſiſteth of Light and Darkneſs, *viz.* of the Love of God, as to the Eternal Light, and of the Anger of God, as to the Eternal Darkneſs; whichſoever of theſe is manifeſt in him, his Spirit dwelleth in that, be it Darkneſs or Light.

22. For Light and Darkneſs are both in him; but each of them dwelleth in itſelf, and neither of them poſſeſſeth the other; but if one of them entereth into the other, and will poſſeſs it, then that other loſeth its Right and Power.

23. The paſſive loſeth its Power; for if the Light be made manifeſt in the Darkneſs, then the Darkneſs loſeth its Darkneſs, and is not known or diſcerned. Alſo on the contrary, if the Darkneſs ariſe in the Light, and get the Upper-hand, then the Light and the Power thereof is extinguiſhed. This is to be conſidered alſo in Man.

24. The Eternal Darkneſs of the Soul is Hell, *viz.* an aching Source of Anguiſh, which is called the Anger of God; but the Eternal Light in the Soul is the Kingdom of Heaven, where the fiery Anguiſh of Darkneſs is changed into Joy.

25. For the ſame Nature of Anguiſh, which in the Darkneſs is a Cauſe of Sadneſs, is in the Light a Cauſe of the outward and ſtirring Joy. For the [b] Source in Light, and the Source in Darkneſs is but one Eternal Source, and one Nature, and yet they [c] have a mighty Difference in the Source; the one dwelleth in the other and begetteth the other, and yet is not the other. The Fire is painful and conſuming, but the Light is yielding, friendly, powerful, and delightful, a ſweet and amiable Joy.

[b] Or Original.

[c] Light and Darkneſs.

26. This may be found alſo in Man, he is and liveth in three Worlds, one is the Eternal dark World, *viz.* the Center of the Eternal Nature, which [d] produceth the Fire, *viz.* the [e] Source of Anguiſh.

[d] Generateth, or begetteth.

[e] Or Property.

27. The other is the Eternal light World, which begetteth the Eternal Joy, which is the Divine Habitation, wherein the Spirit of God dwelleth, and wherein the Spirit of Chriſt receiveth the human Subſtance, and ſubdueth the Darkneſs, ſo that it muſt be a Cauſe of Joy in the Spirit of Chriſt in the Light.

28. The Third is the out ward viſible World in the four Elements and the viſible Stars; though indeed every Element hath its peculiar Conſtellation itſelf, whence the Deſire and Property ariſeth, and is like a Mind.

29. Thus you may underſtand, that the Fire in the Light is a Fire of Love, a Deſire of Meekneſs and Delightfulneſs; but the Fire in the Darkneſs is a Fire of Anguiſh, and it is painful, irkſome, enimicitious, and full of Contrariety in its Eſſence. The Fire of the Light hath a good Reliſh or Taſte, but the Taſte in the Eſſence of Darkneſs is unpleaſant, loathſome, and irkſome: For all the [f] Forms till Fire, are in great Anguiſh.

[f] Or Properties in the Eternal Nature.

The Second Chapter.

How Man is created,

30. HERE we are to consider the Creation of Man. *Moses* saith, *God created Man in his Image, in the Image of God created he him.* This we understand to be both out of the eternal and temporal Birth, out of the inward and spiritual World, which he breathed into him, into the created Image; and then out of the Substance of the inward spiritual World, which is holy.

31. For as there is a Nature and Substance in the outward World; so also in the inward spiritual World, there is a Nature and Substance which is spiritual; out of which the outward World is breathed forth, and produced out of Light and Darkness, and created [a to have] a Beginning and Time.

a Or into.

32. And out of the Substance of the inward and outward World Man was created; out of, and in the Likeness of the Birth of all b Substances. The Body is a c *Limbus* of the Earth, and also a *Limbus* of the heavenly Substance; for the Earth is d breathed forth out of the dark and light World. In the Word e *Fiat, viz.* in the eternal Desire Man was taken out of the Earth, and so created an Image out of Time and Eternity.

b Or Things.
c A Concoction, or a kind of Seed, which containeth all the Thing hath from whence it is.
d Or outspoken, or expressed,
e Or Concordance.

33. This Image was in the inward and spiritual Element, from whence the four Elements proceed and are produced. In that one Element was Paradise; for the Properties of Nature from the Fire-dark-and-light-World, were all in f Harmony, in like Agreement both in Number, Weight, and Measure, none of them was manifested eminently more than another; and so there was no Frailty therein. For one Property was not predominant over another, neither was their any Strife or Contrariety among the Powers and Properties.

f Or creating Word.

34. Into this created Image God breathed the Spirit and Breath of Understanding out of all the three Worlds, as one only Soul; which g is in the inward Dark and Fire-World, of the eternal spiritual Nature, according to which God calleth himself a strong zealous God, and a consuming Fire.

g Or consisteth.

35. And this now is the eternal creaturely great Soul, a magical Breath of Fire, in which Fire consisteth the Original of Life, from the great Power of Variation. God's Anger, and the eternal Darkness, is in this Property, so far as Fire reacheth without giving Light.

36. The second Property of the Breath of God is the Spirit of the Source of Light, proceeding from the great fiery Desire of Love, from the great Meekness, according to which God calleth himself a loving merciful God; in which consisteth the true Spirit of Understanding and of Life in Power.

37. For as Light shineth from Power, and as the Power of Understanding is discerned in the Light, so the Breath of the Light was joined to the Breath of the Fire of God, and breathed into the Image of Man.

38. The third Property of the Breath of God was the outward Air, with its h Constellation; wherein the Life and Constellation of the outward Substance and Body did consist. This he breathed into his Nostrils; and as Time and Eternity hang together, and as Time is produced out of Eternity, so the inward Breath of God hung to the outward, and this threefold Soul was at once breathed into Man.

h Or Astrum.

39. Each Subſtance of the Body received the Spirit according to its Property: Thus the outward Fleſh received the outward Air and its Conſtellations, for a rational and vegetable Life, to the Manifeſtation of the Wonders of God; and the Light Body, or Heavenly Subſtance, received the Breath of the Light of the great Divine Powers and Virtues, which Breath is called the Holy Ghoſt.

40. Thus the Light pierced through the Darkneſs, *viz.* through the dark Breath of Fire, and alſo through the Breath of the outward Air and its [a] Conſtellation, and ſo deprived all the Properties of their Power, that neither the Anguiſh of the Breath of Fire in the inward Property of the Soul, nor Heat and Cold, nor any of all the Properties of the outward Conſtellation, might or could be manifeſted.

[a] Or Aſtrum

41. The Properties of all the three Worlds in Soul and Body were in equal [b] Agreement and Weight. That which was inward and holy ruled through the outward, *viz.* through the outward Parts of the outward Life, of the outward [c] Stars and the four Elements, and that was the Holy Paradiſe.

[b] Harmony, Concordance.
[c] Or Conſtellation.

42. And thus Man was both in Heaven, and alſo in the outward World, and was Lord over all the Creatures of this World; nothing could deſtroy him.

43. For ſuch was the Earth alſo, till the Curſe of God was: The Holy Property of the Spiritual World ſprung up alſo through the Earth, and brought forth Holy Paradiſical Fruits, which Man could then eat in a magical Paradiſical Manner.

44. And had neither Need of Teeth, nor [d] Entrails in his Body. For as the Light ſwalloweth up Darkneſs, and as the Fire devoureth Water, and yet is not filled therewith; juſt ſuch a Centre Man alſo had [e] for his Mouth [to eat with all] according to the Manner of Eternity.

[d] Stomach and Guts.
[e] Or in.

45. And in ſuch a Manner he could alſo [f] generate his like out of himſelf, without any dividing or opening of his Body and Spirit, as God generated the outward World, and yet did not divide himſelf; but did in his Deſire, *viz.* in the Word *Fiat*, manifeſt himſelf, and brought it into a Figure, according to the Eternal Spiritual Birth; ſo alſo Man was created ſuch an Image and Likeneſs, according to Time and Eternity, out of both Time and Eternity, yet in and for an eternal immortal Life, which was without Enmity and Contrariety.

[f] Or beget.

46. But the Devil having been a Prince and Hierarcha in the Place of this World, and having been caſt out for his Pride into the dark, anguiſhing, painful, and hoſtile Property and Source, into the Wrath of God; he therefore envied Man that Glory of being created in and for the Spiritual World, the Place which he himſelf had, and therefore brought his Imagination into the Image of Man, and made it ſo luſting, that the dark World, and alſo the outward World, aroſe in Man, and departed from the equal Agreement and Harmony, and ſo one over-weighed the other.

47. And then the Properties were every one made manifeſt in itſelf, and every one of them luſted after that which was like itſelf, *viz.* that which was out of the Birth of the dark World, and alſo that which was out of the Birth of the light World, would each of them eat of the *Limbus* of the Earth, according to its Hunger; and ſo Evil and Good became manifeſt in *Adam*.

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the *Fiat* drew ſuch a Branch out of the Earth, as the Properties could eat of in their awakened Vanity; for this was poſſible.

49. Being the Spirit of the ſtrong and great magical Power of Time and Eternity was in *Adam*, from which the Earth with its Properties was breathed forth; and ſo the *Fiat*, *viz.* the ſtrong Deſire of the eternal Nature, attracted the Eſſence of the Earth. And thus God let the Tree of Knowledge of Good and Evil grow for *Adam*, according to his awakened Properties; for the great Power of the Soul and of the Body cauſed it.

50. And then Man must be tried, whether he would stand and subsist in his own Powers, before the Tempter the Devil, and before the Wrath of the Eternal Nature; and whether the Soul would continue in the equal Agreement of the Properties in true Resignation, under God's Spirit, as an Instrument of God's Harmony, a tuned Instrument of divine Joyfulness for the Spirit of God to strike upon. This was tried by this Tree here, and this severe Commandment was added, *Thou shalt not eat thereof, for at that Day thou eatest thereof, thou shalt die the Death.*

51. But it being known to God that Man would not stand, and that he had already imagined and lusted after Good and Evil, God said, *It is not good for Man to be alone, we will make him a Help-meet for him.*

52. For God saw that *Adam* could not generate magically, having entered with his Lust into Vanity. Now therefore *Moses* saith, *God caused a deep Sleep to fall upon him, and he slept*; that is, seeing Man would not continue in Obedience of the Divine Harmony in the Properties, submitting himself to stand still as an Instrument of the Spirit of God; therefore God suffered him to fall from the Divine Harmony into an Harmony of his own, *viz.* into the awakened Properties in Evil and Good; the Spirit of his Soul went into these.

53. And there in this Sleep he died from the Angelical World, and fell to be the Share of the outward *Fiat*, and then bade farewel to the Eternal Image, which was of God's begetting. Here his Angelical Form and Power lay on the Ground, and fell into a Swoon.

54. And then by the *Fiat*, God made the Woman out of him, *ex Matrice Veneris*, of the *Matrix of Venus*, *viz.* out of that Property wherein *Adam* had the Begettress in himself; and so out of one Body he made two, and divided the Properties of the Tinctures, *viz.* the watery and fiery Constellations in the Element, yet not wholly in Substance but in the Spirit, *viz.* the Properties of the watery and fiery Soul.

55. And yet it is but one Thing, but the Property of the Tincture was divided; the Desire of Self-Love was taken out of *Adam*, and formed into a Woman according to his Likeness; and therefore Man now so eagerly desireth the *Matrix* of the Woman, and the Woman desireth the *Limbus* of the Man, *viz.* the Fire-Element, and the Original of the true Soul, by which is meant the Tincture of Fire; for these two were one in *Adam*, and therein consisted the Magical Begetting.

56. And as soon as *Eve* was made out of *Adam* in his Sleep, both *Adam* and *Eve* were at that Instant ordained, and constituted in the outward natural Life, having the Members given them for bestial and animal [a] Multiplication, and also the earthly [b] Carcase, into which they might put their Vanity, and live like Beasts.

[a] Or Propagation.
[b] That which when we are Dead is Meat for Worms.

57. Which the poor Soul that is captivated in Vanity is at this Day ashamed of, that its Body hath gotten a bestial monstrous Shape, as is manifest: And from hence came Mankind to be ashamed of their Members and Nakedness, and to borrow their Clothing from the earthly Creatures, having lost the Angelical Form, and is changed into a Beast.

58. This Clothing sheweth Man sufficiently; that having this awakened Vanity, and Heat and Cold seizing upon him, he is not at Home with his Soul therein; for the Vanity, together with his false Clothing, must perish, and be severed from the Soul again.

59. Now when *Adam* awoke from Sleep, he beheld his Wife, and knew that she came out of him; for he had not yet eaten of Vanity with his [outward] Mouth, but with the Imagination, Desire, and Lust only.

60. And it was the first Desire of *Eve*, that she might eat of the Tree of Vanity, of Evil and Good, to which the Devil, in the Form of a Serpent, persuaded her, saying,

That her Eyes ſhould be opened, and ſhe be as God himſelf; which was both a Lie and a Truth.

61. But he told her not that ſhe ſhould loſe the Divine Light and Power thereby: He only ſaid, *her Eyes ſhould be opened, that ſhe might taſte, prove, and know Evil and Good, as he had done:* He did not tell her neither, that Heat and Cold would awake in her, and that the Property of the outward [a] Conſtellations would mightily domineer in the Fleſh and in the Mind.

[a] Stars, or Aſtra.

62. His only Aim was, that the Angelical Image, *viz.* the Subſtance which came from the inward ſpiritual World, might diſappear in them; for then they would be conſtrained to live [in Subjection] to the groſs Earthlineſs, and the [b] Conſtellations, and then he knew well enough that when the outward World periſhed, the Soul ſhould then be with him in Darkneſs: For he ſaw that the Body ſhould die, which he perceived by that which God had intimated; and ſo he ſuppoſed yet to be Lord to all Eternity in the Place of this World, in his falſe Shape which he had gotten, and therefore he ſeduced Man.

[b] Or Stars.

63. For when *Adam* and *Eve* were eating of the Fruit, Evil and Good, into the Body, then the Imagination of the Body received Vanity in the Fruit, and then Vanity awaked in the Fleſh, and the dark World got the Upperhand and Dominion in the Vanity of the Earthlineſs; upon which the fair Image of Heaven, [that proceeded] out of the Heavenly Divine World, inſtantly diſappeared.

64. Here *Adam* and *Eve* died to the Kingdom of Heaven, and awaked to the outward World; and then the fair Soul in the Love of God diſappeared as to the holy Power, Virtue, and Property; and inſtead thereof, the wrathful Anger, *viz.* the dark Fire World awoke in it, and ſo the Soul became in one Part, *viz.* in the inward Nature, a half Devil, and in the outward Part of the outward World, a Beaſt.

65. Here are the Bounds of Death, and the Gates of Hell, for which Cauſe God became Man, that he might deſtroy Death, and change Hell into great Love again, and deſtroy the Vanity of the Devil.

66. Let this be told you, ye Children of Men; it is told you in the Sound of the Trumpet, that you ſhould inſtantly go forth from the abominable Vanity, for the Fire thereof burneth.

The Third Chapter.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

67. NOW when *Adam* and *Eve* fell into this Vanity, then the Wrath of Nature awoke in each Property, and in the Desire, impressed the Vanity of the Earthliness and Wrath of God into itself.

68. And then the Flesh became gross and rough, as the Flesh of another Beast, and the noble Soul was captivated in the Essence therewith, and saw that its Body was become a Beast; and it saw also the Bestial Members for Multiplication, and the stinking Carcase into which the Desire would stuff the Loathsomeness which it was ashamed of in the Presence of God, and therefore they hid themselves under the Trees of the Garden of *Eden*; Heat and Cold also seized on them.

69. And here the Heaven in Man trembled for Horror, as the Earth did quake in Wrath, when this Anger was destroyed on the Cross with the sweet Love of God; there the Anger trembled before the sweet Love of God.

70. And for this Vanity's sake, which was thus awakened in Man, God cursed the Earth, lest the holy Element should [a] spring forth any more through the outward Fruit, and bring forth Paradisical Fruit; for there was no Creature could have enjoyed it; neither was the earthly Man worthy of it any more.

[a] Or shine forth.

71. God would not cast the precious Pearls before Beasts; an ungodly Man in his Body being but a mere gross bestial Creature; and though it be of a noble Essence, yet it is wholly poisoned and loathsome in the Sight of God.

72. Now when God saw that his fair Image was spoiled, he opened himself before them, and had Pity on them, and promised himself to them for an everlasting Possession, and that with his great Love in the received Humanity he would destroy the Power of the Serpentine Property (*viz.* of the Vanity in the Wrath of God) with Love. And this was the breaking of the Head [of the Serpent, which he would perform] *viz.* he would destroy the dark Death, and subdue the Anger with his great Love.

73. And this Covenant of his Incarnation, which was to come, he put into the Light of Life; to which Covenant the Jewish Sacrifices pointed, as to a [b] Mark, to which God had promised himself with his Love; for the Faith of the Jews entered into the Sacrifices and Offerings, and God's Imagination entered into the Covenant.

[b] Or Limit.

74. And the Offering was a Figure of the Restitution of that which *Adam* had lost; and so God did expiate his Anger in the human Property, through the offering in the Limit of the Covenant.

75. In which Covenant the most holy sweet Name JESUS, [proceeding] out of the holy Name and great Power JEHOVAH, had incorporated itself; so that he would again move and manifest himself in the Substance of the heavenly World, which disappeared in *Adam*, and kindle the holy Divine Life therein again.

76. This Mark or Limit of the Covenant was propagated from *Adam* and his Children, from Man to Man, and did go through from one upon all; as Sin also and the awakened Vanity did go through from one upon all.

77. And it ſtood in the Promiſe of the Covenant at the End, in the root of *David* in the Virgin *Mary*, who was in the inward Kingdom of the hidden Humanity, (*viz.* of the Eſſentiality that diſappeared as to the Kingdom of God) the Daughter of God's Covenant, but in the outward, according to the natural Humanity, ſhe was begotten by her true bodily Father *Joachim*, and her true Mother *Anna*, out of the Eſſences and Subſtance of their Souls and Bodies, like all other Children of *Adam*, a true Daughter of *Eve*.

78. In this *Mary* from the [a] Virgin in the promiſed Limit of the Covenant, of which all the Prophets have propheſied; the eternal Speaking Word, which hath created all Things, hath in the Fulneſs of Time moved itſelf in the Name of JESUS, according to its higheſt and deepeſt Love and Humility; and hath brought living, divine, and heavenly Subſtantiality into the Humanity of the heavenly Part (which was diſappeared in *Adam*, for which he died in Paradiſe) into the Seed of *Mary*, *viz.* into the Tincture of Love, *viz.* into that Property wherein *Adam* ſhould have propagated himſelf in a magical and heavenly Manner, *viz.* into the true Seed of the Woman, of heavenly Subſtantiality, which diſappeared in Paradiſe.

[a] *Viz.* The Wiſdom of God.

79. And when the Divine Light in the heavenly Eſſence was extinguiſhed, the Word of God, *viz.* the Divine Power of the Underſtanding, did bring in heavenly and living Subſtantiality, and awakened the diſappeared Subſtantiality in the Seed of *Mary*, and brought it to Life.

80. And ſo now God's Subſtance, wherein God dwelleth and worketh, and the diſappeared Subſtance of Man, are become one Perſon; for the Holy Divine Subſtantiality did anoint the diſappeared; therefore that Perſon is called *CHRISTUS*, the *Anointed of God*.

81. And this is the dry Rod of *Aaron*, that bloſſomed and bare Almonds, and the true High Prieſt; and it is that Humanity of which Chriſt ſpake, ſaying, that *He was come from Heaven, and was in Heaven*; and that *no Man could aſcend into Heaven but the Son of Man which is come from Heaven, and is in Heaven*, John. iii. 13.

82. Now, when he ſaith, *He is come from Heaven*, it is meant of the Heavenly Subſtance, the Heavenly Corporality: for the Power and Virtue of God needeth no coming [any whither] for it is every where altogether unmeaſurable and undivided. But Subſtance needeth coming; the Power or Virtue needeth to move itſelf, and manifeſt itſelf in Subſtance.

83. And that Subſtance entered into the human Subſtance, and received it; and not that Part only of Heavenly Subſtantiality, which diſappeared in *Adam*, but the whole human Eſſence in Soul and Fleſh, according to all the three Worlds.

84. But the awakened and impreſſed Vanity, which the Devil by his Imagination brought into the Fleſh, by which the Fleſh did commit Sin; he hath not received that, nor taken that upon him; he hath indeed received the awakened Forms of Life, as they were gone forth from their equal Agreement, each of them into their own Deſire.

58. For herein lay our Infirmity, and the Death which he was to drown with his Heavenly holy Blood. Herein he took upon himſelf all our Sins and Infirmities, alſo Death and Hell in the Wrath of God, and deſtroyed the Devil in the human Properties.

86. The Wrath of God was the Hell into which the Spirit of Chriſt went, when he had ſhed that Heavenly Blood into our outward human Blood, and tinctured it with the Love, and changed that Hell of the human Property into Heaven, and reduced the human Properties into equal Agreement, into the Heavenly Harmony.

The Fourth Chapter.

How we are born a-new; and how we alſo fall into God's Anger again.

87. HOW here we may rightly underſtand what our New Birth and Regeneration is; and how we may be, and continue to be the Temple of God; though in this [Life's] Time, according to the outward Humanity, we are ſinful mortal Men.

88. Chriſt in the human Eſſence hath broken up and opened the Gates of our inward Heavenly Humanity, which was ſhut up in *Adam*; ſo that nothing remaineth wanting, but that the Soul bring its will out from the Vanity of the corrupted Fleſh, and bring it into this open Gate in the Spirit of Chriſt.

89. Great and ſtrong Earneſtneſs is required here; and not only a learning and knowing, but a Hunger and great Thirſt after the Spirit of Chriſt. For to know only, is no [a] Faith, but an Hunger and Thirſt after that which I deſire, ſo that I imagine it to myſelf, and lay hold on it with the Imagination, and make it my own: This it is to believe.

[a] Or belief.

90. The Will muſt go forth from the Vanity of the Fleſh, and willingly yield itſelf up to the Suffering and Death of Chriſt, and to all the Reproach of Vanity, (which ſcorneth it, becauſe it goeth forth from its own Houſe wherein it was born) and minds Vanity no more, but merely deſires the Love of God in Chriſt Jeſus.

91. In ſuch a Hunger and Deſire the Will impreſſeth into itſelf the Spirit of Chriſt, with his Heavenly Corporality; that is, its great Hunger and Deſire taketh hold of, and receiveth the Body of Chriſt, *viz.* the Heavenly Subſtantiality, into its diſappeared Image, within which the Word of the Power of God is the Working.

92. The Hunger of the Soul bringeth its Deſire quite through the bruiſed Property of its Humanity in the Heavenly Part, which diſappeared in *Adam*; which Humanity, the ſweet Fire of Love in the Death of Chriſt did bruiſe, when the Death of that Heavenly Humanity was deſtroyed.

93. [And ſo] the Hunger of the Soul received into it, into its diſappeared Corporality, through the Deſire, the holy Heavenly Subſtance, *viz.* the Heavenly Corporality, Chriſt's Heavenly Corporality, which filleth the Father all over, and is nigh unto all, and through all Things; and through that, the diſappeared Heavenly Body riſeth in the Power of God, in the ſweet Name JESUS.

94. And this raiſed Heavenly Spiritual Body is the Member of Chriſt, and the Temple of the Holy Ghoſt, a true Manſion of the Holy Trinity, according to Chriſt's Promiſe, ſaying, *We will come to you, and make our Abode in you.*

95. That Eſſence of that Life eateth the Fleſh of Chriſt, and drinketh his Blood. For the Spirit of Chriſt, *viz.* the Word (which made itſelf viſible with the Humanity of Chriſt out of, and in our diſappeared Humanity, through the outward Man of the Subſtance of this World) ſwalloweth its holy Subſtance into its fiery; every Spirit eateth of its own Body.

96. Now if the Soul eat of this ſweet, holy, and Heavenly Food, then it kindleth itſelf with the great Love in the Name of JESUS; whence its Fire of Anguiſh becometh

a great Triumph [and Glory] and the true Sun ariſeth to it, wherein it is born to another Will.

97. And here is the *Wedding of the Lamb*, which we heartily wiſh that the titular and Lip-Chriſtians might once find by Experience, and [ſo paſs] from the Hiſtory into the Subſtance.

98. But the Soul obtaineth not the Pearl of the Divine Power and Virtue for its proper own during the Time of this Life, becauſe it hath the outward Beſtial Fleſh ſticking to its outward Man.

99. The Power of which eſpouſeth itſelf in the *Wedding of the Lamb*, ſinketh itſelf down into the Heavenly Image, *viz.* into the Subſtance of the Heavenly Man, who is the Temple of Chriſt; and not into the Fire-Breath of the Soul, which is yet, during this whole Life's Time, faſt bound to the outward Kingdom, to the Bond of Vanity, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of Love indeed very often into the Soul, whereby the Soul receiveth Light: but the Spirit of Chriſt yieldeth not itſelf up to the Fire-Breath in this [Life's] Time, but to the Breath of Light only, which was extinguiſhed in *Adam*, in which the Temple of Chriſt is, for it is the true and holy Heaven.

101. Underſtand aright now, what the New-Birth or Regeneration is, and how it cometh to paſs, as followeth: The outward earthly mortal Man is not born a-new in this [Life's] Time; nor the outward Fleſh, nor the outward Part of the Soul. They continue both of them in the Vanity of their Wills which awoke in *Adam*. They love their Mother, in whoſe Body they live, *viz.* the Dominion of this outward World; and therein the Birth of Sin is manifeſt.

102. The outward Man in Soul and Fleſh (we mean the outward Part of the Soul) hath no Divine Will, neither doth he underſtand any Thing of God, as the Scripture ſaith, *The natural Man perceiveth nothing of the Spirit of God*, &c.

103. But the Fire-Breath of the inward World, if it be enlightened once, underſtandeth it; it hath a great Longing, Sighing, Hunger, and Thirſt, after the ſweet Fountain of Chriſt; it refreſheth itſelf by hungering and deſiring (which is the true Faith) in the ſweet Fountain of Chriſt from his new Body, from the Heavenly Subſtantiality, as a hungry Branch in the Vine Chriſt.

104. And the Cauſe why the fiery Soul cannot attain to Perfection during this [Life's] Time is, becauſe it is faſt bound with the outward Bond of Vanity, through which the Devil continually caſteth his venomous Rays [of Influence] upon it, and ſo ſifteth it, that it often biteth at his Bait, and poiſoneth itſelf: From whence Miſery and Anguiſh ariſeth, ſo that the noble *Sophia* hideth herſelf in the Fountain of Chriſt, in the Heavenly Humanity; for ſhe cannot draw near to Vanity.

105. For ſhe knew how it went with her in *Adam*, when ſhe loſt her Pearl, which is of Grace freely beſtowed again upon the inward Humanity; therefore ſhe is called *Sophia*, *viz.* the Bride of Chriſt[a].

106. Here ſhe faithfully calleth to the fiery Soul, *viz.* to her Bridegroom, and exhorteth him to Repentance, and to the unburthening of himſelf, or going from the Abomination of Vanity.

107. Here War aſſaulteth the whole Man, wherein the outward fleſhly Man luſteth againſt the inward ſpiritual Man, and the ſpiritual againſt the fleſhly; and ſo Man is in continual Warfare and Strife, full of Trouble, Miſery, Anguiſh, and Care.

108. The inward ſaith to the fiery Soul, O my Soul! O my Love! Turn, I beſeech thee, and go forth from Vanity, or elſe thou loſeſt my Love, and the noble Pearl.

109. Then ſaith the outward Reaſon, *viz.* the Beſtial Soul: Thou art fooliſh, wilt thou be a Fool, and the Scorn of the World? Thou needeſt the outward World to maintain this Life. Beauty, Power and Glory is thy chiefeſt Treaſure, wherein only

a See the Three Principles, cap. xvi. from Verſe 47, to Verſe 51.

thou canſt rejoice and take Delight. Why wilt thou caſt thyſelf into Anguiſh, Miſery, and Reproach? Take thy Pleaſure, which will do both thy Fleſh and thy Mind good.

110. With ſuch Filth the true Man is often defiled, *viz.* the outward Man defileth himſelf, as a Sow in the Mire, and obſcureth his noble Pearl. For the more vain the outward Man groweth, the more dark the inward Man cometh to be, till at length it diſappeareth altogether.

111. And then the fair Paradiſical Tree is gone, and it will be very hard to recover it again: For when the outward Light, *viz.* the outward Soul is once enlightened, ſo that the outward Light of Reaſon is kindled by the inward Light; then the outward Soul commonly uſeth to turn Hypocrite, and eſteem itſelf Divine; and though the Pearl be gone, which ſticks hard to many a Man.

112. And ſo the Tree of Pearl in the Garden of Chriſt is often ſpoiled; concerning which the Scripture maketh a hard Knot [or Concluſion] *viz. That thoſe who have once taſted the Sweetneſs of the World to come, if they fall away again, they ſhall hardly ſee the Kingdom of God.*

113. And though it cannot be denied but that the Gates of Grace do yet ſtand open, yet the ſeeming Light of the outward Reaſon of the Soul ſo keepeth them back, that they ſuppoſe they have the Pearl, and yet live to the Vanity of this World, and dance with the Devil after his Pipe.

The Fifth Chapter.

How a Man may call himſelf a Chriſtian, and how not.

114. HERE a Chriſtian ſhould conſider wherefore he calleth himſelf a Chriſtian, and ponder well whether he be one or no: For ſurely my learning to know and underſtand that I am a Sinner, and that Chriſt hath killed my Sins on the Croſs, and ſhed his Blood for me, doth not make me a Chriſtian.

115. The Inheritance belongeth only to the Children. A Maid Servant in a Houſe knoweth well enough what the Miſtreſs would have to be done, and yet that maketh her not an Heir of her Miſtreſs's Goods. The very Devils know that there is a God, yet that doth not change them into Angels again. But, if the Maid Servant in the Houſe ſhall be married to the Son of her Miſtreſs, then ſhe may come to inherit her Miſtreſs's Goods. And ſo it is to be underſtood alſo in our Chriſtianity.

116. The Children of the Hiſtory are not the Heirs of the Goods of Chriſt, but the legitimate Children, *regenerated of the Spirit of Chriſt.* For God ſaid to Abraham, *caſt out the Son of the Bond-Woman, he ſhall not inherit with* [*the Son of*] *the Free.* For he was a Scorner, and but an hiſtorical Son of the Faith and Spirit of *Abraham*; and ſo long as he continued ſuch a one, he was not a true Inheritor of the Faith of *Abraham*, and therefore God commanded he ſhould be caſt out from inheriting his Goods, which was a Type of the Chriſtendom which was to come.

117. For the Promiſe of Chriſtendom was made to *Abraham*; therefore the Type was then alſo repreſented by two Brethren, *viz. Iſaac* and *Iſhmael*, [ſhewing]

how Chriſtendom would behave itſelf, and that two Sorts of Men would be in it, *viz.* True Chriſtians and Lip-Chriſtians, who under the Title of Chriſtianity, would be but Mockers, as *Iſhmael* and *Eſau* was, who alſo was a Type of the outward *Adam*, as *Jacob* was a Type of Chriſt, and his true Chriſtendom.

118. Thus every one that will call himſelf a Chriſtian, muſt caſt away and out from himſelf the Son of the Bond-Woman, that is, the earthly Will, and be ever-more killing and deſtroying of it, and not ſettle it in the Inheritance.

119. Nor give the Pearl to the Beſtial Man, for him to ſport himſelf withall continually in the outward Light, in the Luſt of the Fleſh. But we muſt, with our Father *Abraham*, bring the Son of the right Will to Mount *Moriah*, and be willing in Obedience to God to offer it up; always willingly dying from Sin in the Death of Chriſt, giving no Place to the Beaſt of Vanity in the Kingdom of Chriſt, nor ſuffering it to grow wanton, proud, covetous, envious, and malicious. All theſe are the Properties of *Iſhmael*, the Son of the Bond-Woman, whom *Adam* begat in his Vanity, of the wanton Whore the falſe Bond-Woman, by the Devil's Imagination, out of the earthly Property in Fleſh and Blood.

120. This Mocker and titular Chriſtian is the Son of a Whore, he muſt be caſt out; for he muſt not inherit the Inheritance of Chriſt in the Kingdom of God: He is not fit, he is but *Babel*, a Confuſion of that one Language into many Languages. He is but a Talker, and a Wrangler about the Inheritance; he means to get it to himſelf by Talking and Wrangling, by the Hypocriſy of his Lips, and ſeeming Holineſs; and yet he is but a Blood-thirſty Murtherer of his Brother *Abel*, who is a true Heir.

121. Therefore we ſay what we know, that he that will call himſelf a true Chriſtian, muſt try himſelf, and [find] what Kind of Properties drive and rule him, whether the Spirit of Chriſt driveth him to Truth and Righteouſneſs, and to the Love of his Neighbour, ſo that he would willingly do Good, if he knew but how to perform it.

122. Now if he find that he hath ſuch a Hunger after ſuch a Virtue, then he may ſurely think that he is drawn. And then he muſt put in Practiſe, and not have a Will only without Doing. The Drawing of the Father to Chriſt conſiſteth in the Will; but the true Life conſiſteth in the Doing; for the right Spirit doth that which is right.

123. But if there be the Will to do, and yet the Doing followeth not, then the true Man is [ſhut up] in vain Luſt, which keepeth the Doing captive, and he is but an Hypocrite and an *Iſhmaelite*; he ſpeaketh one Thing, and doth another, and witneſſeth that his Mouth is a Lyar; for he himſelf doth not that which he teacheth; and ſo he only ſerveth the Beſtial Man in Vanity.

124. For he that will ſay, I have a Will, and would willingly do Good, but for the earthly Fleſh which I have, which keepeth me back that I cannot; yet I ſhall be ſaved by Grace, for the Merits of Chriſt: I comfort myſelf with his Merit and Sufferings; he will receive me of mere Grace, without any Merits of my own, and forgive me my Sins. Such a one, I ſay, is like him that knew what Food was good for his Health, yet did not eat of it, but eat Poiſon inſtead thereof, from whence Sickneſs and Death would follow.

125. What good doth it the Soul to know the Way to Good, if it will not walk therein, but go a wrong Way that leadeth not to God? What Good will it do the Soul to comfort itſelf with the Filiation of Chriſt, with his Paſſion and Death, and ſo flatter itſelf, if it will not enter into the filial Birth, that it may be a true Child, born out of the Spirit of Chriſt, &c. out of his Suffering, Death, and Reſurrection? Surely the tickling and flattering of itſelf with Chriſt's Merits, without the true innate Childſhip, is Falſehood and a Lie, whoſoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who ſtriveth againſt Sin and the Anger of God. When Temptations come, and the Devil aſſaulteth the Soul,

then the Soul must wholly wrap itself up in the Passion and Death of Christ, and in his Merits.

127. Christ indeed hath merited [Redemption for us] alone, but he hath not merited it as such a Merit, (for upon a Merit a Reward is given) that for his own proper Merit's Sake he would outwardly freely grant us his Childship, and so receive us for Children [when we are none.] No, he [a] himself is the Merit; he is the open Gate [that leadeth] through Death, through that Gate we must enter. But he receiveth no Beast into his Merit, but those only that turn and become as Children. Those Children that come to him are his Reward, which he hath merited and deserved.

[a] Christ is the Merit.

128. For thus he said, *Father, the Men were thine, and thou hast given them to me,* [as my Reward] *and I will give them eternal Life.* But the Life of Christ will be given to none, unless they come to him in his Spirit, into his Humanity, Suffering, and Merit, and in his Merit be born a true Child of the Merit.

129. We must be born of his Merit, and put on the Merit of Christ in his Passion and Death: not [b] outwardly with verbal Flattery, with bare comforting [of ourselves] and still remain Aliens and strange Children, of a strange [c] Essence. No; the strange Essence inheriteth not the Childship, but the innate Essence inheriteth it.

[b] Or *ab extra.*

[c] Nature, or Substance, or Seed.

130. This innate Essence is not of this World, but in Heaven, of which St. *Paul* speaketh, saying, *Our Conversation is in Heaven.* The filial Essence walketh in Heaven, and Heaven is in Man.

131. But if Heaven in Man be not open, and a Man stand without Heaven flattering himself, and say, I am still without, but Christ will receive me in by his Grace, is not his Merit mine? Such a one is in Vanity and Sin with the outward Man, and with the Soul in Hell, *viz.* in the Anger of God.

132. Therefore learn to understand rightly what Christ hath taught us, and done [for us;] he is our Heaven; he must get a Form in us, or else we shall not be in Heaven. Thus then the Soul's inward Man, with the holy Body of Christ, *viz.* in the New Birth, is in Heaven; and the outward mortal Man is in the World, of which Christ spake, saying, *My Sheep are in my Hand, and none shall pluck them away; the Father which gave them to me is greater than all.*

The Sixth Chapter.

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

133. BELOVED Brethren, we will tell you faithfully, not with flattering Lips to please the Antichrist, but from our [d] Pearl, from a Christian Essence and Knowledge; not from the Husk and History, but from a filial Spirit, from Christ's Knowledge, as a Branch [growing] on the Vine Christ, from the Measure of that Knowledge which is opened in us, according to the Counsel of God.

[d] The Virtue, Power, or Spirit of Christ.

134. Men tie us now a-Days to the History, to the material Churches of Stone, which were indeed good in their Kind, if Men did also bring the Temple of Christ

into them. And Men teach, that their Abſolution is a forgiving of Sins, &c. That the Supper of the Lord taketh away Sin: Alſo, that the Spirit of God is infuſed into Men by the Miniſtry. All this hath a proper Meaning, if it were truly expounded; and if Men did not cleave merely to the Huſk.

135. Many a Man goeth to Church twenty or thirty Years, heareth Sermons, receiveth the Sacraments, and ſome hear Abſolution read or declared, and yet is as much a Beaſt of the Devil and Vanity at the laſt as at the firſt. A Beaſt goeth into the Church and to the Supper, and a Beaſt cometh out from thence again.

136. How will he eat that hath no Mouth? How will he hear that hath no hearing? Can any Man eat that Food which is ſo ſhut up that he cannot get it? How will he drink that can come by no Water?

137. What good doth it to me to go to the material Churches of Stone, and there fill my Ears with empty Breath? Or to go to the Supper, and feed nothing but the earthly Mouth, which is mortal and corruptible? Cannot I feed and ſatisfy it with a Piece of Bread at Home? What good doth it to the Soul, which is an immortal Life, to have the Beſtial Man obſerve the Form of Chriſt's Inſtitution, if it cannot obtain the Jewel of the Inſtitution? For St. *Paul* ſaith of the Supper, *You receive it to Judgement, becauſe ye diſcern not the Lord's Body.*

138. The Covenant ſtands firm, and is ſtirred in the Uſe of the Inſtitution. Chriſt proffereth his Spirit to us in his Word, (*viz.* in his preached Word) and his Body and Blood in the Sacrament; and his Abſolution in a brotherly Reconciliation [one to another.]

139. But what good doth it to a Beaſt to ſtand and liſten, and yet hath no Hearing to [receive] the inward living Word, nor any [a] Veſſel wherein to lay the Word, that it may bring forth Fruit; of whom Chriſt ſaith, *The Devil plucketh the Word out of their Hearts, leſt they believe and be ſaved.* But how can he do ſo? Yes, being the Word findeth no Place in the hearing to ſtick faſt in.

[a] Or Ground.

140. And thus it is with Abſolution: what good doth it me for one to ſay, I pronounce [or declare] to thee, the Abſolution of thy Sins, when the Soul is wholly ſhut up in Sin? Whoſoever ſaith thus to a Sinner ſo ſhut up, erreth; and he that receiveth it without the Voice of God within himſelf, deceiveth himſelf. None can forgive Sins but God only.

141. The Mouth of the Preacher hath not Forgiveneſs of Sins in his own Power; but it is the Spirit of Chriſt in the Voice of the Prieſt's Mouth that hath the Power, if he be alſo a Chriſtian.

142. What good did it do to thoſe that heard Chriſt himſelf teaching on Earth when he ſaid, *Come unto me all ye that are weary, and are heavy laden, and I will give you Reſt?* What good did it to thoſe that heard it, and yet laboured not, nor were heavy laden? What became of the Refreſhment or Reſt then? Being they had dead Ears, and heard only the outward Chriſt, and not the Word of the Divine Power; ſurely they were not refreſhed; and ſo much good the Beſtial Man hath alſo of his Abſolution, and ſo much good alſo the Sacraments do him.

143. The Covenant now is open in the Sacraments, and in the [b] Office of Teaching alſo the Covenant is ſtirred; the Soul doth enjoy it, but in that Property the Mouth of the Soul is of.

[b] Or Miniſtry.

144. That is, the outward Beaſt receiveth Bread and Wine, which it may have as well at Home. And the fiery Soul receiveth the Teſtament according to its Property, *viz.* in the Anger of God it receiveth the Subſtance of the eternal World, but according to the Property of the dark World, as the Mouth is, ſo is the Food alſo which belongeth to the Mouth; he receiveth it to his own Judgement, or Condemnation.

And after that Manner the wicked ſhall behold Chriſt at the laſt Judgement as a ſevere Judge; but the Saints ſhall behold him as a loving *Immanuel.*

145. God's Anger ſtandeth open in his Teſtaments towards the Wicked; but towards the Saints the heavenly loving Kindneſs, and in it the Power of Chriſt in the holy Name JESUS ſtandeth open. What good doth the holy Thing do to the Wicked that cannot enjoy it? And what then is it, that can take away his Sins, when his Sin is but ſtirred and made manifeſt by it?

146. The Sacraments do not take away Sin, neither are Sins forgiven thereby. But it is thus: When Chriſt ariſeth, then *Adam* dyeth in the Eſſence of the Serpent; when the Sun riſeth, the Night is ſwallowed up in the Day, and the Night is no more: So Sins are forgiven.

147. The Spirit of Chriſt eateth of his Holy Subſtance, the inward Man is the Receiver of the Holy Subſtance; he receiveth what the Spirit of Chriſt bringeth into him, *viz.* the Temple of God, Chriſt's Fleſh and Blood. But what doth this concern a Beaſt? Or what doth it concern the Devils? Or the Soul that is in the Anger of God? Theſe eat of the Heavenly Body, that is in the Heaven they dwell in, which is the Abyſs, or bottomleſs Pit.

Or Miniſtry. 148. And thus it is in the [a] Office of Preaching: The ungodly heareth what the outward Soul of the outward World preacheth; that he receiveth, *viz.* the Hiſtory; and if there be Straw and Stubble in that which is taught, he ſucketh the Vanity out of that, and the Soul ſucketh the venomous Poiſon, and the murthering cruelty of the Devil from it, wherewith that Soul tickleth itſelf, in hearing how to judge and condemn others.

149. And if the Preacher be one that is dead, [and hath no true Life in him,] but ſoweth Venom and Reproach, proceeding out of his Affections, then it is the Devil that teacheth, and the Devil that heareth: Such teaching is received into a wicked Heart, and bringeth forth wicked Fruits, by which the World is become a murthering Den of Devils; ſo that if you look among the Teachers and Hearers, there is nothing to be found but Revilings, Slanderings, and Reproachings, alſo Contention about Words, and Wrangling about the Huſk.

[b] Or Voice. 150. But the Holy Ghoſt teacheth in the holy Teacher, and the Spirit of Chriſt heareth through the Soul, and the Divine Houſe of the Divine [b] Sound in the holy Hearer; the holy Man hath his Church in himſelf, wherein he heareth and teacheth.

151. But *Babel* hath a Heap of Stone, into that ſhe goeth with her ſeeming Holineſs and Hypocriſy. There ſhe loveth to be ſeen in fine Clothes, and there maketh a very devout and godly Shew; the Church of Stone is her God, in which ſhe putteth her Confidence.

152. But the holy Man hath his Church about him every where, and in himſelf; for he always ſtandeth and walketh, and ſitteth and lyeth down in his Church. He is in the true Chriſtian Church, in the Temple of Chriſt. The Holy Ghoſt preacheth to him out of every Creature. Whatſoever he looketh upon, he ſeeth a Preacher of God therein.

153. Here now the Scoffer will ſay, I deſpiſe the Church of Stone, where the Congregation meeteth; but I ſay I do not. For I do but diſcover the hypocritical Whore of *Babylon*, which committeth Whoredom with the Church of Stone, and termeth herſelf a Chriſtian, but is indeed a Strumpet.

154. A true Chriſtian brings his Holy Church [within him] into the Congregation. His Heart is the true Church, where a Man muſt practiſe the Service of God. If I did go a thouſand Times to Church, and to the Sacrament every Week, and heard Abſolution declared to me every Day, and have not Chriſt in me, then all is falſe, an unprofitable Fiction, and graven Image in *Babel*, and no forgiving of Sins.

155. A holy Man doth holy Works from the holy Strength of his Mind: The Work is not the Expiation or Reconciliation, but it is the Building which the true Spirit holdeth in his Substance; it is his Habitation. But the Fiction and Fancy is the Habitation of the false Christian, into which his Soul entereth with Dissimulation. The outward Hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt, if thy inward Teacher and Hearer be not open, then all is nothing but *Babel*, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make a graven Image in Resemblance to the inward.

157. And maketh a holy Shew therewith, as if he did [perform some divine, or] holy Service to God; whereas many Times in such Service and Worship, the Devil worketh mightily in the Imagination, and very much tickleth the Heart with those Things which the Flesh delighteth in, which indeed not seldom happeneth to the Children of God, as to their outward Man, if they do not take great Heed to themselves, the Devil doth so sift them.

The Seventh Chapter.

Of unprofitable Opinions, and Strife about the Letter.

158. A True Christian, who is born a-new in the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himself with his own Bestial evil Flesh and Blood. He continually thinketh that he is a great Sinner, he is afraid of God; but the Love of Christ pierceth through, and expelleth that Fear, as the Day swalloweth up the Night.

159. But the Sins of the ungodly Man rest in the Sleep of Death, bud forth in the Pit, and bring forth Fruit in Hell.

160. The Christendom [that is] in *Babel*, striveth about Knowledge, how Men ought to serve God and glorify him; also how to know God, and what he is in his Essence and Will: And they preach peremptorily, that whosoever is not one and the same in every Particular with them for Knowledge and Opinions, is no Christian, but a Heretick.

161. Now, I would fain see how any can bring all their Sects so to agree in that one which might be called a true Christian Church; when all of them are Scorners, every Party of them reviling the other, and proclaiming it to be false.

162. But a Christian is of no Sect: He can dwell in the Midst of Sects, and also appear in their Services, and yet adhere and be addicted to no Sect. He hath but one Knowledge only, that is, *Christ in him*. He seeketh but one Way, which is the Desire, always willingly to do and teach [that which is] right: and he putteth all his knowing and willing into the Life of Christ.

163. He sigheth and wisheth continually that the Will of God might be done in him, and that his Kingdom might be manifested in him. He daily and hourly killeth

Sin in the Fleſh; for *the Seed of the Woman*, viz. *the inward Man in Chriſt*, continually *breaketh the Head of the* [*Serpent* viz. of the] Devil, which is in Vanity.

164. His Faith is a Deſire to God [and Goodneſs] which he wrappeth up into a ſure Hope, and therefore ventureth it upon the Words of the Promiſe, and liveth and dieth therein: Though as to the true Man he never dieth.

165. For Chriſt telleth us, ſaying, *Whoſoever believeth in me ſhall never die, but hath pierced through from Death to Life*; and *Rivers of living Waters ſhall flow from him*, viz. good Doctrine and Works.

166. Therefore I ſay, that whatſoever fighteth and contendeth about the Letter, is all *Babel*. The Letters [of the Word proceed from, and] ſtand all in one Root, which is the Spirit of God; as the many Flowers ſtand in the Earth, and grow by one another. None of them fight with the other about their Colours, Smell, and Taſte: They ſuffer the Earth, the Sun, the Rain, the Wind, the Heat and Cold to do with them as they pleaſe, and yet every one of them grow in their own Eſſence and Property.

167. And ſo it is with the Children of God, they have various Gifts and Knowledge, yet all from one Spirit. They all rejoice at the great Wonders of God, and give Thanks to the moſt High in his Wiſdom: Why ſhould they long contend about him, *in whom they live and have their Being*, and of whoſe Subſtance they themſelves are?

168. It is the greateſt Folly [that is] in *Babel*, for People to ſtrive about Religion, as the Devil hath made the World to do, ſo that they contend about Opinions of their own forging, *viz.* about the Letter; though the Kingdom of God conſiſteth in no Opinion, but in Power and Love.

169. As Chriſt ſaid to his Diſciples, and left it to them at the laſt, ſaying, *Love one another, as I have loved you*; *for thereby Men ſhall know that you are my Diſciples.* If Men would as fervently ſeek after Love and Righteouſneſs, as after Opinions, there would be no Strife on Earth, and we ſhould live as Children in our Father; and ſhould need no Law or Ordinance.

170. For God is not ſerved by any Law, but only by Obedience. Laws are for the wicked, which will not embrace Love and Righteouſneſs; they are compelled and forced by Laws.

[a] Law or Ordinance.

171. We all have but one only [a] Order, which is to ſtand ſtill to the Lord of all Beings, and reſign our Will up to him, and ſuffer his Spirit to play [what Muſick he will] and work and make in us what he will; and we give to him again, as his own Fruits, that which he worketh and manifeſteth in us.

172. Now if we did not contend about the various Fruits, Gifts, and Knowledge, but did acknowledge them in one another, like Children of the Spirit of God, what could judge us? For the Kingdom of God conſiſteth not in our knowing and ſuppoſing, but in Power.

173. If we did not know half ſo much, and were more like Children, and had but a brotherly [Mind, or good] Will towards one another, and lived like Children of one [and the ſame] Mother, and as Branches of one Tree, taking our Sap all from one Root, we ſhould be far more holy [than we are.]

174. Knowledge ſerves only to this End, to learn to know (we having loſt the Divine Power in *Adam*, and ſo now are inclined to Evil) that we have evil Properties in us, and that doing of Evil pleaſeth not God; ſo that with our Knowledge we might learn to do aright. Now, if we have the Power of God in us, and deſire with all our Powers to do, and to live aright, then our Knowledge is but our Sport wherein we rejoice.

175. For true Knowledge is the Manifeſtation of the Spirit of God through the eternal Wiſdom. He knoweth what he will in his Children; he poureth forth his Wiſdom and Wonders by his Children, as the Earth [produceth] its various Flowers.

176. Now if we dwell one with another, like humble Children in the Spirit of Chriſt, one rejoicing at the Gifts and Knowledge of another, who would judge [or condemn] us? Who judgeth [or condemneth] the Birds in the Woods, that praiſe the Lord of all Beings with various Voices, every one in its own Eſſence? Doth the Spirit of God reprove them, for not bringing their Voices into one Harmony? Doth not the Sound of them all proceed from his Power, and they ſport before him?

177. Thoſe Men therefore that ſtrive and wrangle about Knowledge and the Will of God, and deſpiſe one another for that, are more fooliſh than the Birds in the Woods, and the wild Beaſts that have no true Underſtanding. They are more unprofitable in the Sight of the holy God than the Flowers of the Field, which ſtand ſtill quietly [ſubmitting] to the Spirit of God, and ſuffering him to manifeſt the Divine Wiſdom and Power through them. Yes, thoſe Men are worſe than Thiſtles and Thorns [that grow] among fair Flowers, for they ſtand ſtill: indeed, thoſe Men are like the ravenous Beaſts and Birds of Prey, which fright the other Birds from ſinging and praiſing God.

178. In Sum, they are [a] the Growth of the Devil in the Anger of God, which muſt by their Pain yet ſerve the Lord; for by their plaguing and perſecuting, they preſs out the Sap through the Eſſence of the Children of God ſo, that they move and ſtir themſelves in the Spirit of God, with praying and continual ſighing, in which the Spirit moveth himſelf in them.

[a] Or Branch, Bud, or Sprout.

179. For thereby the Deſire is exerciſed, and ſo the Children of God grow green, flouriſh, and bring forth Fruit; for the Children of God are manifeſted in Tribulation; as the Scripture ſaith, *When thou chaſtiſeth them, they cry fervently to thee.*

The Eighth Chapter.

Wherein Chriſtian Religion conſiſteth; and how Men ſhould ſerve God and their Brethren.

180. ALL Chriſtian Religion wholly conſiſteth in this, to learn *to know ourſelves.* Firſt, What we are, and whence we are come; how we are gone forth from the Unity into Diſſenſion, Wickedneſs, and Unrighteouſneſs; how we have awakened and ſtirred up theſe Things in us.

181. Secondly, How we were in the Unity, when we were the Children of God in *Adam* before he fell. Thirdly, How we are now in Diſſenſion and Diſ-union, in Strife and Contrariety. Fourthly, Whither we go when we paſs out of this corruptible Being; whither we go with the immortal, and whither with the mortal Part.

182. In theſe four Points our whole Religion conſiſteth, *viz.* to learn to come forth from Diſ-union and Vanity, and to enter again into that one Tree, Chriſt in us, out of which we are all ſprung in *Adam.*

183. We need not ſtrive about any Thing; we have no Contention. Let every one exerciſe himſelf in learning how he may enter again into the Love of God and his Brother.

184. The Teſtaments of Chriſt are nothing elſe but a loving Bond, or brotherly Covenant, wherewith God in Chriſt bindeth himſelf to us, and us to him. All teaching, willing, living, and doing muſt aim at that. All teaching and doing otherwiſe whatſoever is *Babel* and a Fiction; alſo a mere graven Image of Pride in unprofitable Judging, a diſturbing of the World, and an Hypocriſy of the Devil, wherewith he blindeth Simplicity.

185. Every one whatſoever that teacheth without the Spirit of God, and hath no Divine Knowledge, and yet ſetteth himſelf up for a Teacher in the Kingdom of God, and will ſerve God with teaching [that teaching] is falſe, and doth but ſerve the Belly, his Idol, and his own proud inſolent Mind, in deſiring to be honoured and accounted [a] Holy. He beareth an Office to which he is ſet apart and choſen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

[a] A Divine in holy Orders.

186. Chriſt ſaith, *Whoſoever entereth not by the Door into the Sheepfold*, that is, through ME, *but climbeth up ſome other Way, the ſame is a Thief and a Murtherer, and the Sheep follow him not.*

187. For they know not his Voice; he hath not the Voice of the Spirit of God, but the Voice of his own Art and Learning only; himſelf teacheth, and not the Spirit of God. But Chriſt ſaith, *Every Plant which my Heavenly Father hath not planted, ſhall be plucked up by the Roots.*

188. How then will he that is ungodly plant Heavenly Plants, that hath no Seed [alive] in its Power in himſelf? Chriſt ſaith expreſsly, *The Sheep hear not his Voice, they follow him not.*

189. The written Word is but an Inſtrument whereby the Spirit leadeth [us to] itſelf within us.] That Word which will teach muſt be living in the literal Word. The Spirit of God muſt be in the literal Sound, or elſe none is a Teacher of God, but a mere Teacher of the Letter, a Knower of the Hiſtory, and not of the Spirit of God in Chriſt.

190. All that Men will ſerve God with, muſt be done in Faith, *viz.* in the Spirit. The Spirit maketh the Work perfect and acceptable in the Sight of God. All that a Man beginneth and doeth in Faith, he doth that in the Spirit of God, which Spirit of God doth co-operate in the Work, and that is acceptable to God, for he hath done it in himſelf, and his Power and Virtue is in it; it is holy.

191. But whatſoever is done in Self, without Faith, is but a Figure and [b] Shell of a true Chriſtian Work.

[b] Or Husk.

192. If thou ſerveſt thy Brother, and doſt it but in Hypocriſy, and giveſt him unwillingly, then thou ſerveſt not God. For thy Faith proceedeth not from Love, nor entereth into Hope, into thy Gift. Indeed, thou ſerveſt thy Brother, and he for his Part thanketh God, and he for his Part alſo bleſſeth thee; but thou bleſſeſt not him. For thou giveſt him a [c] grudging Spirit in thy Gift, which entereth not into the Spirit of God, into the Hope of Faith; therefore thy Gift is but half given, and thou haſt but half thy Reward for it.

[c] Or churliſh.

193. The ſame is to be underſtood of receiving a Gift. If any giveth in Faith, in Divine Hope, he bleſſeth his Gift in his Faith: But he that receiveth it unthankfully, and murmureth in his Spirit, he curſeth it in the Uſe or Enjoyment of it. Thus every one ſhall have his own, *Whatſoever he ſoweth, that he ſhall alſo reap.*

194. And ſo it is in the Office of teaching: *Whatever a Man ſoweth that alſo he reapeth:* For if any Man ſow good Seed from the Spirit of Chriſt, it ſticketh in the good Heart, and bringeth forth good Fruit; but in the wicked that are not capable of it, the Anger of God is ſtirred.

195. If any ſow Contentions, Reproaches, Miſconſtructions, all ungodly People receive it into them; it ſticketh in them alſo, and bringeth forth Fruit accordingly; ſo that Men deſpiſe, revile, ſlander, and miſconſtrue one another; out of which [Root] the great *Babel* is ſprung and grown; where Men, out of meer Pride and Strife, contend about the Hiſtory, and the Juſtification of a poor Sinner in the Sight of God; and thereby make the ſimple err and blaſpheme, inſomuch that one Brother deſpiſeth and curſeth the other, [and excommunicateth] or caſteth him to the Devil, for the Hiſtory and the Letter's Sake.

196. Such Railers and Revilers fear not God, but raiſe the great Building of Diſſenſion; and ſeeing corrupt Luſt lieth in all Men in the earthly Fleſh ſtill, therefore they raiſe and awaken Abominations even in the ſimple Children of God, and make the People of God, as well as the Children of Iniquity, to blaſpheme: And ſo are Maſter-Builders of the great *Babel* of the World, and are as uſeful as a fifth Wheel in a Waggon; and beſide that, they erect the helliſh Building.

197. Therefore it is highly neceſſary for the Children of God to pray earneſtly, that they may learn to know this falſe Building, and go forth from it with their Minds, and not help to build it up, and ſo themſelves to perſecute their Fellow Children of God; whereby they keep themſelves back from the Kingdom of God, and are ſeduced.

198. According to the Saying of Chriſt to the Phariſees, *Woe unto you Phariſees; for you compaſs Sea and Land to make one Proſelyte; and when he is one, you make him two-fold more the Child of Hell than yourſelves*; which truly cometh to paſs after the ſame Manner in theſe modern Factions and Sects among theſe Cryers and Teachers of Strife.

199. I deſire, therefore, out of my Gifts which are revealed to me from God, that all the Children of God, that intend to be the Members of Chriſt, faithfully be warned to depart from ſuch abominable Contentions, and bloody Firebrands, and to go forth from all Strife with their Brethren, and to ſtrive only after Love and Righteouſneſs towards all Men.

200. For he that is a good Tree muſt bring forth good Fruits, and muſt ſometimes ſuffer Swine to devour his Fruits, and yet muſt continue a good Tree ſtill, and be always willing to work with God, and not ſuffer any Evil to maſter him, and then he ſtandeth and groweth in the Field of God, and bringeth forth Fruit [to be ſet] upon God's Table, which he ſhall enjoy for ever. *Amen.*

All that hath Breath praiſe the Name of the LORD. Hallelujah.

THE FOURTH BOOK.

A

DIALOGUE

BETWEEN

A SCHOLAR AND HIS MASTER,

CONCERNNING

THE SUPERSENSUAL LIFE.

SHEWING

How the Soul may attain to *Divine Hearing* and *Viſion*, and what its *Childſhip* in the *Natural* and *Supernatural Life* is; and how it paſſeth out of *Nature* into *God*, and out of *God* into *Nature* and *Self* again; alſo what its *Salvation* and *Perdition* are.

1 Cor. ii. 7, 8, 9, 10, 11, 12, 13, 14, 15.

We ſpeak the hidden myſtical Wiſdom of God, which God ordained before the World unto our Glory: Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit ſearcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, ſave the Spirit of a Man which is in him? Even ſo the Things of God knoweth no Man, but the Spirit of God. Now, we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things alſo we ſpeak, not in the Words which Man's Wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual Things with ſpiritual. But the natural Man receiveth not the Things of the Spirit of God: For they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned. But he that is ſpiritual judgeth, or diſcerneth all Things.

THE

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C O N T E N T S

OF

THE SUPERSENSUAL LIFE,

OR

THE LIFE WHICH IS ABOVE SENSE;

IN

A DIALOGUE or CONFERENCE between a *Scholar* and his *Maſter*.

SCHOLAR. MASTER.

1. THE Scholar ſaid to his Maſter: How may I come to the Superſenſual Life, that I may ſee God, and hear him ſpeak? I. How Men may come to the Superſenſual Life.

Maſter.

His Maſter ſaid: When thou canſt throw thyſelf but for a Moment into that where no Creature dwelleth, then thou heareſt what God ſpeaketh.

Scholar.

2. Is that near at hand, or far off?

Maſter.

It is in thee, and if thou canſt for a [a] While ceaſe from all thy thinking and willing, thou ſhalt hear unſpeakable Words of God. [a] Or an Hour.

Scholar.

3. How can I hear, when I ſtand ſtill from thinking and willing?

Maſter.

When thou ſtandeſt ſtill from the thinking and willing of Self, then the Eternal Hearing, Seeing, and Speaking, will be revealed in thee; and ſo God heareth and ſeeth through thee: Thine own Hearing, Willing, and Seeing, hindereth thee, that thou doſt not ſee nor hear God.

Scholar.

4. Wherewithal ſhall I hear and ſee God, being he is above Nature and Creature?

Maſter.

When thou art quiet or ſilent, then thou art that which God was before Nature and Creature, and whereof he made thy Nature and Creature: Then thou heareſt and ſeeſt with that wherewith God ſaw and heard in thee, before thy own Willing, Seeing, and Hearing began.

Scholar.

5. What hindereth or keepeth me back that I cannot come to that?

Maſter.

Thy own Willing, Hearing, and Seeing: And becauſe thou ſtriveſt againſt that out of which thou art come, thou breakeſt thyſelf off with thy own Willing, from God's Willing, and with thy own Seeing thou ſeeſt in thy own Willing only; and thy Willing ſtoppeth thy Hearing with thy own Thinking of earthly natural Things, and bringeth thee into a Ground, and overſhadoweth thee with that which thou willeſt, ſo that thou canſt not come to that which is Supernatural and Superſenſual.

Scholar.

6. Being I am in Nature, how may I come through Nature, into the Superſenſual Ground, without deſtroying of Nature?

Maſter.

Three Things are requiſite here. The Firſt is, thou muſt reſign thy Will to God, and ſink thyſelf down to the Ground in his Mercy. The Second is, thou muſt hate thy own Will, and not do that whereto thy own Will driveth thee. The Third is, thou muſt ſubmit thyſelf under the Croſs, that thou mayeſt be able to bear the Temptations of Nature and Creature. And if thou doſt thus, God will ſpeak unto thee, and bring thy reſigned Will into himſelf, into the ſupernatural Ground; and then thou ſhalt hear what the Lord ſpeaketh in thee.

Scholar.

7. I muſt forſake the World, and my Life too, if I ſhould do thus.

Maſter.

If thou forſakeſt the World, thou comeſt into that whereof the World is made; and if thou loſeſt thy Life, and comeſt to have thy own Power faint, then thy Life is in that for whoſe Sake thou forſakeſt it, *viz.* in God, from whence it came into the Body.

Scholar.

II. How Men muſt and may rule over all Creatures, and can be like all Things.

8. God hath created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, and therefore it is reaſonable he ſhould poſſeſs it for his own.

Maſter.

If thou ruleſt over all Creatures outwardly only, then thy Will and Ruling is in a beſtial Kind, and is but [a] an imaginary tranſitory Ruling, and thou bringeſt alſo thy Deſire into a beſtial Eſſence, whereby thou becomeſt infected and captivated, and getteſt alſo a beſtial Condition: But, if thou haſt left the imaginary Condition, then thou art in the [b] Super-imaginarineſs, and ruleſt over all Creatures, in that Ground out of which they are created, and nothing on Earth can hurt thee, for thou art like all Things, and nothing is unlike to thee.

[a] Image like.

[b] Image like.

Scholar.

9. O loving Maſter, pray teach me how I may come the ſhorteſt Way to be like all Things.

Maſter.

With all my Heart: Do but think on the Words of our Lord Jeſus Chriſt, when he ſaid, *Unleſs ye turn and become as Children, ye ſhall not ſee the Kingdom of God.* Now, if thou wilt be like all Things, thou muſt forſake all Things, and turn thy Deſire away from them, and not deſire them, nor extend to poſſeſs that for thy own which is Something. For, as ſoon as thou takeſt ſomething into thy Deſire, and receiveſt it into thee for thy own, then

that Something is the ſame with thyſelf, and it worketh with thee in thy Will, and then thou art bound to protect it, and to take Care of it as for thy own Being. But if thou receive nothing into thy Deſire, then thou art free from all Things, and ruleſt over all Things at once. For thou haſt received nothing for thy own, and art nothing to all Things, and all Things are alſo nothing to thee: Thou art as a Child which underſtandeſt not what a Thing is; and though thou doſt underſtand it, yet thou underſtandeſt it without touching thy Perception, in that Manner which God ruleth and ſeeth all Things in, and yet nothing comprehendeth him.

Thou didſt alſo deſire, that I would teach thee how thou mighteſt attain it, therefore conſider the Words of Chriſt, who ſaid, *Without me you can do nothing.* In thy own Power thou canſt not come to ſuch Reſt that no Creature ſhould touch thee, unleſs thou giveſt thyſelf wholly up to the Life of our Lord Jeſus Chriſt, and reſigneſt thy Will and Deſire wholly to him, and willeſt nothing without him, then with thy Body thou art in the World, in the Properties, and with thy Reaſon under the Croſs of our Lord Chriſt; but with thy Will thou walkeſt in Heaven, and art at the End from whence all Creatures are proceeded, and to which they go again: And then thou mayeſt behold all Things outwardly with Reaſon, and inwardly with the Mind; and rule in all Things, and over all Things with Chriſt, to whom all Power is given both in Heaven and on Earth.

Scholar.

10. O Maſter, the Creatures which live in me with-hold me, that I cannot wholly yield and give up myſelf as I willingly would.

Maſter.

If thy Will goeth forth from the Creatures, then the Creatures are forſaken in thee; they are in the World, and thy Body only is with the Creatures, but ſpiritually thou walkeſt with God: And if thy Will leaveth the Creatures, then the Creatures are dead in it, and live only in the Body in the World: And if thy Will do not bring itſelf into them, they cannot touch the Soul; for St. *Paul* ſaith, *Our Converſation is in Heaven*, alſo, *You are the Temple of the Holy Ghoſt, who dwelleth in you:* So then, the Holy Ghoſt dwelleth in the Will, and the Creatures dwell in the Body.

Scholar.

11. If the Holy Ghoſt dwell in the Will of the Mind, how may I keep myſelf ſo, that he do not depart from me?

Maſter.

Mark the Words of our Lord Jeſus Chriſt; *If you abide in my Words, then my Words abide in you.* If thou doſt abide with thy Will in the Words of Chriſt, then his Word and Spirit abideth in thee: But, if thy Will goeth into the Creatures, then thou haſt broken off thyſelf from him, and then thou canſt not any other Way keep thyſelf, but by abiding continually in reſigned Humility, and entering into continual Repentance, ſo that thou art always grieved that Creatures live in thee: If thou doſt thus, thou ſtandeſt in a daily dying from the Creatures, and in a daily aſcending into Heaven in thy Will.

Scholar.

12. O loving Maſter, pray teach me how I may come into ſuch a continual Repentance.

III. How Men may come to continual Repentance, and ſubſiſt in Temptation.

Maſter.

When thou leaveſt that which loveth thee, and loveſt that which hateth thee, then thou mayeſt abide continually in Repentance.

Scholar.

13. What is that which I muſt thus leave?

Maſter.

Thy Creatures in Fleſh and Blood, and all other Things that love thee, love thee becauſe thy Will [a] entertaineth them: The Will muſt leave them, and account them Enemies: And the Croſs of our Lord Jeſus Chriſt, with the Reproach of the World, hateth thee, which thou muſt learn to love, and take for a daily Exerciſe of thy Repentance; and then thou ſhalt have continual Cauſe to hate thyſelf in the Creature, and to ſeek the eternal Reſt, wherein thy Will may reſt, as Chriſt ſaid, in me you have Reſt, but in the World you have Anxiety.

[a] Feedeth, nourisheth, or preserveth.

Scholar.

14. How may I recover in ſuch a Temptation as this?

Maſter.

If every Hour thou doſt throw thyſelf beyond all Creatures, above all ſenſual Reaſon, into the meereſt Mercy of God, into the Sufferings of our Lord, and yieldeſt thyſelf thereinto, then thou ſhalt receive Power to rule over Sin, Death, and the Devil, over Hell and the World, and then thou mayeſt ſubſiſt in all Temptations.

Scholar.

15. Poor Man that I am, what would become of me, if I ſhould attain with my Mind to that where no Creature is?

Maſter.

His Maſter ſaid to him very kindly; Loving Scholar, if it were that thy Will could break off itſelf for one Hour from all Creatures, and throw itſelf into that, where no Creature is, it would be ever clothed with the higheſt Splendour of God's Glory, and would taſte in itſelf the moſt ſweet Love of our Lord Jeſus, which no Man can expreſs, and it would find in itſelf the unſpeakable Words of our Lord concerning his great Mercy; it would feel in itſelf, that the Croſs of our Lord Chriſt would be very pleaſing to it, and it would love that more than the Honour and Goods of the World.

Scholar.

16. But what would become of the Body, ſince it muſt live in the Creature?

Maſter.

The Body would be put into the Imitation of our Lord Chriſt, who ſaid, *his Kingdom was not of this World*; it would begin to die from without and from within: From without from the Vanity and evil Deeds of the World, it would be an utter Enemy to all Pride and Inſolence: From within, it would die from all evil Luſts and Envy, and would get a Mind and Will wholly new, which would be continually directed to God [and Goodneſs.]

Scholar.

17. But the World would hate and deſpiſe it for doing ſo; ſeeing it muſt contradict the World, and live and do otherwiſe than the World doth.

Maſter.

It would not take that as any Harm done to it, but would rejoice that it is become

worthy to be like to the Image of our Lord Chriſt, and be willing to bear that Croſs after our Lord, meerly that the Lord might beſtow the Influence of his ſweet Love upon it.

Scholar.

18. What would become of it, when the Anger of God from within, and the wicked World from without, ſhould aſſault it, as happened to our Lord Chriſt?

Maſter.

Be that unto it, as unto our Lord Chriſt, when he was reproached, reviled, and crucified by the World and the Prieſts, he commended his Soul into the Hands of his Father, and ſo departed from the Anguiſh of this World into the Eternal Joy. So alſo it would get forth from the Reproach and Anguiſh of all the World, and penetrate into itſelf, into the great Love of God, and be ſuſtained and refreſhed by the moſt ſweet Name JESUS, and ſee and find in itſelf a new World ſpringing forth through the Anger of God: Then a Man ſhould wrap his Soul up therein, and account all Things alike, and whether the Body be in [a] Hell, or on Earth, yet his Mind is in the greateſt Love of God.

[a] ädes.

Scholar.

19. But how would his Body be maintained in the World, and how would he maintain thoſe that are his, if he ſhould incur the Diſpleaſure of all the World?

Maſter.

He getteth greater Favour than the World is able to beſtow; for he hath God, and all his Angels for his Friends, they protect him in all Dangers and Neceſſities: Alſo God is his Bleſſing in every Thing; and though ſometime it ſeem as if God would not [bleſs him] it is but for a Trial [to him] and the Drawing of [God's] Love, that he might the more pray to God, and commit all his Way to him.

Scholar.

20. But he loſeth all his good Friends, and there will be none to help him in his Neceſſity.

Maſter.

Yes, he getteth the Hearts of all his good Friends into his Poſſeſſion, and loſeth none buthis Enemies, who before loved his Vanity and Wickedneſs.

Scholar.

21. How is it that he getteth his good Friends into his Poſſeſſion?

Maſter.

He getteth the Souls of all thoſe that belong to our Lord Jeſus to be his Brethren, and the Members of his own Life; for the Children of God are but one in Chriſt, which one is Chriſt in all: Therefore he getteth them all to be his Fellow-Members in theBody of Chriſt, for they have the heavenly Goods common, and live in one [and the ſame] Love of God, as the Branches of a Tree [ſpring] from one [and the ſame] Sap. Alſo, he cannot want outward natural Friends neither, as our Lord Chriſt did not want ſuch; for though the high Prieſts and Potentates of the World would not love him, which belonged not to him, nor were his Members and Brethren, yet thoſe loved him that were capable of his Words: So likewiſe thoſe that love Truth and Righteouſneſs would love that Man, and aſſociate themſelves to him, as *Nicodemus* did to Chriſt [who came to him] by Night, and in his heart loved Jeſus for the Truth's Sake, yet outwardly feared the World; and thus he ſhall have many Friends that are not known to him.

Scholar.

22. But it is very grievous to be deſpiſed of all the World.

Maſter.

That which now ſeems hard and heavy to thee, thou wilt afterwards love it moſt of all.

Scholar.

23. How can it be that I ſhould love that which hateth me?

Maſter.

Though thou loveſt the earthly Wiſdom now, yet when thou art over-clothed with the heavenly [Wiſdom] thou wilt ſee that all the Wiſdom of the World is but Folly, and that the World hateth but thy Enemy, *viz.* the mortal Life; and when thou thyſelf comeſt to hate the Will thereof, then thou alſo wilt begin to love that deſpiſing of the mortal Life.

Scholar.

24. But how may theſe two ſtand together, *viz.* that a Man ſhould both love and hate himſelf?

Maſter.

In loving thyſelf, thou loveſt not thyſelf, as thy own, but as given [from] the Love of God, thou loveſt the Divine Ground in thee by which thou loveſt the Divine Wiſdom, God's Works of Wonder, and thy Brethren: But in hating thyſelf, thou hateſt only that which is thy own, wherein Evil ſticketh cloſe to thee; and this thou doſt, that thou mayeſt wholly deſtroy in thee [that which thou calleſt thine (when thou ſayeſt *I* or *myſelf* do this or that) this thou wouldeſt wholly deſtroy] in thee, that thou mayeſt become a Ground wholly Divine. Love hateth [Self, or] that which we call *I*, becauſe it is a deadly Thing, and they two cannot well ſtand together: For Love poſſeſſeth Heaven, and dwelleth [a] in itſelf; but that which I call *I*, poſſeſſeth the World, and worldly Things, and alſo dwelleth in itſelf; and as Heaven ruleth the World, and as Eternity ruleth Time, ſo Love ruleth over the Natural Life.

[a] Or by.

Scholar.

IV. How Love and Sorrow ſtand together in one, and what Love is, what its Power, Virtue, Height, and Goodneſs is, where it dwelleth in Man, alſo the neareſt way to attain it.

25. Loving Maſter, pray tell me, wherefore muſt Love and Trouble, Friend and Foe, be together? Would not Love alone be better?

Maſter.

If Love dwelt not in Trouble, it could have nothing to love, but its Subſtance which it loveth, *viz.* the poor Soul, being in Trouble and Pain, it hath cauſe to love its own Subſtance, and to deliver it from Pain, that itſelf alſo might be beloved again: Neither could it be known what Love is, if it had not ſomething which it might love.

Scholar.

26. What is the Virtue, Power, Height, and Greatneſs of Love?

Maſter.

Its Virtue is that nothing, [whence all things proceed] and its Power is [in and] through all Things, its Height is as high as God, and its Greatneſs is greater than God[b], whoſoever findeth it, findeth nothing, and all Things.

[b] Here is meant the Manifeſtation of the Deity in the glorious Eternal Light of the Divine Eſſence.

Scholar.

27. Loving Maſter, pray tell me, how I may underſtand this?

Maſter.

That I ſaid, its Virtue is that nothing, thou mayeſt underſtand thus: When thou art gone forth wholly from the Creature, and art become Nothing to all that is Nature and Creature, then thou art in that Eternal One, which is God himſelf, and then thou ſhalt perceive and feel the higheſt Virtue of Love.

But that I ſaid, its Power is [in and] through all Things, thou perceiveſt and findeſt, that in thy own Soul and Body, when this great Love is kindled in thee, it will burn more than any Fire can do. Thou ſeeſt alſo in all the Works of God, that Love hath poured forth itſelf into all Things, and is the moſt inward and moſt outward Ground in all Things: Inwardly in the [Virtue and] Power, and outwardly in the [Figure, Form, or] Shape [of every Thing.]

And that I ſaid, its Height is as high as God, thou mayeſt underſtand this in thyſelf, in that it bringeth thee to be as high as God himſelf is, as may be ſeen by our beloved Lord Chriſt in our Humanity; which Humanity Love hath brought into the higheſt Throne, into the Power of the Deity.

But that I alſo ſaid its Greatneſs is greater than God, that is alſo true; for Love entereth into that where God dwelleth not, as when our beloved Lord Chriſt was in Hell, Hell was not God, but Love was there, and deſtroyed Death. Alſo, when thou art in Anguiſh or Trouble, God is not the Anguiſh or Trouble, but his Love is there, and bringeth thee out of Anguiſh into God; when God hideth himſelf in thee Love is there, and maketh him manifeſt in thee.

Alſo, that I ſaid, whoſoever findeth it, findeth nothing and all Things, that is alſo True; for he findeth a Supernatural, Superſenſual Abyſs, having no Ground, where there is no Place to dwell in; and he findeth alſo nothing that is like it, and therefore it may be compared to nothing, for it is deeper than any Thing, and is as nothing to all Things, for it is not comprehenſible; and becauſe it is nothing, it is free from all Things, and it is that only Good, which a Man cannot expreſs or utter what it is.

But that I laſtly ſaid, he that findeth it, findeth all Things, is alſo true; it hath been the Beginning of all Things, and it ruleth all Things. If thou findeſt it, thou comeſt into that Ground from whence all Things are proceeded, and wherein they ſubſiſt, and thou art in it a King over all the Works of God.

Scholar.

28. Loving Maſter, pray tell me, where dwelleth it in Man?

Maſter.

Where Man dwelleth not, there it hath its ſeat in Man.

Scholar.

29. Where is that in a Man's ſelf where Man dwelleth not?

Maſter.

It is [in] the Soul, [that is] reſigned to the Ground, where the Soul dyeth to its own Will, and willeth no more [of] itſelf, but only what God will, and there it [a] dwelleth: For ſo much of the Soul as its own Will is dead to itſelf in, ſo much Place Love hath taken up therein, for where its own Will ſat before there now is nothing, and where nothing is, there the Love of God is working alone.

[a] Love.

Scholar.

30. But how may I comprehend it without the dying of my Will?

Maſter.

If thou wilt comprehend[a] it, it flyeth away from thee, but if thou yieldeſt thyſelf wholly up to it, then thou art dead to thyſelf in thy Will, and Love will then be the Life of thy Nature; it killeth thee not, but quickeneth thee according to its Life, and then thou liveſt, yet not to thy own Will, but to its Will, for thy Will becometh its Will, and then thou art dead to thyſelf, but liveſt to God.

[a] *Viz.* In thy own Will,

Scholar.

31. How is it that ſo few find it, when all would ſo fain have it?

Maſter.

They all ſeek it in ſomething, *viz.* in an imaginary Opinion, in Self-Deſire, whereto almoſt all have a peculiar natural Luſt [or Inclination] and though Love ſhould proffer itſelf to them, it would find no Place in them, becauſe the Imaginarineſs that is in their own Will hath ſet itſelf in the Place thereof; and ſo the Imaginarineſs of Self-Luſt would have the Love in it, but Love flyeth away, for it dwelleth only in nothing, and therefore they find it not.

Scholar.

32. What is the Office of it in nothing?

Maſter.

Its Office is to penetrate without Intermiſſion into ſomething, and if it find a Place in ſomething which ſtandeth ſtill, then its Office is to take Poſſeſſion thereof, and to rejoice therein with its flaming Fire of Love, more than the Sun in this World; and without Intermiſſion to kindle a Fire in ſomething, and to conſume the ſomething, and to over-enflame itſelf therewith.

Scholar.

33. O loving Maſter! how ſhall I underſtand this?

Maſter.

If it may but kindle a Fire in thee, thou ſhalt feel how it conſumeth [*thyſelf* which thou calleſt] *I*, and rejoiceth ſo exceedingly in thy Fire, that thou wouldſt rather ſuffer thyſelf to be killed, than to enter again into thy ſomething; its Flame alſo is ſo great, that it would not leave thee, though it ſhould coſt thy temporal Life, it would go with thee in its Fire into Death; and if thou wenteſt into Hell, it would break Hell in Pieces for thy Sake.

Scholar.

34. Loving Maſter, I can no more endure any Thing ſhould divert me, how ſhall I find the neareſt Way to it?

Maſter.

Where the Way is hardeſt, there walk thou, and take up what the World rejecteth; and what the World doth, that do not thou: Walk contrary to the World in all Things, and then thou comeſt the neareſt Way to it.

Scholar.

35. If I ſhould walk contrary to every Thing, I muſt needs be in meer Miſery and Unquietneſs, and I ſhould alſo be accounted a Fool.

Maſter.

I do not bid thee do Harm to any, but becauſe the World loveth only Deceit and Vanity, and walketh in falſe [and wicked] Ways, therefore, if thou wilt act a clean contrary Part to the Ways thereof in all Things, walk only in the right Way; for the right Way is contrary to all the Ways of the World.

But that thou ſayeſt, thou ſhouldeſt be in meer Anguiſh [and Trouble] that indeed will be ſo, according to the Fleſh, and it will give thee Occaſion of continual Repentance, and in ſuch Anxiety the Love muſt willingly kindle its Fire.

That thou ſayeſt alſo, thou ſhouldſt be accounted a ſilly Fool is true; for the Way to the Love of God is Folly to the World, but Wiſdom to the Children of God: When the World perceiveth this Fire of Love in the Children of God, it ſaith they are turned Fools, but to the Children of God it is the greateſt Treaſure, [ſo great] that no Life can expreſs it, nor Tongue ſo much as name what the Fire of the inflaming Love of God is, it is [a] whiter than the Sun, and ſweeter than any Thing, it is far more [b] nouriſhing than any Meat or Drink, and more pleaſant than all the Joy of this World. Whoſoever getteth this is richer than any King on Earth, more noble than any Emperor can be, and more potent and ſtrong than all [Authority and] Power.

[a] Orbrighter.
[b] Powerful, virtual, or ſtrengthening.

Scholar.

36. Then the Scholar aſked his Maſter further, ſaying, Whither goeth the Soul when the Body dyeth, be it either ſaved, or damned?

IV. Whither the bleſſed and damned Souls go when they depart, and how Heaven and Hell is in Man.

Maſter.

His Maſter anſwered: It needed no going forth, only the outward Mortal Life with the Body do ſeparate themſelves from the Soul, the Soul hath Heaven and Hell in itſelf before, as it is written, *The Kingdom of God cometh not with outward obſervation, neither ſhall they ſay, Lo here, or Lo there it is, for behold the Kingdom of God is within you:* And whether of the two, *viz.* either Heaven or Hell, ſhall be manifeſted in it, in that the Soul ſtandeth.

Scholar.

37. Doth it not enter into Heaven or Hell as a Man entereth into a Houſe, or as a Man goeth through a Hole [Door or Window] into another World?

Maſter.

No; there is no ſuch Kind of entering, for Heaven and Hell are preſent every where; and it is but the turning in of the Will either into God's Love, or into his Anger, and this cometh to paſs in this Life, according to that of St. *Paul, Our Converſation is in Heaven*; and Chriſt ſaith alſo, *My ſheep hear my Voice, and I know them, and they follow me, and I give them the Eternal Life, and none ſhall pluck them out of my Hand.*

Scholar.

38. How cometh this entering of the Will into Heaven or Hell to paſs?

Maſter.

When the Ground of the Will yieldeth itſelf up to God, then it ſinketh down from itſelf beyond all Ground and Place where GOD only is manifeſt, worketh, and willeth,

and then it becometh nothing to itſelf, as to its own Willing, and ſo God worketh and willeth in it; and God dwelleth in this reſigned Will, whereby the Soul is ſanctified, and ſo cometh into Divine Reſt. Now, when the Body is dead, the Soul is throughly penetrated all over with the Love of God, and throughly enlightened with the Light of God, as the Fire throughly enflameth a [bright ſhining hot] Iron, whereby it loſeth its Darkneſs; and this is the Hand of Chriſt, where the Love of God throughly inhabiteth the Soul all over, and is a ſhining Light, and a new Life in it; and then it is in Heaven, and a Temple of the Holy Ghoſt, and is itſelf the very Heaven of God in which he dwelleth.

But the ungodly Soul will not, in the Time of this Life, enter into the Divine Reſignation of its Will, but goeth on continually in its own Luſt and Falſehood, in the Will of the Devil. It receiveth into itſelf nothing but Wickedneſs, Lies, Pride, Covetouſneſs, Envy, and Anger, and yieldeth its Will into them; and ſo this Vanity alſo becometh manifeſt, and working in the Soul, and throughly penetrateth it all over, as Fire doth (a burning hot) Iron; and his Soul cannot come to Divine Reſt, for God's Anger is manifeſted in it. Now, when the Body parteth from this Soul, eternal Grief and Deſpair beginneth; for it perceiveth and findeth that it is become a meer tormentive Abomination, and is aſhamed to ſtrive to enter with its falſe Will into God; nay it cannot, for it is captivated in the Wrath, and is itſelf meer Wrath, and hath ſhut itſelf up therewith by its falſe [a] Deſire, which it hath raiſed up in itſelf: And ſince the Light of God ſhineth not in it, and that his Love toucheth it not, it is a great Darkneſs, and an aking anguiſhing Source of Fire, and carrieth Hell in itſelf, and cannot ſee the Light of God. Thus it dwelleth in itſelf in Hell, and needeth no entering [into it[for wherein ſoever it is, it is in Hell; and though it ſhould caſt itſelf many Hundred Thouſand Miles from its [preſent] Place, yet there it is in the ſame Property, Source, and Darkneſs [it was in.]

[a] Or evil.

Scholar.

39. How cometh it then that a Holy Soul, in this [Life's] Time, doth not perfectly perceive that Light and great Joy, nor a wicked Soul feel Hell, when both of them are in Man, and one of them of Neceſſity worketh in him?

Maſter.

The Kingdom of Heaven in the Saints is working and ſenſible in their Faith, they feel the Love of God in their Faith, by which the Will yieldeth itſelf up into God: But the natural Life is compaſſed with Fleſh and Blood; and in the Contrariety of God's Anger is compaſſed with the vain Luſt of this World, which continually doth throughly penetrate the outward mortal Life, where the World on one Side, the Devil on the other, and on a third the Curſe of the Anger of God in Fleſh and Blood, throughly penetrateth and ſifteth the Life, whereby the Soul is often in Anguiſh, when Hell thus aſſaulteth it, and would manifeſt itſelf in the Soul: But the Soul ſinketh down into the Hope of Divine Grace, and ſtandeth like a fair Roſe in the midſt of Thorns, till the Kingdom of this World falleth off from it in the Death of the Body, and then the Soul becometh firſt truly manifeſt in the Love of God, having nothing more to hinder it; but the Soul, during the Time of this Life, muſt walk with Chriſt in this World, and then Chriſt delivereth it out of its own Hell by throughly penetrating it with his Love, and ſtandeth by it in Hell, and changeth its Hell into Heaven.

But that thou ſayeſt, why do not the wicked feel Hell in the Time of this Life? I anſwer, he feeleth it indeed in his falſe [or wicked] Conſcience, but he underſtandeth it not, for he hath earthly Vanity yet, with which he is enamoured, and in which he taketh Delight and Pleaſure; alſo the outward Life hath yet the Light of the outward Nature, and ſo the Pain cannot be revealed; but when the Body dieth, the Soul cannot enjoy ſuch

temporal Pleaſure any longer, and the Light of this outward World is alſo extinguiſhed to it, and then it ſtandeth in eternal Hunger and Thirſt after ſuch Vanity, as it was in Love withal here [in this Life] yet it can reach nothing but that falſe Will which it imprinted [a] [in itſelf] which it had too much of in this Life, and yet was not contented; but then it hath as little of it, which maketh it to be in everlaſting Hunger and Thirſt after Vanity, Wickedneſs, and [vile] Lewdneſs; it would fain do more Evil ſtill, but it hath not wherein or wherewith to perform it, and therefore it performeth it only in itſelf. And this helliſh Hunger and Thirſt cannot be fully manifeſted in it, till the Body dieth, wherewith the Soul hath played the Wanton in Voluptuouſneſs, and which hath miniſtered to the Soul what it luſted after.

[a] Impreſſed.

Scholar.

40. Heaven and Hell being in us in Strife in this Life's Time, and God being alſo thus near us, where do the Angels and Devils dwell?

VI. Where the Angels and Devils dwell in this World's Time, how far Heaven and Hell are aſunder, and what, and whence the Angels and Souls are.

Maſter.

Where thou doſt not dwell as to thyſelf and thy own Will, there the Angels dwell with thee, and every where all over; but where thou dwelleſt as to thyſelf and thy own Will, there the Devils dwell with thee, and every where all over.

Scholar.

41. I underſtand not this.

Maſter.

Where the Will of God willeth in any Thing, there God is [b] manifeſted, and in that Manifeſtation the Angels alſo dwell; but where God in any Thing willeth not with the Will of the Thing, there God is not manifeſted to it, but dwelleth in himſelf, without the co-operating of the Thing; in that Thing its own Will is without God's Will, and there the Devil dwelleth, and all whatever is without God.

[b] Or revealed.

Scholar.

42. How far then is Heaven and Hell from one another?

Maſter.

As [far as] Day and Night, ſomething and nothing [are one from another] they are in one another, and they do cauſe Joy and Trouble one to another. Heaven is through the whole World, and without the World all over, without being divided or included in a Place, and worketh through the Divine Manifeſtation but only in itſelf, and in that which cometh into it, or in that wherein it becometh manifeſt, and there God is revealed; for Heaven is nothing but a Manifeſtation of the Eternal One, wherein all worketh and willeth in quiet Love.

Hell alſo is through the whole World, and dwelleth and worketh alſo but in itſelf, and in that wherein the Foundation of Hell is manifeſted, *viz.* in Self, and in the falſe [or evil] Will. The viſible World hath both Heaven and Hell in it. Man, as to his Temporal Life, is only of the viſible World, and therefore during the Time of this Life he ſeeth not the Spiritual World; for the outward World, with its Subſtance, is a cover to the Spiritual World, as the Soul is covered with the Body. But when the outward Man dieth, then the ſpiritual World, as to the Soul, is manifeſted either in the eternal Light with the holy Angels, or in the eternal Darkneſs with the Devils.

Scholar.

43. What is an Angel, or the Soul of a Man, that they may be manifeſted thus either in God's Love, or Anger?

Maſter.

Or Piece, or Slip, or Graft, or Scion.

They came from one Original, they are a [a] Branch of the Divine Scion of the Divine Will, ſprung from the Divine Word, and made an Object of the Divine Love; they are [come] out of the Ground of Eternity, from whence Light and Darkneſs ſpring, *viz.* Darkneſs conſiſting in the receiving of Self-Deſire, and Light conſiſting in willing the ſame with God, and there the Love of God is in the Working; but in the receiving of Self in the willing of the Soul, God's Will worketh in Pain, and is a Darkneſs, that the Light may be known. They [Heaven and Hell] are nothing elſe but a Manifeſtation of the Divine Will, either in Light or Darkneſs, according to the Properties of the Spiritual World.

Scholar.

VII. What the Body of Man is, and why the Soul is capable of receiving Good and Evil.

44. What then is the Body of a Man?

Maſter.

It is the viſible World, an Image and Eſſence of all that the World is; and the viſible World is a Manifeſtation of the inward Spiritual World, [come] out of the Eternal Light, and out of the Eternal Darkneſs, out of the ſpiritual Weaving [Twining, or Connexion;] and it is an Object or Reſemblance of Eternity, wherewith Eternity hath made itſelf viſible; where Self-Will and Reſigned-Will, *viz.* Evil and Good, work one with another; and ſuch a Subſtance the outward Man alſo is; for God created Man of the outward World, and breathed into him the inward Spiritual World, for a Soul and an underſtanding Life, and therefore in the Things of the outward World Man can receive and work Evil and Good.

Scholar.

VIII. Of the periſhing of the World, of Man's body in and after the Reſurrection, where Heaven and Hell ſhall be, of the laſt Judgement, and wherefore Strife in the Creature muſt be.

45. What ſhall be after this World, when all Things periſh?

Maſter.

The material Subſtance only ceaſeth, *viz.* the four Elements, the Sun, Moon, and Stars, and then the inward World will be wholly viſible and manifeſt. But whatſoever hath been wrought by the Spirit in this Time, whether Evil or Good, I ſay, every Work ſhall ſeparate itſelf there in a ſpiritual Manner, either into the [Eternal] Light, or into the Eternal Darkneſs; for that which is born from each Will penetrateth again into that which is like itſelf. And there the Darkneſs is called Hell, and is an eternal forgetting of all Good, and the Light is called the Kingdom of God, and is an eternal Joy, and an eternal Praiſe in the Saints, that they are delivered from the evil [b] Pain.

The laſt Judgment is a kindling of the Fire both of God's Love and Anger; in which the Matter of every Subſtance periſheth, and each Fire ſhall attract its own into itſelf, *viz.* the Subſtance that is like itſelf, that is, God's Fire of Love draweth into it whatſoever is born in the Love of God, in which alſo it ſhall burn after the Manner of Love, and yield itſelf up into that Subſtance. But the Pain draweth into itſelf what is wrought in the Anger of God in Darkneſs, and conſumeth the falſe Subſtance, and then there remaineth only the painful [or aking] Will in its own Form, Image, and Figure.

[b] Falſe.

Scholar.

46. What Matter and Form [or Shape] ſhall our Bodies riſe with?

Maſter.

It is ſown a natural, groſs, and elementary Body, which in this [Life] Time is like the outward Elements; and in this groſs Body there is the ſubtile Power and Virtue, as in the Earth there is a ſubtile good Virtue, which is like the Sun, and is one and the ſame with the Sun; which alſo in the Beginning of Time did ſpring and proceed out of the Divine Power and Virtue, from whence all the good Virtue of the Body hath been received. This good Virtue of the mortal Body ſhall come again, and live for ever in a Kind of tranſparent, Chryſtalline, material Property, in ſpiritual Fleſh and Blood; as alſo the good Virtue of the Earth [ſhall] when the Earth alſo ſhall be Chryſtalline, and the Divine Light ſhine in every Thing [that hath a Being, Eſſence, or Subſtance:] And as the groſs Earth ſhall periſh, and not return, ſo alſo the groſs Fleſh of Man ſhall periſh, and not live for ever. But all Things muſt appear before the Judgement, and in the Judgement be ſeparated by the Fire; yes, both the Earth, and alſo the Aſhes of the human Body: For when God ſhall once move the ſpiritual World, every Spirit ſhall attract its ſpiritual Subſtance to itſelf, *viz.* a good Spirit and Soul ſhall draw to itſelf its good Subſtance, and an Evil one its evil Subſtance. But we muſt here underſtand ſuch a ſubſtantial material Power and Virtue, whoſe Subſtance is meer Virtue, like a material [a] Tincture, whoſe Groſſneſs is periſhed in all Things.

[a] Such a Thing as hath all Figures, Colours, and Virtues, and yet tranſparent.

Scholar.

47. Shall we not riſe again with our viſible Bodies, and live in them for ever [b]?

Maſter.

When the viſible World periſheth, then all that which hath come out of it, and hath been external, ſhall periſh with it; there ſhall remain of the World only the heavenly Chryſtalline Nature and Form, and ſo there ſhall remain of Man alſo, only the ſpiritual Earth, for Man ſhall be then wholly like the ſpiritual World, which as yet is hidden.

[b] See the 40 Queſtions of the Soul, 21 Queſtion, 12 Verſe.

Scholar.

48. Shall there be alſo Huſband and Wife, or Children or Kindred in the ſpiritual Life, or ſhall one aſſociate with another, as they do in this Life?

Maſter.

Why art thou ſo fleſhly minded? There will be neither Huſband nor Wife, but all will be like the Angels of God, *viz.* maſculine Virgins; there will be neither Son nor Daughter, Brother nor Siſter, but all of one kind, all are but One in Chriſt, (as a Tree and its Branches are one) and yet ſeveral Creatures, but God all in all. Indeed there will be ſpiritual Knowledge of what every one hath been, and what he hath done, but no [c] poſſeſſing or Deſire of poſſeſſing ſuch Things any more.

[c] Or receiveth, or uſing, or enjoying.

Scholar.

49. Shall they all have that Eternal Joy and Glorification alike?

Maſter.

The Scripture ſaith, *ſuch as the People is, ſuch is their God:* Alſo it ſaith, *With the Holy thou art holy, and with the Perverſe thou art perverſe.* and St. *Paul* ſaith, *In the Reſurrection they ſhall excel one another, and as the Sun, Moon, and Stars,* therefore know, they [the Bleſſed] ſhall indeed enjoy Divine Working; but their Virtue and [d] Illumination ſhall be very different, all according as they have been endued in this [Life] Time,

[d] Or Illuſtration.

with Power and Virtue in their painful working. For the painful working of the Creature in this [Life] Time, is the opening and begetting of Divine Power, by which God's Power is made moveable and working. Now, thoſe that have wrought with Chriſt in this Life Time, and not in the Luſt of the Fleſh, ſhall have great Power and excellent Glorification in them, and upon them; but others who have only expected and relyed upon an imputed Satisfaction, and in the mean while have ſerved their belly God, and yet at laſt have turned and obtained Grace; thoſe, I ſay, ſhall not have ſo great Power and Illumination, ſo that there will be as great a Difference between them, as is between the Sun, Moon, and Stars, and as is between the Powers of the Field in their Beauty, Power, and Virtue.

Scholar.

50. How ſhall the World be judged, and by whom?

Maſter.

With the Divine Stirring [or Motion] by the Perſon and Spirit of Chriſt: Chriſt, by the Word of God which became Man, ſhall ſeparate from himſelf, all that belongeth not to Chriſt; and he ſhall wholly manifeſt his Kingdom in that Place where this World is: For the ſeparating Motion worketh all over, through all at once.

Scholar.

51. Whither ſhall the Devils and all the damned be thrown, when the Place of this World is the Kingdom of Chriſt, and when it ſhall be glorified? Shall they be caſt out of the Place of this World, or ſhall Chriſt have, and manifeſt his Dominion without the Place of this World?

Maſter.

Hell ſhall remain in the Place of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in the Day; the Light ſhall ſhine for ever in the Darkneſs, and the Darkneſs cannot comprehend it. And thus the Light is the Kingdom of Chriſt, and the Darkneſs is Hell, wherein the Devils and the wicked dwell; and ſo they ſhall be ſuppreſſed by the Kingdom of Chriſt, and made a Foot-Stool, *viz.* a Reproach.

Scholar.

52. How ſhall all People and Nations be brought to Judgement?

Maſter.

The Eternal Word of God out of which every ſpiritual creaturely Life hath come, will move itſelf at that Hour, according to Love and Anger in every Life which is [come] out of the Eternity, and will draw every Creature before the [a] Judgement of Chriſt, to be ſentenced by this Motion of the Word; the Life will be manifeſted in all its Works, and every one ſhall ſee and feel its Judgement and Sentence in itſelf: For the Judgement ſhall immediately, in the Departure of the Body, be manifeſted in the Soul. The laſt Judgement is but a Return of the ſpiritual Body, and a Separation of the World, when the Evil ſhall be ſeparated from the Good in [b] the Subſtance of the World, and in the Body, and every Thing enter into its eternal Reſervatory, and is a Manifeſtation of the Myſtery of God in every Subſtance and Life.

[a] Or Sentence.

[b] Or upon.

Scholar.

53. How will the Sentence be pronounced?

Maſter.

Here conſider the Words of Chriſt: *He will ſay unto thoſe on his Right-hand, Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry, and ye gave me Meat; I was thirſty, and ye gave me Drink; I was a Stranger and ye took me in; naked, and ye clothed me; I was ſick and in Priſon, and ye viſited me, and came unto me.*

Then ſhall they anſwer him, ſaying, LORD, when ſaw we thee, hungry, thirſty, a Stranger, naked, ſick, and in Priſon, and [a] *miniſtered unto thee thus?*

Then ſhall the King anſwer and ſay unto them, Inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.

And unto the wicked on his Left-hand he will ſay, Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels. For I was hungry, thirſty, a Stranger, naked, ſick, and in Priſon, and ye have not miniſtered to me.

And they ſhall alſo anſwer him, and ſay; When have we ſeen thee thus, and have not miniſtered to thee?

And he will anſwer them, Verily, I ſay unto you, inaſmuch as ye have not done it unto one of the leaſt of theſe, ye did it not to me.

And they ſhall depart into everlaſting Puniſhment; but the Righteous into Life Eternal.

[a] Served, or helped.

Scholar.

54. Loving Maſter, pray tell me why Chriſt ſaith, *What you have done to the leaſt of theſe, you have done it to me; and what you have not done to them, neither have you done it to me.* And how doth a Man this to Chriſt ſo, as he doth it to himſelf *?

* See the latter End of the Anſwer following.

Maſter.

Chriſt dwelleth really and eſſentially in the Faith of thoſe that wholly yield up themſelves to him, and he giveth them his Fleſh for Food, and his Blood for Drink; and ſo poſſeſſeth the Ground of their Faith, according to the Inwardneſs [b] of Man, and therefore a Chriſtian is called a Branch of the Vine Chriſt, and a Chriſtian, becauſe Chriſt dwelleth ſpiritually in him, and whatſoever any ſhall do to ſuch a Chriſtian in his bodily Neceſſities, that is done to Chriſt himſelf who dwelleth in him; for ſuch a Chriſtian is not his own, but is wholly reſigned to Chriſt, and is his peculiar Poſſeſſion, and therefore it is done to Chriſt himſelf. Therefore alſo whoſoever ſhall withdraw their Hand from ſuch a needy Chriſtian, and will not ſerve him in his Neceſſity, they thruſt Chriſt away from themſelves, and deſpiſe him in his Members. When a poor Perſon that belongeth to Chriſt aſketh [any Thing] of thee, and thou denieſt it him in his Neceſſity, then thou haſt denied it to Chriſt himſelf. And whatſoever Hurt any ſhall do to ſuch a Chriſtian, they do it to Chriſt himſelf. When any mock, reproach, revile, or reject, or thruſt away ſuch a-one, they do all that to Chriſt himſelf; but he that receiveth him, giveth him Meat and Drink, clotheth him, and aſſiſteth him in his Neceſſities, he doth it to Chriſt himſelf, and to the [Fellow] Members of his own Body; nay thus, he doth it to himſelf if he be a Chriſtian; for we are one in Chriſt, as a Tree and its Branches are one.

[b] Or the inward Man.

Scholar.

55. How then will thoſe ſubſiſt in the Day of that Judgement, who torment and vex the poor and diſtreſſed, and deprive him of his very Sweat, neceſſitating and conſtraining him by Force to be ſubject to their Wills, and account them their Foot-ſtool, only that they may domineer and ſpend his Sweat [Labour and Pains] in Voluptuouſneſs, Pride, and Vain-Glory?

Maſter.

Thoſe do it to Chriſt himſelf; and that which they do belongeth to his ſevere Sentence and Judgement, for in ſo doing they lay violent Hands on Chriſt, and perſecute him in his Members. And beſides, they help the Devil to augment his Kingdom, and by ſuch preſſing and conſtraining them, they draw the Poor off from Chriſt, and make them ſeek a lewd and unlawful Way to fill their Bellies. Nay, they do the very ſame which the Devil himſelf doth; who, without Intermiſſion, reſiſteth the Kingdom of Chriſt, [which conſiſteth] in Love. All theſe, if they do not turn with their whole Heart to Chriſt, and miniſter [a] to him, muſt go into Hell Fire, where there is nothing but ſuch meer Self [as that which they have exerciſed over the Poor.]

[a] Or ſerve him.

Scholar.

56. But how will it fare with thoſe, and how will they ſubſiſt, that in this Time do ſo contend about the Kingdom of Chriſt, and perſecute, reproach, ſlander, and revile one another for it, [*viz.* for their Religion?]

Maſter.

All thoſe that have not yet known Chriſt, and are alſo but as a Type or Figure of Heaven and Hell, ſtriving with each other for the Victory.

All riſing, ſwelling Pride, which maketh ſtriving about Opinions, is an Image of Self; and whoſoever hath not Faith and Humility, nor is in the Spirit of Chriſt [*viz.* Love] is only armed with the Anger of God, and helpeth forward the Victory of the imaginary [b] Self, *viz.* the Kingdom of Darkneſs, and the Anger of God. For at the Day of Judgement, all Self ſhall be given to the Darkneſs, and all their unprofitable [c] Contentions, in which they ſeek not after Love, but meerly after their imaginary Self, that they may boaſt themſelves in their Opinions, and ſtir up Princes to Wars, for ſuch imaginary and conceited Opinions Sake, and ſo by thoſe Images they lay waſte and deſolate whole Countries of People. All ſuch Things belong to the Judgement which will ſeparate the falſe from the true, and then all Images or Opinions ſhall ceaſe, and all the Children of God ſhall walk in the Love of Chriſt, and he in us.

[b] Or Image like, or graven Image.

[c] περίεργα Acts xix. 19.

All whoſoever in this Time [d] of Striſe are not zealous in the Spirit of Chriſt, and deſirous to further Love only, but ſeek their own Profit in Striſe, are of the Devil, and belong to the Pit of Darkneſs, and ſhall be ſeparated from Chriſt: For in Heaven all ſerve God their Creator in humble Love.

[d] In the Time from the Fall to the Reſurrection.

Scholar.

57. Wherefore then doth God ſuffer ſuch Strife and Contention to be in this Time?

Maſter.

The Life itſelf ſtandeth in Striſe, that it may be made manifeſt, ſenſible, and palpable, and that the Wiſdom may be made ſeparable and known, and it maketh the Eternal Joy of the Victory [to be:] For there will ariſe great Praiſe in the Saints from hence, that Chriſt in them hath overcome Darkneſs, and all Self of Nature, and that they are delivered from the Striſe, at which they ſhall rejoice eternally, when they ſhall know how the wicked are recompenced. And therefore God ſuffereth all Things to ſtand in a Free-Will, that the Eternal Dominion both of Love and Anger, of Light and of Darkneſs, may be made manifeſt and known; and that every Life might cauſe and raiſe its own Sentence in itſelf. For that which is now a Striſe and Pain to the Saints in their Miſery, ſhall be turned into great Joy to them; and that which hath been a Joy and Pleaſure to ungodly Perſons in this World, ſhall be turned into eternal Pain and Shame

to them. Therefore the Joy of the Saints muſt ariſe to them out of Death (as the Light ariſeth out of a Candle by the dying and conſuming of it in its Fire) that ſo the Life may be freed from the Painfulneſs of Nature, and poſſeſs another World.

And as the Light hath quite another Property than the Fire hath, for it giveth [and yieldeth forth] itſelf; but the Fire taketh in and conſumeth itſelf; ſo the holy Life of Meekneſs ſpringeth forth through Death, when Self-will dieth, and then God's Will of Love only ruleth, and doth all in all. For thus the Eternal One hath attained Feeling and Separability, and brought itſelf forth again with the Feeling, through Death, in great Joyfulneſs; that there might be an Eternal Delight in the infinite Unity, and an Eternal Cauſe of Joyfulneſs; and therefore Painfulneſs muſt now be the Ground and Cauſe of this Motion (or ſtirring to the Manifeſtation of all Things.) And herein lyeth the Myſtery of the hidden Wiſdom of God.

Every one that aſketh receiveth, every one that ſeeketh findeth, and to every one that knocketh it ſhall be opened. The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with us all. Amen.

Heb. xii. 22, 23, 24.

Thank ye the Lord, for ye are now come to Mount Zion, to the City of God, to the heavenly Jeruſalem, to the innumerable Company of Angels, and to the general Aſſembly and Church of the firſt born, who are written in Heaven.

And to God the Judge of all, and to the Spirits of juſt Men made perfect, and to Jeſus the Mediator of the New Teſtament, or Covenant.

And to the Blood of ſprinkling, that ſpeaketh better Things than that of Abel. Amen.

Praiſe, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might, be unto him that ſitteth on the Throne, our GOD, and the Lamb, for ever and ever. Amen.

A

DISCOURSE

BETWEEN

A SOUL HUNGRY AND THIRSTY

AFTER

THE FOUNTAIN OF LIFE, THE SWEET LOVE OF JESUS CHRIST,

AND

A SOUL ENLIGHTENED.

SHEWING

Which Way one Soul ſhould ſeek after and comfort another, and bring it in its *Knowledge* into the *Paths* of CHRIST's *Pilgrimage*, and faithfully ſet before it as a Looking-Glaſs, the *thorny Way* of the *World*, in which the fallen Soul walketh, which leadeth into the *Abyſs* or *Pit of Hell*.

Compoſed by a Soul that loveth all who are the *Children* of JESUS CHRIST under the *Croſs*.

THE

WAY FROM DARKNESS

TO

TRUE ILLUMINATION.

THERE was a poor Soul wandered out of Paradiſe, and came into the Kingdom of this World, and there the Devil met with it, and aſked, Whither doſt thou go thou Soul that art half blind?

The Soul ſaid,

I would go ſee and ſpeculate the Creatures of the World, which the Creator hath made.

The Devil ſaid,

How wilt thou look upon them, when thou canſt not know their Eſſence and Property? thou wilt look upon the Outſide only, as upon a graven Image, and canſt not know them thoroughly.

The Soul ſaid,

How may I come to know their Eſſence and Property?

The Devil ſaid,

Thine Eyes would be opened [to ſee them throughly] if thou didſt but eat of that from whence the Creatures are come to be *good* and *evil*, and thou wouldſt be as God himſelf is and know what the Creature is.

The Soul ſaid,

I am now a noble and holy Creature, but if I ſhould do ſo, I ſhould die, as the Creator hath ſaid.

The Devil ſaid,

No, thou ſhouldſt not die at all; but thy Eyes would be opened, and thou wouldſt be as God himſelf, and receive [or poſſeſs] Good and Evil. Alſo thou ſhalt be mighty, powerful, and very great as I am; all the Subtilty that is in the Creatures would be made known to thee.

The Soul ſaid,

If I had the Knowledge of Nature and of the Creatures, I would then rule the whole World as I liſted.

The Devil ſaid,

The whole Ground of that Knowledge lieth in thee. Do but turn thy Will and Deſires from God or Goodneſs into Nature and the Creatures, and then there will ariſe in

thee a Luſt to taſte, and ſo thou mayeſt eat of the *Tree of Knowledge of Good and Evil*, and ſo come to know all Things.

The Soul ſaid,

Well then, I will eat of the *Tree of Knowledge of Good and Evil*, that I may rule all Things by my own Power, and be a Lord of myſelf on Earth, and do what I will, as God himſelf doth.

The Devil ſaid,

I am the Prince of this World, and if thou wouldſt rule on Earth, thou muſt turn thy Luſt towards my Image [Deſire to be like me] that thou mayeſt get the Cunning, Wit, Reaſon, and Subtilty, that my Image hath. And thus the Devil did preſent to the Soul, the [a] *Mercury* in * *Vulcan*, that is, the fiery Wheel of Eſſence [or Subſtance] in the Form of a Serpent.

[a] The Power that is in the Fire or Root of the Creature, by which it is what it is: by which the * Smith, Artificer, or Workman doth work.

The Soul ſaid,

Behold, this is the Power which can do all Things—How may I do to have it?

The Devil ſaid,

Thou thyſelf alſo art ſuch a fiery *Mercury*, if thou doſt break thy Will off from God, and bring thy Deſire into this Art, then thy hidden Ground will be manifeſted in thee, and then thou mayeſt work in the ſame Manner alſo. But thou muſt eat of that Fruit wherein each of the four Elements in itſelf ruleth over the other, and are in Strife; the Heat ſtriving againſt the Cold, and the Cold againſt the Heat, and ſo all the Properties of Nature work feelingly, and then thou wilt inſtantly be as the fiery Wheel is, and ſo bring all Things into thy own Power, and poſſeſs them as thy own.

The Soul did ſo, and what happened upon it.

And when the Soul broke its Will thus off from God, and brought its Deſire into the *Vulcan* of *Mercury*, viz. the fiery Wheel, there preſently aroſe a Luſt to eat of the *Knowledge of Good and Evil*, and the Soul did eat thereof.

As ſoon as it had done ſo, *Vulcan* [b] kindled the fiery Wheel of its Subſtance, and ſo all the Properties of Nature awoke in the Soul, and exerciſed their own Luſt and Deſire.

[b] Or the Artificer in the Fire.

Firſt then aroſe the Luſt of Pride, to be great, mighty, and powerful, to bring all Things under Subjection at Command, and ſo be its own Lord without Controul; to deſpiſe Humility and Equality, to eſteem itſelf only prudent, witty, and cunning, and account all Folly that is not according to its Way.

Secondly aroſe the Luſt of Covetouſneſs, a Deſire of getting, which would draw all Things to itſelf, into its Poſſeſſion; for when the Luſt of Pride had turned away its Will from God, then the Life of the Soul would not truſt God any further, but would take Care for itſelf, and therefore brought its Deſire into the Creatures, *viz.* into the Earth, Metals, Trees, and other Creatures, and ſo the kindled fiery Life became hungry and covetous, when it had broken itſelf off from the Unity, Love, and Meekneſs of God, and attracted to itſelf the four Elements and their Eſſence, and brought itſelf into Beaſtiality, and ſo the Life became obſcure, dark, void, and wrathful, and the heavenly Virtues and Colours went out [c].

[c] Like a Candle extinguiſhed.

Thirdly, there awoke a ſtinging thorny Luſt in the fiery Life, *viz.* Envy, a helliſh Poiſon, and a Property which all Devils have, and a Torment which makes the Life an Enemy to God, and to all Creatures: Which Envy raged furiouſly in the Deſire of Covetouſneſs, as a Sting of Poiſon in the Body: Envy cannot endure, but hateth

and miſchiefeth that which Covetouſneſs could not draw to itſelf, by which the noble Love of the Soul was ſmothered.

Fourthly, there awoke in this fiery Life a Torment, like Fire, *viz.* Anger, which would murther and deſtroy all that which would not be ſubject to this Pride. Thus the Ground and Foundation of Hell, which is called the Anger of God, was wholly manifeſted in this Soul, and thereby it loſt the Paradiſe of God and the Kingdom of Heaven, and became ſuch a Worm as the fiery Serpent was, which the Devil preſented to the Soul in his own Image and Likeneſs. And ſo the Soul began to rule on Earth in a beſtial Manner, and did all Things according to the Will of the Devil, living in meer Pride, Covetouſneſs, Envy, and Anger; and having no true Love towards God any more; but there did ariſe in the Stead thereof an evil beſtial Love of filthy Lechery, Wantonneſs, and Vanity, and there was no Pureneſs more in the Heart; for the Soul had left Paradiſe, and taken the Earth into its Poſſeſſion, the Mind thereof was only bent upon cunning Knowledge, Subtilty, and getting a Multitude of natural Things: No Righteouſneſs nor Virtue remained in it at all; but whatſoever Evil and Wrong it committed, the Soul covered it cunningly and ſubtilly under the Cloak of its own Power and Authority [Law] and called it by the Name of Right and Juſtice, and accounted it good.

The Devil came to the Soul.

Upon this the Devil drew near to the Soul, and brought it on from one Vice to another, for he had taken it Captive in his Eſſence, and did ſet Joy and Pleaſure before it therein, and ſaid to the Soul: Behold now thou art powerful, mighty, and noble, endeavour to be greater, richer, and more powerful ſtill. Uſe thy Knowledge, Wit, and Subtilty, that every one may fear thee and ſtand in Awe of thee, and that thou mayeſt be reſpected, and get a great Name in the World.

The Soul did ſo.

The Soul did as the Devil counſelled it, and yet knew not that it was the Devil, but thought it was his own Knowledge, Wit, and Underſtanding, and that itſelf did very well and right all this while.

Jeſus Chriſt met with the Soul.

The Soul going on in this Courſe of Life, our dear and loving Lord Jeſus Chriſt (with the Love and Wrath of God) who was come into this World to deſtroy the Works of the Devil, and to execute Judgement upon all ungodly Works; at a Time he met with the Soul, and ſpake by a ſtrong Power, *viz.* by his Paſſion and Death, into the Soul, and deſtroyed the Works of the Devil in it, and diſcovered the Way to his Grace to the Soul, and ſhone upon it with his Mercy, calling it back to return and repent, and then he would deliver it from that monſtrous deformed Shape, Vizard, or Image which it had gotten, and bring it into Paradiſe again.

How Chriſt wrought in the Soul.

Now when the Spark of the Love of God, or the Divine Light, was manifeſted in the Soul, it preſently ſaw itſelf with its Will and Works to be in Hell, in the Wrath of God, and found that it was a miſhapen ugly Monſter in the Preſence of God, and the Kingdom of Heaven; at which it was ſo affrighted, that the greateſt Anguiſh awoke in it, for the Judgement of God was manifeſted in it.

What Chriſt ſaid.

Upon this the Lord Chriſt ſpake into it with the Voice of his Grace, and ſaid, Repent, and forſake Vanity, and thou ſhalt attain my Grace.

What the Soul did.

Then the Soul in its ugly miſhapen Image, with the defiled Coat of Vanity, went before God, and intreated for Grace, and the Pardon of its Sins, and was ſtrongly perſwaded in itſelf, that the Satisfaction and Atonement of our Lord Jeſus Chriſt did belong to it. But the evil Properties of the Serpent formed in the Aſtral [a] Spirit, would not ſuffer the Will of the Soul to come before God, but brought their Luſts and Inclinations thereinto. For thoſe evil Properties would not die to their own Luſts, nor leave or forſake the World; for they were come out of the World, and therefore they feared the Shame of the World in Caſe they ſhould forſake their worldly Honour and Glory.

[a] Or Aerial Spirit, or the Reaſon of the outward Man.

But the poor Soul turned its Countenance to God, and deſired Grace from God, *viz.* that God would beſtow its Love upon it.

The Devil came to it again.

But when the Devil ſaw that the Soul thus prayed to God, and would enter into Repentance, he drew near to the Soul, and thruſt the Inclinations of the earthly Properties into its Prayers, and diſturbed the good Thoughts and Deſires which preſſed forward towards God, and drew them back again to earthly Things, that they might have no Acceſs to God.

The Soul ſighed.

The Will of the Soul ſighed after God, but the Thoughts ariſing in the Mind, that ſhould penetrate into God, were deſtroyed, ſcattered, and diſtracted, ſo that they could not reach the Power of God. The poor Soul was more affrighted at this, that it could not bring its Deſires into God, and began to pray more earneſtly. But the Devil with his Deſire took hold of the Mercurial-kindled-fiery Wheel of Life; and awakened the Evil Properties ſo, that evil or falſe Inclinations aroſe and went into that Thing, wherein they had taken Pleaſure and Delight before.

The poor Soul would very fain go forward to God with its Will, and therefore uſed all its Endeavours; but all its Thoughts fled away from God into earthly Things, and would not go to God.

The Soul ſighed and bewailed itſelf to God; but it was as if it were quite and clean forſaken, and caſt out from the Preſence of God. It could not get ſo much as one Look of Grace, but was in meer Anguiſh, and alſo in great Fear and Terrour, and ſuppoſed every Moment that the Wrath and ſevere Judgement of God would be manifeſted in it, and that the Devil would take hold of it and have it, and ſo fell into ſuch great Heavineſs and Sorrow, that it became weary of all the Joy and Pleaſure it took in temporal Things, though it were never ſo delighted with them before.

The earthly natural Will deſired thoſe Things ſtill, but the Soul would willingly leave them altogether, and deſired to die to all temporal Luſt and Joy, and longed only after its firſt native Country from whence it came originally. But it found itſelf to be far from thence, alſo in great Diſtreſs and Want, and knew not what to do, yet reſolved to enter into itſelf, and ſtill ſtir itſelf up to pray more earneſtly.

The Devil's Oppoſition.

But the Devil oppoſed it, and with-held it that it could not bring itſelf into any greater Fervency or Repentance.

He awakened the earthly Luſts in its Heart, that the Inclinations might ſtill keep their [b] evil Nature, and ſet them at Odds againſt the Will and Deſire of the Soul. For they would not die to their own Will and Light, but would ſtill maintain their temporal Pleaſures, and ſo kept the poor Soul captive in their evil Deſires, that it could

[b] Or falſe natural Right.

not ſtir, though it ſighed and longed never ſo much for the Grace of God: For whenſoever the Soul prayed, or offered to preſs forward towards God, then the Luſts of the Fleſh ſwallowed up the Rays and Ejaculations that went forth from the Soul, and brought them away from God into earthly Thoughts, that the Soul might not partake of Divine Strength; and then the Soul thought itſelf forſaken of God, and knew not that God was ſo near it, and did thus draw it. Alſo, the Devil drew near it, and entered into the fiery *Mercury*, or fiery Wheel of its Life, and mingled its Deſires with the earthly Luſts of the Fleſh, and mocked the poor Soul, and ſaid to it in the earthly Thoughts: Why doſt thou pray? Doſt thou think that God knoweth thee, or regardeth thee? Conſider but what Thoughts thou haſt in thee in his Preſence; are they not altogether evil? Thou haſt no Faith or Belief in God at all; how then ſhould he hear thee? He heareth thee not, leave off, wherefore wilt thou thus needleſsly torment and vex thyſelf? Thou haſt Time enough to repent at Leiſure. Wilt thou be mad? Do but look upon the World, I pray thee, a little, doth it not live in Jollity and Mirth? yet it will be ſaved well enough for all that. Hath not Chriſt paid the Ranſom, and ſatisfied for all Men? Thou needeſt do no more but perſuade and comfort thyſelf that it is done for thee; and then thou ſhalt be ſaved. Thou canſt not poſſibly in this World come to have any Feeling of God; therefore leave off and take Care for thy Body, and look after temporal Glory: What doſt thou ſuppoſe will become of thee, if thou turn to be ſo melancholy and ſenſeleſs? Thou wilt be the Scorn of every Body, and they will laugh at thy Folly, and ſo thou wilt ſpend thy Days in nothing but Sorrow and Heavineſs, which is pleaſing neither to God nor Nature. Pr'ythee look on the Beauty of the World; for God hath created thee in the World to be a Lord over all Creatures, and to rule them: Gather Store of temporal Goods beforehand, that thou mayeſt not ſtand in Need of the World. And when old Age cometh, or that thou groweſt near thy End, then prepare thyſelf for Repentance. God will ſave thee, and receive thee into the heavenly Manſions. There is no Need of ſuch ado, in vexing, bewailing, and ſtirring up thyſelf as thou makeſt.

The Condition of the Soul.

In theſe and the like Thoughts the Soul was enſnared by the Devil, and brought into the Luſts of the Fleſh, and earthly Deſires; and ſo, as it were, bound with Fetters and great Chains, and did not know what to do. It looked a little back into the World and the Pleaſures thereof, but ſtill felt in itſelf a Hunger after Divine Grace, and would rather always enter into Repentance, and come into Favour with God. For the Hand of God had touched it, and bruiſed it, and therefore it could reſt no where; but always ſighed in itſelf after Sorrow for the Sins it had committed, and would fain be rid of them; but could not get true Repentance, much leſs the Knowledge of Sin; and yet had ſuch a Hunger and Longing-Deſire after Repentance and Sorrow for Sin.

The Soul being thus heavy and ſad, and finding no Remedy or Reſt, bethought itſelf where to find a Place to perform true Repentance in, and when it might be free from Buſineſs, Cares, and the Hindrances of the World; alſo by what Means it might obtain the Favour of God. And therefore purpoſed to betake itſelf to ſome private ſolitary Place, and give over all worldly Employment, and temporal Things; and thought in being bountiful and pitiful to the Poor that God would have Mercy upon it; and ſought out all Kind of Ways to get Reſt, and to get the Love, Favour, and Grace of God again. But all would not do; for all its worldly Buſineſs followed it in the Luſts of the Fleſh, and it was enſnared in the Net of the Devil, now, as well as before, and could not get Reſt; and though for ſome little While it was a little cheared with earthly Things, yet preſently it fell to be as ſad and heavy again; for it felt the

awakened Wrath of God in itſelf, and knew not how that came to paſs; nor what it ailed: For many Times great Fear and Temptations fell upon it, which made it comfortleſs, ſick, and faint with very Fear; ſo mightily did the firſt bruiſing it with the Ray or Influence of the Stirring of Grace work upon the Soul. And yet it knew not that Chriſt was in the Wrath and ſevere Juſtice of God, and fought with Satan that Spirit of Error, that was incorporated in Soul and Body; and underſtood not that the Hunger and Deſire to turn and repent came from Chriſt himſelf, by which the Soul was drawn in this Manner; neither did it know what hindered that it could not yet attain to Divine Feeling: It knew not that itſelf was a Monſter, and did bear the Image of the Serpent, in which the Devil had ſuch Power and Acceſs to the Soul, and in which [Image] he had confounded all its good [Deſires] Thoughts [and Motions] and brought them away from God [and Goodneſs] concerning which Chriſt ſaid, *The Devil ſnatcheth the Word out of their Hearts, leſt they ſhould believe and be ſaved.*

An enlightened and regenerate Soul met the diſtreſſed Soul.

By the Providence of God an enlightened and regenerate Soul met this poor afflicted and diſtreſſed Soul, and ſaid,

The enlightened Soul ſaid,

What aileſt thou, thou diſtreſſed Soul, that thou art ſo reſtleſs and troubled?

The diſtreſſed Soul anſwered,

The Creator hath hid his Countenance from me, ſo that I cannot come to his Reſt, and therefore I am thus troubled, and know not what I ſhall do to get his loving Kindneſs again; for great Cliffs and Rocks lie in my Way to his Grace, that I cannot come to him, though I long after him never ſo much, yet I am kept back, that I cannot partake of his Power, Virtue, and Strength, though I ſigh, and long, and wait for him.

The enlightened Soul ſaid,

Thou beareſt the monſtrous Shape of the Devil, *viz.* the Serpent, and art clothed therewith, in which the Devil hath an Enterance into thee, being in his own Property, and therein he keepeth thy Will from penetrating into God. For if thy Will might penetrate into God, it would be anointed with the higheſt Power and Strength of God in the Reſurrection of our Lord Jeſus Chriſt; and that Unction would then break [in Pieces] that Monſter which is in thee; and thy firſt Image of Paradiſe would be manifeſted in thee again, and then the Devil muſt loſe his Power in thee, and thou wouldſt become an Angel again. And becauſe the Devil doth envy thee this [Happineſs] he holdeth thee captive in his Deſire in the Luſts of the Fleſh, from which if thou beeſt not delivered, thou wilt be ſeparated from God, and canſt never enter into our Society.

The diſtreſſed Soul terrified.

At this Speech the poor diſtreſſed Soul was ſo terrified and amazed, that it could not ſpeak one Word more, when it perceived it was in the Shape and Image of the Serpent, which ſeparated the Soul from God; and that the Devil was ſo nigh it in that Image, and did mingle evil Thoughts in the Will of the Soul, and had ſo much Power over it thereby, and that it was ſo near Damnation, and ſtuck faſt in the Abyſs, or bottomleſs Pit of Hell, in the Anger of God, that it would have deſpaired of the Grace of God; but that the Power [Virtue and Strength of the firſt Stirring of the Grace of God] that bruiſed the Soul, upheld it that it deſpaired not: And ſo

the Soul wreſtled in itſelf between Hope and Doubt; whatſoever Hope built up, that Doubt threw down again, and ſo was in ſuch a continual Diſquietneſs, that at laſt the World, and all the Glory thereof, was loathſome to it, neither would it enjoy the Pleaſures of this World any more; and yet for all this could not come to Reſt.

The enlightened Soul came again.

At a Time the enlightened Soul came again to this Soul, and finding it in ſo great Trouble, Anguiſh, and Grief of Mind, ſaid to it: What doſt thou? Wilt thou deſtroy thyſelf in thy Anguiſh and Sorrow? Why doſt thou torment thyſelf in thy own Power and Will, who art but a Worm, ſeeing thy Torment increaſeth thereby more and more? Yea, if thou ſhouldſt ſink thyſelf down to the Bottom of the Sea, or couldſt fly to the uttermoſt Coaſts of the Morning, or raiſe thyſelf up above the Stars, yet thou wouldſt not be releaſed. For the more thou grieveſt, tormenteſt, and troubleſt thyſelf, the more painful thy Nature will be, and yet thou canſt not come to Reſt. For thy Power is quite loſt; and as a dry [withered Stick burnt to a] [a] Coal cannot grow green and ſpring afreſh by its own Power, nor get Sap to flouriſh again with other Trees [and Plants]; ſo thou alſo canſt not reach the Place of God (by thy own Power and Strength) and transform thyſelf into thy firſt angelical Image again, which thou hadſt. For, in Reſpect of God, thou art withered and dry (like a withered dry Colewort [or Plant] that hath loſt its Sap and Strength) and ſo art become a dry tormenting Hunger. Thy Properties are like Heat and Cold, continually ſtriving one againſt the other, and can never agree.

[a] Colewort.

The diſtreſſed Soul ſaid,

What then ſhall I do to bud forth again, and recover my firſt Life which I had, wherein I was at Reſt before I became an Image?

The enlightened Soul ſaid,

Thou ſhall do nothing at all but forſake thy own Will, *viz.* that which thou calleſt *I*, or *thyſelf:* And thereby all thy evil Properties will grow weak and faint, and ready to die; and then thou wilt ſink down again into that One Thing from which thou art ſprung originally. For now thou lieſt captive in the Creatures; and if thy Will forſaketh them, the Creatures, with their evil Inclinations, will die in thee, which for the preſent ſtay and hinder thee that thou canſt not come to God. But, if thou doſt this, thy God will meet thee with his infinite Love, which he hath manifeſted in Chriſt Jeſus in the [b] Humanity; and that will impart Sap, Life, and Vigour to thee, that thou mayeſt bud, ſpring, and flouriſh again, and rejoice in the living God, [as a Branch growing upon its true Vine:] And ſo thou wilt recover alſo the Image of God, and be delivered from the [c] Image of the Serpent, and then thou ſhalt come to be my Brother, and have Fellowſhip with the Angels.

[b] Or human Nature.

[c] Or Vizard.

The poor Soul ſaid,

How can I forſake my Will, that the Creatures which lodge therein may die, ſeeing I muſt be in the World, and alſo have Need of it as long as I live?

The enlightened Soul ſaid,

Now thou haſt temporal Honour, and worldly Goods, which thou poſſeſſeſt as thy own [to do what thou wilt with them] alſo the Pleaſure of the Fleſh; and thou regardeſt not what thou doeſt therein, or how thou getteſt them: And though thou ſeeſt the Poor and Needy, who wanteth thy Help, and is thy Brother, yet thou helpeſt him not, but layeſt heavy Burthens upon him [by requiring more of him than his

Neceſſities will bear] and vexeſt him in forcing him to take Pains, and labour for thee, and thou takeſt Pleaſure therein: And beſides thou art proud, and infulteſt over him, and art rough, crabbed, and ſtern to him, and exalteſt thyſelf above him, and makeſt ſmall Account of him in Reſpect of thyſelf: And then that poor vexed Brother of thine cometh, and ſigheth towards God, that he cannot take the Benefit of his Labour and Pains, but is forced by thee to live in Miſery: And ſo with his Sighings and Groanings he raiſeth up the Wrath of God in thee, which maketh thy Flame and Unquietneſs [or thy unſatisfied Deſire] greater and greater. Theſe are the Creatures which thou art in love with, and haſt broken thyſelf off from God for their Sakes, and brought thy Love into them [or ſet thy Love upon them:] And ſo they live in thy Love, and thou nouriſheſt and keepeſt them by thy continual receiving them into thy Deſire, for they live in and by thy receiving of them [into thy Mind:] In that thou bringeſt the Luſt of thy Life into them, which are but unclean, filthy, evil Beaſts, which, in thy receiving of them in thy Luſt, have gotten an Image, and formed themſelves in thee. And that Image is a Beaſt, having four evil Inclinations: Firſt, *Pride*. Secondly, *Covetouſneſs*. Thirdly, *Envy*. Fourthly, *Anger*. And in theſe four Properties the Foundation of Hell conſiſteth, which thou carrieſt in thee, and about thee, and it is imprinted and engraven in thee, and thou art quite taken captive therewith: For theſe Properties live in thy own Life, and thereby thou art ſevered from God, neither canſt thou ever come to God, unleſs thou ſo forſake theſe evil Creatures, that they may die in thee.

But ſince thou deſireſt I ſhould tell thee how to forſake thy own perverſe creaturely Will, that the Creatures might die, and that yet thou mighteſt live with them in the World: I tell thee, that there is but one Way to do it, which is *narrow* and *ſtrait*, and it will be very troubleſome and irkſome to thee, at the firſt Beginning, to walk in it, but afterwards thou wilt walk in it chearfully.

Thou muſt rightly conſider, that in the Courſe of this worldly Life, thou walkeſt in the Anger of God, and in the Foundation of Hell; and that this is not thy true native Country: And that a Chriſtian ſhould, and muſt live in Chriſt, and in his Walking truly follow him; and that he cannot be a Chriſtian, unleſs the Spirit and Power of Chriſt ſo live in him, that he becometh wholly ſubject to it. Now being the Kingdom of Chriſt is not of this World, but in Heaven, therefore thou muſt always be in a continual Aſcenſion towards Heaven, if thou wilt follow Chriſt; though thy Body muſt dwell among the Creatures, and uſe them.

The narrow Way to this perpetual Aſcenſion into Heaven, and the Imitation of Chriſt, is this: Thou muſt deſpair of all thy own Power and Strength (for in and by thy own Power thou canſt not reach the Gates of God) and firmly purpoſe and reſolve wholly to give thyſelf up to the Mercy of God, and alſo reſolve to ſink down with thy whole Mind and Reaſon into the Paſſion and Death of our Lord Jeſus Chriſt, always deſiring to perſevere therein, and to die from all thy Creatures therein: Alſo thou muſt reſolve to turn away thy Mind and Luſts from all receiving of Evil [into them] and not ſuffer thyſelf to be held faſt by temporal Honour and [a] Profit, and thou muſt reſolve to put away from thee all Unrighteouſneſs, and whatſoever elſe may hinder thee. Thy Will muſt be wholly pure, and thou muſt be in ſuch a Reſolution, that thou wilt never return to thy evil Creatures any more, but that thou wilt that very Inſtant leave them, and ſeparate thy Mind from them, and that thou wilt immediately enter into the ſincere Way of Truth and Righteouſneſs, and follow the Doctrine of Chriſt. And as thou now doſt purpoſe to forſake the Enemies of thy own Nature, ſo thou muſt alſo forgive all thy outward Enemies, and reſolve to meet them with thy Love; that there may be no Creature at all, that might be able to take hold of thy Will, and ſtay thee; but that thy Will may be ſincere, and purged from all Creatures. And alſo, that if it

[a] Or Goods.

ſhould be required, thou muſt be willing and ready to forſake all temporal Honour and Profit for Chriſt's Sake, and regard nothing that is earthly, to love it, but to eſteem thyſelf in whatſoever State, Degree, and Condition thou art, for temporal Honour, or Riches, and Worldly Goods, to be but a Servant of God, and of thy Fellow-Chriſtians, as a Steward of God in thy Office [which he hath ſet thee in.] The lofty Looks and Self-Love muſt be humbled, brought low, and ſo deſtroyed, that no Creature may ſtay in the Mind, to bring the Thoughts or Imagination to be ſet upon them.

Alſo thou muſt firmly imprint in thy Mind, that thou ſhalt partake of the promiſed Grace, in the Merit of Jeſus Chriſt, *viz.* of his outflowing Love [which is in thee] which will deliver thee from thy Creatures, and enlighten thy Will, and kindle it with the Flame of Love, whereby thou ſhalt have Victory over the Devil. Not as if thou couldſt will, or do any Thing, but enter into the Suffering and Reſurrection of Jeſus Chriſt, and take them to thyſelf; and with them aſſault and break in Pieces the Kingdom of the Devil in thee, and mortify thy Creatures. And thou muſt reſolve to enter into this Way, this very Hour, and never to depart from it, but willingly to ſubmit thyſelf to God, in all thy Endeavours and Doings, that he may do with thee what he pleaſeth.

When thy Will and Purpoſe is thus prepared, it hath broken through its own Creatures, and is ſincere in the Preſence of God, and clothed with the Merits of Jeſus Chriſt; and then it may freely go to the Father with the Prodigal Son, and fall down in his Preſence, and pour forth its Prayers, and put all its Strength forth in this divine Work, and confeſs its Sins and Diſobedience, and that it hath turned away from God. And that muſt be done, not with bare Words, but with all its Strength, which is but a ſtrong Purpoſe, and Reſolution to do it; for the Soul itſelf hath no Strength nor Power to effect it.

And when thou art thus ready, and that thy eternal Father ſhall ſee thy coming and returning to him in ſuch Repentance and Humility, then he will inwardly ſpeak to thee, and ſay in thee, *Behold, this is my Son which I had loſt, he was dead, and is alive again*; and he will come to meet thee in thy Mind with the Grace and Love of Jeſus Chriſt, and embrace thee with the Beams of his Love, and kiſs thee with his Spirit and Strength; and then thou ſhalt receive Strength to pour out thy Confeſſion before him, and to pray powerfully. And this now is the right Place where thou mayeſt wreſtle, in the Light of his Countenance; and if thou ſtandeſt reſolutely here, and ſhrinkeſt not back, thou ſhalt ſee or feel great Wonders: For thou ſhalt find Chriſt in thee aſſaulting Hell, and cruſhing thy Beaſts in Pieces, and that a great Tumult and Miſery will ariſe in thee: Alſo that thy ſecret unknown Sins will then firſt awake, and labour to ſeparate thee from God, and keep thee back; and thou ſhalt truly find and feel how Death and Life fight againſt one another; thou ſhalt alſo find what Heaven and Hell is. At all which be not moved, but ſtand reſolutely and ſhrink not; and then at length all thy evil Creatures will grow faint, weak, and ready to die; and then thy Will ſhall wax ſtronger, and be able to ſubdue and keep down the evil Inclinations; and ſo thy Will and Mind ſhall aſcend into Heaven every Day, and thy Creatures die daily, and thou wilt get a Mind wholly new, and begin to be a new Creature, and be changed into the Image of God again, and be rid of the beſtial monſtrous Image, Shape, or Vizard. And thus thou ſhalt come to reſt again, and be delivered from thy Anguiſh.

The poor Soul's Practice.

When the poor Soul began to practiſe this Courſe with ſuch Earneſtneſs, it conceived it ſhould get the Victory preſently; but the Gates of Heaven were ſhut againſt it in its own Strength and Power, and it was, as it were, left and forſaken of God, and received not ſo much as one Beam, Look, or Glimpſe of Grace; and then it thought in itſelf [and ſaid to itſelf] Surely thou haſt not ſincerely ſubmitted thyſelf to God. Deſire nothing at all of God, but only ſubmit thyſelf to his Judgement [Sentence and Condemnation] that he may kill thy evil Inclinations. Sink down into him beyond the Limits of Nature and Creature, and ſubmit thyſelf to him, that he may do with thee what he will, for thou art not worthy to ſpeak to him. Upon this the Soul took a Reſolution to ſink down, and to forſake its own Will; and when it had done ſo, there fell upon it the greateſt Repentance for the Sins it had committed; and it bewailed bitterly its ugly Shape, and was very ſorry that the evil Creatures did dwell in it. And becauſe of its Sorrow it could not ſpeak one Word more in the Preſence of God; but in its Repentance did conſider the bitter Paſſion and Death of Jeſus Chriſt, *viz.* what great Anguiſh and Torment he had ſuffered for its Sake, that he might deliver it out of its Anguiſh, and change it into the Image of God; and in that Conſideration it wholly ſunk down, and did nothing but complain of its Ignorance and Negligence, and that it had not been thankful [to its Redeemer] nor had once conſidered ſo great Love, but had ſo idly ſpent its Time, and not regarded to conſider how it might come to partake of that Grace; but in the mean While had formed in itſelf the Images and Figures of earthly Things, with the vain Luſts and Pleaſures of the World, from which it had gotten ſuch beſtial Inclinations, that now it muſt lie captive in great Miſery, and for very Shame dareth not lift up its Eyes to God, who hideth the Power [or Light] of his Countenance from it, and will not ſo much as look upon it. And as it was thus ſighing and crying, it was drawn into the Abyſs, or Pit of Horrour, and as it were at the Gates of Hell, and ſhould there periſh. Upon which the Soul was, as it were, bereft of Senſe, and wholly forſaken, and thereby did forget all its Doings, as if it would wholly yield itſelf to Death, and ceaſe to be a Creature any more; and ſo did yield itſelf to Death; and deſired nothing elſe, but to die and periſh in the Death of its Redeemer Jeſus Chriſt, who had ſuffered ſuch Torments and Death for its Sake: And in this periſhing it began to ſigh and pray in itſelf very inwardly to the Mercy of God, and to ſink down into the meereſt Mercy of God. Upon this there appeared unto it the amiable Countenance of the Love of God, and penetrated through it as a great Light, by which it grew exceeding joyful, and began to pray aright, to thank the Moſt High for this Grace, and to rejoice exceedingly, that it was delivered from the Death and Anguiſh of Hell; and there it taſted of the Sweetneſs of God, and of his promiſed Truth. And in that very Inſtant, all evil Spirits which had afflicted it before, and kept it back from the Grace [Love and inward Preſence] of God, were forced to depart from it: And the Wedding of the Lamb was kept and ſolemnized, with the eſpouſing or contracting of the noble *Sophia* with the Soul, and the Seal-Ring of Chriſt's Victory was impreſſed [or printed, or ſet upon its Subſtance, or] into its Eſſence; and it was received to be a Child and Heir of God again.

When this was done, the Soul became very joyful, and began to work in this Power, and to celebrate with Praiſe the Wonders of God, and thought henceforth to walk continually in this Power, Strength, and Joy; but it was aſſaulted from without, or outwardly, by the Shame and Reproach of the World; and within, by great Temptation, ſo that it began to doubt whether its Ground were from God, or no; and

whether it had really and truly partaken of the Grace of God, or no; for the Accuſer [or Satan] went to it, and would lead it out of this Way, and make it doubtful [of its Way] and ſaid to it inwardly:

The Accuſer, or Satan, ſpake to the Soul, ſaying,

It is not of God, it is but thy Imagination.

Alſo the Divine Light retired in the Soul, and ſhone but in the inward Ground, as Light in the Embers [or Fire raked up in Aſhes,] ſo that Reaſon was Folly to itſelf, and thought itſelf forſaken, and the Soul knew not what had happened to itſelf, nor whether it were true, that it had taſted the divine Light of Grace, or not, and yet it could not leave off ſtruggling, for the burning Fire of Love was ſown in it, by which there aroſe in it a great Hunger and Thirſt after the divine Sweetneſs; and now at length began to pray aright, and to humble itſelf in the Preſence of God, and to examine and try its evil Inclinations in its Thoughts, and to put them away: By which the Will of Reaſon was broken, and the evil inbred [innate, or native] Inclinations, were killed and deſtroyed more and more: And this was very woeful to the Nature of the Body; for it made it faint, feeble, and weak, as if had been very ſick, and yet it was no natural Sickneſs that it had, but it was the Melancholy of the earthly Nature of the Body, becauſe its evil Luſts were deſtroyed.

And when the earthly Reaſon found itſelf thus forſaken, and the poor Soul ſaw that it was derided outwardly, and deſpiſed by the World, becauſe it would now walk no more in the Way of the Wicked and Ungodly; and that it was inwardly aſſaulted by the Accuſer [Satan] who alſo mocked it, and continually ſet before it the Beauty, Riches, and Glory of the World, and eſteemed the Soul fooliſh [that embraced them not] which made the Soul think thus with itſelf: *O Eternal God! What ſhall I now do to come to Reſt?*

The enlightened Soul met it again.

While it was in this Conſideration, the enlightened Soul met with it again, and ſaid, What aileſt thou, my Brother, that thou art ſo heavy and ſad?

The diſtreſſed Soul ſaid,

I have followed thy Council, and thereby attained a Ray, Look, or Glimpſe of the Divine Sweetneſs, but it is gone from me again, and I am now forſaken, and outwardly have very great Trials and Afflictions in the World; for all my good Friends forſake me, and ſcorn me, and alſo inwardly I am aſſaulted with Anguiſh and Doubt, and I know not what to do.

The enlightened Soul ſaid,

Now I like thee very well; for now our beloved Lord Jeſus Chriſt walketh in his Pilgrimage [a] on Earth with thee, and in thee, as he did himſelf when he was in this World, being always reviled, ſlandered, and evil ſpoken of, and had nothing of his own; and now thou beareſt his Mark or Enſign. But do not wonder at it, nor think it ſtrange; for it muſt be ſo that thou muſt be tried, refined, and purified. In this Anguiſh and Diſtreſs thou ſhalt have often Cauſe to pray, and hunger after Deliverance, and in thy Hunger and Thirſt thou attracteſt Grace to thee from within and from without. For thou muſt grow from above and from beneath to be the Image of God again. And as a young Plant is ſtirred by the Wind, and muſt ſtand in Heat and Cold, drawing Strength and Virtue to it from above and from beneath by that ſtir-

[a] Or Journey.

ring, and muſt endure many a Tempeſt, and undergo much Danger, before it can come to be a Tree, and bring forth Fruit; for in that Stirring, the Virtue of the Sun cometh to move in it, whereby the wild Properties of that Plant come to be penetrated and tinctured [or qualified] with the Virtue of the Sun, and grow thereby.

And now is the Time wherein thou muſt behave thyſelf as a valiant Soldier in the Spirit of Chriſt, and co-operate with it thyſelf: For now the Eternal Father by his fiery Power begetteth his Son in thee, who changeth the Fire of the Father [or the Wrath] into the Flame of Love; ſo that out of Fire and Light, [*viz.* Wrath and Love] there cometh to be one Eſſence, Being, or Subſtance, which is the true Temple of God. And now thou ſhalt bud forth out of the Vine Chriſt, in the Vineyard of Jeſus Chriſt, and bring forth Fruit in thy Life, and teaching of others, and ſhew forth thy Love in Abundance, as a good Tree: For Paradiſe muſt thus ſpring up again in thee, through the Wrath of God, and Hell be changed into Heaven in thee. Therefore be not troubled at the Temptations of the Devil, for he ſtriveth for the Kingdom which he had in thee; and having loſt it once, he muſt be confounded, and depart from thee: And therefore he covereth thee outwardly with the Shame and Diſgrace of the World, that his own Shame may not be known, and that thou mayeſt be hidden to the World. For with thy New Birth [or Regeneration] thou art in the divine Harmony in Heaven. Therefore be patient, and wait upon the Lord, and whatſoever ſhall befall thee, take it from the Hands of the Lord, as [intended] by him for thy beſt [Good.] And ſo the elightened Soul departed from it.

The diſtreſſed Soul's Courſe.

This diſtreſſed Soul began its Courſe now under the patient Suffering of Chriſt, and entered into Hope in divine Confidence, and from Day to Day grew ſtronger and ſtronger, and its evil Inclinations died more and more in it, ſo that it came to be ſet in a great [Dominion] or Kingdom of Grace, and the Gates of the divine Revelation, and the Kingdom of Heaven were opened and manifeſted in it, [*viz.* in the Soul.]

And thus the Soul (in Faith) returned to its true Reſt, and became a Child [of God] again; to which God help us all. *Amen.*

A

TREATISE

OF

THE FOUR COMPLEXIONS,

OR,

A CONSOLATORY INSTRUCTION

FOR

A SAD AND ASSAULTED HEART,

IN

THE TIME OF TEMPTATION.

SHEWING

Whence SADNESS *naturally* ariſeth, and how the aſſaulting happeneth.

Hereto are annexed ſome CONSOLATORY SPEECHES exceeding profitable for the aſſaulted Hearts and Souls.

TO THE

READER.

THIS useful and instructive Treatise of the blessed *Behmen* on *The Four Complexions*, is very properly annexed to the preceding Description of *The Way to Christ*. For, as the Foundation of the Christianity there taught, is laid in so deep and earnest an Exercise of Repentance, as shakes the Soul of the natural Man to the Bottom, and by that Concussion stirs up and brings to his View the foul Dregs of Corruption, that have hitherto lain there undisturbed: The Horror of this Sight, together with the painful Sense of Guilt and Misery consequent upon it, which the Author calls the Judgement of the Soul or Conscience, proves a very severe Tryal to the young Soldier of Christ at his first Enterance upon the Warfare. And in some Instances it is a *long* as well as *sharp* Process: For *it may continue on a Man many Years*, as *J. B.* saith in *The Book of Repentance*, *if he doth not earnestly and speedily put on the Armour of Christ*. This is a very deplorable Condition indeed, and sometimes occurs among us at this Day: But in no Subjects so predominantly, as in Souls environed with the *melancholy Complexion*. Especially if they have defiled themselves with much gross Sin, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-sinned their Day of Grace.

This Extremity of spiritual Distress, of which none can know or conceive the poignant Anguish and Bitterness, who have not in some Degree felt the same, has here a friendly Relief. Every Information is communicated, every Advice given, and every Consolation administered, which the unhappy Case can well require or admit, short of the immediate Operation of the Great, and only Sufficient Comforter himself. To whose joyful Enterance into the afflicted Soul the Way is here opened and cleared, by the Removal of all those Doubts and Fears, which arise from the Soul's Ignorance of its own true Nature and Essence, and of its necessary Subjection during its Abode in the Body, to the Influence of the Astral Powers, and its own natural Complexion: This beneficial Knowledge is in the following little Tract, fundamentally, though briefly, revealed; and that from so Divine a Ground and Authority, and with so satisfactory a Fulness and Conviction, as to leave no Doubt either of its Truth or Worth. This Treatise, being, as is signified at the Head of the last Chapter, *An Universal Mirror or Looking-Glass, wherein every Soul may see itself; and written, just as it was represented by the Light of God's Spirit to the Spiritual Understanding of the Author.*

OF

THE FOUR COMPLEXIONS.

The First Chapter.

Of the Cauſes of Fear or Sadneſs, and what the Aſtoniſhment and Anguiſh is, about ſpiritual Things.

ALL Sadneſs and Fear, wherewith a Man terrifies and amazeth himſelf, is in his inward Man from the Soul. For the outward Spirit, which hath his Original from the Stars and Elements, is not in this Sort troubled; becauſe he liveth in his Mother which bore him. But the poor Soul is with *Adam* entered into a foreign Harbour, *viz.* into the Spirit of this World, wherewith the beautiful Creature is veiled and captivated as in a darkſome Priſon.

Now, the Spirit of this World hath four Sorts of Lodgings, wherein the precious Jewel is ſhut up. Of theſe four there is but one principally manifeſt to one Man; as it is with the four Elements, which every Man hath in himſelf, and is himſelf the ſame Being, except his Soul, which is not of that Eſſence, though it lie as a Priſoner in it; and of theſe four Lodgings, or Images, one only hath the Predominance in his Life. The Names of them are as follow:

1. The CHOLERICK.
2. The SANGUINE.
3. The PHLEGMATICK.
4. The MELANCHOLY.

I. *Of the* CHOLERICK.

1. The *Cholerick Complexion* is of the Fever's Property. It cauſes a ſtout Courage, haſty Anger, ſwelling Pride, Self-Willedneſs, and Diſregard of others. This Image ſhines after the outward World, in a Side-Light, labours after the Power of the Sun, and will always be a Lord.

II. *Of the* SANGUINE.

2. The *Sanguine Complexion* is, after the Nature of Air, ſubtile, friendly, chearful, yet not of a ſtout Courage. It is mutable, and eaſily moved from one Thing to another, and receives naturally the ſtarry Properties and Knowledge into her

Essence. It is pure and chaste, and brings great Mystery [of Knowledge] into her Understanding.

III. *Of the* PHLEGMATICK.

3. The *Phlegmatick Complexion* is after the Water's Nature and Property, fleshly, rude, and soft, of a feminine Will, of but a reasonable Comprehension, yet holds fast what it hath once attained. Knowledge must be infused into it by Teaching, for she finds it not in her own Root. She takes all in good Part, troubles not herself with Grief, hath a Glance of Light, is neither extremely sad nor merry, but is altogether of a middle and common Temper.

IV. *Of the* MELANCHOLY.

4. The *Melancholy Complexion* being of the Earth's Nature and Property, is as the Earth, cold, frozen, dark, and full of Heaviness; hungry after the Light, and always fearful of the Wrath of God.

For the Earth and Stones are on the Outside of the eternal Essentiality (*i. e.*) are comprehended or captivated in the kindled Desire in the *Fiat*, both according to the Property of the Anger and Love. The Good and Evil are in them mixed one with another. The Good stands in a perpetual Fear of the Evil, which make a perpetual Flight and Pursuit; as it is to be seen in Metals, whose Tincture is good, but the Body altogether earthly, evil, and of an angry, corrosive Nature. Whereupon the Tincture of the Metals, as soon as the malignant starry Influence toucheth it, would fly from the earthly, and uncentre itself from it. Hence comes the Growth of the Metals. For their Tincture drives their Desire out of itself, and desire to fly away; but receives in the Desire such a Corporiety as the Spirit or Desire itself is. Hence ariseth the Metallick Body.

The *Melancholy Nature* is dark and dry. It yields little Corporiety, consumes and corrodes itself inwardly in its own Being, remains constantly in the House of Mourning, and even when the Sun shines in her, yet is she in herself sorrowful. She receives indeed some Refreshment from the Sun's Glance, but in the Dark she is always in Fear and Horror of God's Judgement.

Observe here, further, the Nature of the said Mind.

IF this Complexion hath Predominance in a Man, so that it be his proper Complexion, then doth the poor Soul, as the precious Jewel, inhabit this House; and must, during the Time of this Life (if she hath not yet fully attained the Light of God in herself) help herself with the Glance of the Sun, seeing the Divine Light-Eye was in *Adam* shut up to her in the earthly Property into which she entered. The Soul hath in *Adam* suffered the Complexion, as also the Spirit of the Great World, the Stars and Elements, to enter into her; which, during the Time of this Life, dwell intermixedly the one in the other; the Soul in the Complexion, and the Complexion in the Soul; yet one of them comprehends not the other essentially: The Soul is deeper than the outward Spirit; though in this Life they hang upon each other as in the inward and outward World; neither of which yet is the other; so likewise the outward Spirit is not the Soul.

Know, further, that the Soul is in her Subſtance a magical Fire-Fountain or Property out of God the Father's Nature; a vehement Deſire after the Light, as God the Father from Eternity, with a moſt intenſe Longing, deſires his Heart, *viz.* the Centre of Light, and in his deſiring Will begets him out of the Fiery Property; as the Light is now uſually generated out of the Fire.

Now, there can be no Fire, but there muſt be alſo a Root there for the Fiery Subſiſtence, *viz.* the Centre or Image to Nature. This the Soul hath alſo in itſelf, and burns forth out of the Image to Nature [or the Natural Complexion] namely, out of the Dark World, which in her Fountain of Deſire drives itſelf on till it reaches the fiery Property; and then it deſires the Liberty *(i. e.)* the Light, as in the Book of *The Threefold Life* is fully expreſſed.

So then the Soul, being a hungry magical Spirit-Fire, deſires ſpiritual Eſſentiality and Power, wherewith ſhe may nouriſh and preſerve her Fire-Life, and allay the Thirſt of her fiery Fountain. Now, it is well known, how that ſhe hath with *Adam* in his Diſobedience entered into the Spirit of this World, and eaten of it: Whereupon Chriſt became a Man in our Eſſence, that he might bring her again through the Centre, and through God's Fire, into his Light, namely, into the World of Meekneſs, which in the Perſon of Chriſt was actually effected; but our Soul ſeeing that from the Mother's Womb it remains involved in the Spirit of the Great World in the Complexions, it eats from the very Birth, yea, even in the Mother's Womb, of the Spirit of this World.

The Soul eats Spiritual Meat, namely, of the Spirit of the Image of the Complexions, not altogether their Eſſence, but magically: It is the kindling of their Fire. The Complexions in the Soul's Fire become ſouliſh [or of a ſoular Property]. They are as Wood and Fire to each other. Underſtand by Wood the Complexion, by Fire the Soul. Now the Fire muſt have Fewel, *viz.* Either the outward Complexion, or a Divine Eſſentiality of God's Nature: Of one of theſe muſt ſhe eat, or dye. But it is not poſſible for her to periſh, ſeeing ſhe is a Deſire, and where there is a Deſiring there is alſo a Being; the Deſire maketh a Being to itſelf.

By this we underſtand whence ariſeth ſuch a Difference in the Wills and Actions of Men.

For of what the Soul eats, and wherein her Fire-Life is kindled, thereafter doth the Life of the Soul exerciſe her Regimen.

If the Soul goeth out of her Complexion into God's Love-Fire, into the Heavenly Eſſentiality (which is Chriſt's Corporiety according to the Angelical Light-World) then ſhe eateth of Chriſt's Heavenly Fleſh, of his Eternal Eſſentiality, of the Mildneſs of the Majeſtick Light; in which the Fire of God the Father, in the Glance [Reſplendence of the Light] makes a Tincture in the ſame Eſſentiality in the Water-Fountain of Everlaſting Life, whereof Chriſt ſpeaks, ſaying, that *He would give us ſuch Water to drink.*

Of this Water doth the Soul's Fire eat, as of Divine Heavenly Eſſentiality, which in the Tincture is converted into Heavenly and Spiritual Blood; whence ariſeth in the Soul a Godly Will, wherewith ſhe compels the Body to do that, which, according to its own Inclination, and Spirit of this World, it would not do. In ſuch Souls the Complexion rules not, but remains only in the lower fleſhly Nature, and exerciſes the Regimen as to the outward Body only. The Man enquires after God's Word, and hath always an inceſſant Longing after God: His Deſire is ever to diſcourſe of God; would always gladly taſte more of God's Sweetneſs, but is clouded and hindered by the Complexion; inſomuch that he lives in a continual Combat. The Soul fights againſt the Complexion (for they are here linked together in one Band) and the Complexion againſt the Soul, it would ever gladly enter into the Soul's Fire, and kindle itſelf, and obtain a Life in it. For when the Soul eats of God's Word, the Complexion according to the outward Life becomes powerleſs, and as it were a Captive, though it live in itſelf.

But the Soul is so stedfast and faithful before God's Love, which alone comes to her Help [in the Combat] that oftentimes when she eats of God's Love and Essence, she inducteth a Triumph, and a Divine Taste into the Complexion itself; so that the whole Body begins to be roused up into a Trembling and Height of Joy, as Paradise were now approaching. But this Condition proves not durable, for the Soul is shortly after overshadowed with something of another Nature, which is insinuated into the Complexion by the outward Imagination from the Spirit of the Great World, whereof she makes a Looking Glass, and begins to contemplate in it with her outward Imagination. Thus goes she out from the Spirit of God, and is oft bemired in the Dirt, were it not that the Virgin Wisdom of God should call her again to Conversion, which is here set down as a Looking-Glass for Souls.

Further of the Complexions.

WHEN the Soul imagines into the Complexion, and eats of it, and turns herself from God's Word and Will, she then doth after the Property of the Complexion. She embraces all whatsoever is injected by the Stars into the Complexion; all that the Spirit of the Great World brings into the Complexion by its Imagination. She empoisons herself, thorough the Desire in the Complexion, in the whole outward Nature, in all that the World doth in Words and Works. Such Matter as this the Desire of the Complexion brings into the Soul-Fire [or its Fewel] and the Soul-Fire burns [or feeds itself] therein. Here we see how all evil Deeds and Works burn in the Fire of God the Father, in which the Soul consists. What is not agreeable to God's Love, that cannot the Love receive. Here find we likewise what, and how, Sin is; how God's Anger is kindled, when in the Burning or Life of the Soul such Abomination as a Man works is brought in to him. Which withholdeth the Soul from God's Love, and maketh the Soul-Fire stark-blind to God's Wisdom and Light.

For the Spirit of God enters not into the Fire-Burning or Life of the Abomination, till the Soul again goes out of it, and bathes itself again in the Water of the Eternal Life, which comes to pass through a serious Repentance. Then is the Soul renewed again in the Fire of God's Mildness, as a new born Child; and begins again to drink of the same Water, and lives in God.

The Second Chapter.

Of the Four Complexions in particular, with their reſpective Properties; what the Soul and the whole Man doth, and how they are driven, when the Soul kindies her Fire-Life merely from the Complexion and Influence of the Stars.

I. *Of the* CHOLERICK COMPLEXION.

IF the Soul's Life be clothed [encompaſſed] with the *Cholerick Complexion*, then is ſhe *fiery*, *furious*, *haughty*, and *fretting*. It makes alſo to itſelf a Body of a Temper correſpondent, *lean*, *malignant*, ſubject to *Fury* and *Wrath*. And if the Soul imagine therein, then doth ſhe yet more vehemently kindle and enflame the Complexion, the Soul itſelf being of a Fiery Nature. Then riſe up theſe following Diſpoſitions operative in ſuch a Man, *viz. Anger*, *Pride*, *an ambitious Deſire*, *with Power and High-mindedneſs*, to bring all Men in Subjection under him; he is *an Inſulter* over [Deſpiſer of] thoſe that are in Miſery, and *a Tyrant* over thoſe that are in Subjection to him; he cares not though he die in Anger, except it come to paſs that the Stars hinder it; which, often joining themſelves with the Complexion, lay a Bar in the Way, and prevent many Things.

There is great Danger in this Complexion, if the Soul liveth according to the outward Imagination, and the Bond is the harder [ſtronger] there being one fiery Eſſence linked to another.

The fierce Devil hath a powerful Approach to this Complexion; for the Fire's Property is his Servant. The Devil is alſo proud and envious, ſo is this Complexion. O how hardly is the Soul freed, if ſhe be once thoroughly kindled and enflamed in this Property. The Devil need not aſſault her with Temptation, ſhe danceth willingly after his Pipe. She is not eaſily ſad, becauſe ſhe hath a fiery Light in her Complexion, and thinks always that it is the Divine Light, and her Ways are holy and good; but, as long as the Soul goes no higher than the Complexion, it is a proud, envious, wrathful, violent, oppreſſing Will or Spirit.

She deſires in her Pomp to make a glorious [Show] out of her fiery Complexion, and in the Height of her Pride and Arrogance will be reputed holy.

O thou Devil in an Angel's Shape, how dark art thou when the fiery Glance of thy Complexion comes to be put out by Death?

II. *Of the* SANGUINE COMPLEXION.

THE *Sanguine Complexion* is mild, lucid, and chearful, after the Air's Property. It is eaſy, gentle, lovely, and reſembles much the [inward] Life from whence theſe Properties flew into the outward Man.

If the Soul be clothed with this Complexion, and will fix her Imagination and Life in it, then doth ſhe demean herſelf friendly, ſubtile, and deſirous to try many Things. It likewiſe comes to paſs, whatſoever the Conſtellation models forth ſhe experiments it.

in her Complexion. She is naturally chearful, yet soon amazed at the Terrors of the Fire's Power; but in herself she is great in her own Conceit, and above Advice. The Complexion gives her a sharp Understanding according to the outward Spirit. She doth not ordinarily transgress through Anger. She is seen lifted up into a Height of Spirit, and as soon again cast down; as the Air easily moveable. She must look well to herself; the Devil is much enraged against her, being not able to get much Advantage over her [but] he endeavours to perplex her with a Variety of Imaginations, that she may not fix her Thoughts upon God's Kingdom. He represents strange Things to her Fancy for her to spend her Time in, and she herself delights in various Studies. The Stars inject their Imagination into the Air; and from hence her Fancy is filled with many strange wide-wandering Thoughts.

The Man converses humbly, friendly, candidly, and peaceably with all Men; yet doth the Devil set on his Enemies against him, whence he must suffer much; but glides easily, like the soft Air, through all, and seldom is he troubled with much Sadness.

For he having no fiery Complexion burning within his Heart, the fiery Terrors cannot much corrode his Vitals; only let him be careful to preserve himself from Unchastity and Idolatry, for else by their Means the Devil will find an Ingress into his Complexion.

III. *Of the* PHLEGMATICK, *or* WATERY COMPLEXION.

WHEN the Soul is clothed with this Complexion, and swells up the Principle of her Life with it, she is of a dull, heavy, swinish, and rude Temper of Life and Conversation; most perverse and careless, of a gross Corporature, slight Understanding, yet capable, through teaching, of any ordinary Skill. If she be not inspirited by the *Lunar* Influence she will prove an arrant Blockhead, yet by the same Influence will becomes very much inclinable to Wickedness and Injustice.

A Man may make any Thing out of this Complexion. The Watery Spirit takes any Tincture to itself, be it good or bad. This Complexion makes, likewise, a hypocritical Pretense to Holiness, and arrogates to itself the Repute of an honest, righteous Life, but it is not without Mixture, and in this it resembles the glittering Property of the Water. The Soul in this Complexion is not prone to take much Notice of God's Wrath, and the dark World which lies hid in her Centre; but rather bites greedily on the worldly Abomination, and hides herself under the Water-Glance, supposing it to be the Resplendence of the Divine Light.

The Devil can introduce all the Villainy he exercises in Hell itself into this Complexion; and, if the Stars hinder not, and the Soul will give Way to it, he gets as much Advantage here as he doth in the Fire of the Cholerick Complexion. For Sin here is as little regarded, as the Water-Stream that passes away. He hath Power likewise to assault this Soul with Sadness, whensoever she goes about to oppose him: For he darkens the Water-Glance with the Sin's Foulness, which she had brought in, and shuts in the Soul in this dark Prison, that she cannot behold God. But, when the Soul with a strong Resolution storms the Prison-Gates, she delivers herself; the Devil can subsist here no longer. The Complexion is too weak a Hold, the Fire is his stronger Fortress.

IV. *Of the* MELANCHOLY COMPLEXION.

The *Melancholy Complexion* resembles the sad Earth, which stands in a perpetual Fear before the Wrath of God which came into her in the Creation.

It gives a moderate Understanding, yet of deep Cogitations.

The Complexion-Chamber stands open, and is capable of much Knowledge if the Way be not blocked up by too much Sadness.

Is the Soul clothed with this Complexion, and takes she her Nourishment from it? Then doth her Fire burn extremely dark: Then is she likewise exceeding sad, esteems not much any worldly Pomp, and is by Reason of the Complexion always in Heaviness. The Devil mightily assaults her, being desirous to throw her headlong into the full Possession of his Kingdom of Darkness.

For he enters there gladly where Darkness hath the Predominance. He makes strange Representations to the Soul, and frightens her with the Thoughts of her own Wickedness, that she may despair of God's Grace. For otherwise the Soul in this Chamber of *Melancholy* is not much serviceable, if she depart not from God's Grace and grow light-minded. But then the bodily Complexion may serve him in the Office of a Robber and Murderer, who regardeth Man, God, and the Devil all alike. For if she once turn aside from God, and give herself over to the Obedience of the Complexion, then all whatsoever the Stars work in the Complexion she puts it in Execution, and the Devil mixes his Imagination therewith.

But while she remaineth in the Combat against the Sadness of the Complexion, there is none among all the four Complexions whereinto less Wickedness is introduced. For she is always in Combat against the Devil, knowing him to be her very near Neighbour. For the Darkness is his Habitation; therefore doth he so willingly assault the *melancholy Soul:* Striving always, either to keep her in the Darkness, or to throw her down headlong from her Hope in God, that she may despair and make away with herself.

For he knows well what the Soul can do, if she once kindle God's Light in her; for then she fires his Garrison over his Head, whereupon he remains in great Ignominy, and his Deceit is made manifest.

There is no Complexion wherein the Devil's Will, with all his sly Suggestions, lie more open to the clearest Discovery (if the Soul be once kindled in God's Light) than in the Melancholy; as they, that in their storming his Fort, have felt his Onsets, well know. For they then in their enlightened Complexion see quickly what a shameless impure Harpy he is. After that, he desires not to come near the Soul, except he finds her secure; *in suo (i. e.)* returning to feast herself in the House of Sin. Then he comes as a fawning Spaniel, so as the Soul knows him not: Strows Sugar upon her Viands, holds forth to her nothing but Shows of Friendliness and Piety, till he can bring her back again out of God's Light into the Complexion, that she feed upon its unwholesome sad making Nourishment.

Oh! how cunningly doth he lay his Nets for the unwary Soul, as a Fowler for the Birds! Oftentimes he frightens her in her Prayer, especially in the Night Time, when it is dark, injecting his Imagination into her, that she thinks God's Wrath now seises upon her, and will throw her into Hell. Then he makes a Semblance to have Power over the Soul, as if she were his, though indeed he hath not Power to touch one Hair of the Head. Except she, despairing, yield herself over into his Hands, he dares neither spiritually take Possession of her, nor touch her; only he darts his Temptations into her Imagination through the Complexion.

For this is the Reason why he so assaults this Soul, *viz.* because the Complexion-Chamber is dark. For into the Light he cannot intrude his Imagination; it is Man's Sin must give him Entrance. But into this Complexion he finds an easy and most natural Entrance, it being of a Nature so near that of his own most desired Home; because its dark Desire produces Darkness, in which Fear is an Inhabitant by Reason of the wild Earth: Except in this Respect, he hath not one Spark more of Right to, or Dominion in this, than the other Complexions. He can accomplish no more in the Imagination than

only to affright the Man, and make him faint-hearted. If the Soul through Deſpair do not give herſelf over to him, then he induceth the Man at laſt to make away with himſelf; for except the Man firſt caſt away himſelf, he durſt not lay Hands on him.

The Soul hath its Free-Will or Choice; and if it withſtand the Devil, and refuſe Conſent, however deſirous he be, yet hath he not ſo much Power as to touch the outward ſinful Body. He boaſts himſelf indeed as if he had this Power, but he is a Liar. For had he ſuch Power, he would ſhew it. But it is not ſo. Chriſt hath by his Entrance into Death, and Hell's darkeſt Dungeons, ſet open the Gate of Heaven to all Souls; each one hath now a free Entrance. The Devil's ſtrong Cords, wherewith he faſt bound the Soul in *Adam*, is broken aſunder by the Croſs.

O how unwillingly does he hear the Croſs mentioned, which ſeriouſly applied [in the Work of Mortification] is his moſt deadly Peſtilence.

The Devil is ever objecting to the melancholy Man the Heinouſneſs of his Sins, and thereupon ſeeks to perſuade him there is no Poſſibility of attaining God's Grace and Favour: Therefore that it only remains (he deſpairing) for him to ſtab, drown, or hang himſelf, or murder another; that he (the Devil) may gain an Approach to the Soul; otherwiſe he neither dares nor can touch her.

But, if he can ſo far prevail with the Soul, that ſhe conſent to his Suggeſtion, then is he as a Hangman that binds a Priſoner, and leads him to Execution; yet dares not execute any Thing upon her, till ſhe herſelf become her own Judge and Executioner.

The Third Chapter.

A Receipt for the Prince of Darkneſs when he comes in his black Viſard to affright the Soul into Deſpair.

WHEN he ſollicits the poor Soul to deſpair, let a Man at his coming ſet before him this following Receipt to feed upon.

The Devil is a proud, arrogant Spirit; whom a Man cannot any Ways more vex, ſo as to make him quit the Place, than by withſtanding him with a bold, chearful, and courageous Spirit, without ſhowing the leaſt Fear or Terror at his Approach; for he hath not one Straw of Power to hurt: And likewiſe by caſting in his Diſh the Shame of his Fall; of how beautiful an Angel he is now metamorphoſed into a black deformed Devil. Firſt, when he comes with his Sin-Regiſter, and makes a Show of his Power and free Entrance he hath gained to aſſault thee, by no Means diſpute with him, give him to that Point no Anſwer. But when he firſt aſſaults the Soul by injecting into her Imagination evil Thoughts [of God] and the Horrour of Sins paſt, and gives out as if he would now ſnatch her away with him in a terrible Storm; then bear up againſt him with a freſh Courage, and ſay, Whence comeſt thou, thou foul Spirit? I thought thou hadſt been in Heaven among the Angels, but thou, it ſeems, ſevered from that Communion, comeſt hither to boaſt thyſelf with the Regiſter-Book of God's Wrath. I thought thou art been a Prince in the Divine Regiment, how comes it thou art caſt down from that high Dignity to be his Jailor? Is then ſuch a bright Angel turned down to be a Hangman? Fie on thee, what wilt thou with me? Get thee hence into Heaven to the Angels if thou art

God's Servant. Avaunt hence, thou Executioner of God's Wrath; go to thine own Angels, thou haſt nothing to do here. This Receipt he will, I hope, feed on with an Appetite, it is for his Health. Will he not yet begone, but ſtill holds forth the Sin-Regiſter? Then ſtand before him, and ſay, read, and take good Notice of theſe Words: [*The Seed of the Woman ſhall bruiſe the Serpent's Head.*] Canſt thou not find it? Stay a little and I will light a Candle to help thee. It ſtands regiſtered in the ſame Place with *Adam's* Fall, where immediately upon the Denunciation of Judgement from God's Wrath upon Man follows this Sentence of Wrath upon thee, and of Mercy to the fallen Sons of *Adam*, *That the Woman's Seed ſhould cruſh thy Head.* This is another Receipt which will pleaſe him no leſs than the former.

But if he will not yet be gone, but ſhall ſtill urge, Thou art a groſs Sinner; haſt purpoſely committed this or that heinous Sin, which thou kneweſt to be an offence, yet would ſtill cover thy Deformities with the outward Mantle of God's Grace; when as the Principle of God's Wrath was indeed kindled in thee, and that therefore thou art now the Devil's Property.

Thus, by the Injections of the Devil's Imagination is the poor Soul often caſt into ſuch affrightning Thoughts as theſe, Thou haſt been a heinous Sinner, and for this Cauſe God hath forſaken thee.

Now will the Devil lay hold on thee and throw thee headlong into the bottomleſs Pit, (whence ſhe grows exceedingly afraid of him.)

But when he ſignifies his Approach by theſe his diſcomforting Harbingers, take again a freſh Courage out of Chriſt's Armoury againſt him; and ſay, I have yet ſomething for the Devil in Store, that may, if thou canſt uſe it, help thee to thy Angel's Shape again: Here take it, and ſay if thou canſt, *The Blood of Jeſus Chriſt cleanſeth us from all our Sins*; Item, *The Son of Man is come to ſeek and to ſave that which was loſt.* What wouldſt thou give, O Devil, that God might become Man in thee? I have always an open Door of Grace to theſe ſaving Promiſes; but thou haſt not ſo; thou art now, as always, a Liar: Pack hence, thou haſt not the leaſt Share in me. If I be a Sinner, the Guilt is principally thine, thou through thy Deceit wroughteſt the Sin in me. Take to thee what is thine own, the Sin is thine: The Sufferings and Death of Jeſus Chriſt is mine. He for this purpoſe became Man, that he might free us from the Guilt and Infection of Sin. Thou wert he that wrought the Sin in me, keep it as thy own Portion; and my Lord Jeſus Chriſt hath wrought in me that Righteouſneſs that is accepted with God; this I will keep to myſelf. His Death and Paſſion for Man's Sin is mine: He died for my Sins which I have committed, and is riſen up in his Righteouſneſs; and hath received my Soul into his Satisfaction. Chriſt is in me, and I in him; my Sin is in thee, and thou in Hell.

Mock him further, ſaying, Go too, thou glorious Angel, that couldſt not ſtand one day in Heaven. Thou waſt created an Archangel, but now boaſts thyſelf of the Sin-Regiſter, the filthy Sins of Men's Tranſgreſſions.

Take, thou Hangman, my Sins into thy Beggar's Wallet; art thou now become Sin's Servant? Carry them to thy Maſters. So ſhall I be rid of them, and Chriſt's Merit only remain with me. Chriſt hath ſaid, *My Sheep are in mine Hand, and no Man can rend them thence from me; the Father, that hath given them me, is greater than all.*

Thou bright Angel! how art thou turned to a Drudge, to bear about that Sack full fraught with Sins! from a Prince to a baſe Executioner! Get thee hence with thy Load of Sin, and take mine to make up Weight; for it is Men's Sins thou haſt moſt Need of; nor doth ought elſe belong to thee; in my Soul thou haſt not the leaſt Share. Here I ſtand, devour me if thou canſt. But ſee, I have in me a Sign or Mark, *viz.* the Sign of the Croſs, whereon Jeſus ſtrangled Sin and Death; deſtroyed Hell, and bound up the Devil to remain a Priſoner within the Dungeon of God's Wrath. Swal-

low this Recipe with the Reſt, and they may perhaps remetamorphoſe thee into an Angel.

Suffer not by any Means thy Thoughts to diſpute with him, neither be terrified at his Preſence. Let Nothing make thee deſpair by Day or by Night. He dares do thee no Harm though thou mockeſt him never ſo bitterly, if he giveth thee Cauſe for it. Otherwiſe mock him not.

If the inward Anguiſh or Terrour of the Soul be not accompanied with a Kind of [outward] terrifying Aſtoniſhment, then is the Devil not there preſent; but it is the Soul's Amazement which is affrighted at the inward Riſings of the dark Abyſs, or awakened Principle of God's Wrath in her. She thinks oftentimes when the melancholy Complexion is kindled by ſome angry ſour Influence of the Stars, that the Devil is there, when, indeed, there is no ſuch Matter. When he comes, it is either with vehement aſtoniſhing Terrours, or in an Angel's Behaviour, or rather in a flattering Poſture, like a fawning Hound. If he comes to thee in the Dark and ſcares thee, thou being in the Dark, ſtir not a Foot from thy Place, fly not from him; he is not worthy a Man ſhould do him that Honour. Mock him in the Dark, ſaying, How, now! Art thou there? I thought thou hadſt been an Angel of Light, and doſt thou ſtand as a Thief in thoſe dark lurking Holes? There had Need be provided for thee (who ſwilleſt up ſo greedily the fetid Exhalations of Sin) ſome other more ſtinking Abode. Let this when he comes be his Entertainment; but otherwiſe give him not by cauſeleſs Provocation any Occaſion of drawing near. A ſtout-hearted Man, who ſtarts not back for all his Menaces, he doth not lightly aſſault; eſpecially, if withal he take Courage and deride him; for he is proud, and would be Lord whereſoever he be. If the Man he aſſaults will not flinch, nor give back his Ground, it much troubles him; he will not ſtay long there. And if (as moſt commonly) at his departing he leaves a Stink behind him, then leave the Place for that Time, ſaying, Fye, thou ſtinking Hangman, how ſtrong thou ſmelleſt of thy own Dungeon? The Draught-houſe ſmells not ſo odiouſly. Thus, repulſed with Scorn, he will have ſmall Mind to return again in Haſte with his Vapours againſt the manly Soul.

Entertain (as I ſaid) no Diſpute with him in thy Mind, for he is not worthy the ſpending an Argument upon. Fix this one following Sentence in thy Imagination (which will be enough, nor ſhalt thou in thy greateſt Affrightments need more Comfort) *The Blood of Jeſus Chriſt, the Son of God, cleanſeth us from all our Sins.* Herein wrap up all thy Thoughts; let, for the Time, no other iſſue out of thy Heart, let the Devil ſuggeſt to thy Imagination what he will, know all what he ſays is a Lie, but this Sentence is a firm Truth. Hold it faſt as thine own, maugre all his ſly Suggeſtions to the contrary.

Make not Proviſion of many Sayings againſt the Aſſaults of Terrour; he is too ſubtle for thee, and ſteals the firſt and beſt out of thy Heart, that thou forgetteſt or doubteſt of it. Wrap up thy whole Soul and Confidence in one; there is Strength enough in that one to withſtand him; thou mayeſt in its Strength, wilt thou but wrap up thy Soul in it, eaſily put him to Shame. Neither can he touch thee, nor will he long abide thy Preſence. If thou manfully ſtand thy Ground, and give not back, he becomes a Laughing-ſtock to his other Agents employed in his Service among Men, and alſo the holy Angels; therefore he uſually takes his Wings, and flies away before he be forced by thoſe tart Scoffings to avoid the Place.

Repeat, therefore, as Need requires, that one Saying thou haſt made Choice of, fix it in thy Heart, and from thence ſtrengthen thy Courage againſt him. The Spirit which lies hid in the holy Oracle will not fail to ſtand by thee. Though thy Soul tremble before him ſtand firm (though in the Wrath his own Principle) againſt him; yea, though thou art in Fear of thy Life, thou ſhalt ſuffer no Hurt.

He dare not force thee, nor indeed hath he any Power to touch the Soul during this Life. For Chriſt hath unlocked the Door of Grace, it now ſtands wide open to the poor Sinner; while he lives upon Earth this Door of Grace ſtands open in the Soul.

Chriſt hath in his Soul broke open the Iron Gate that was faſt ſhut up in God's Wrath. Now all Souls have a Communion and Correſpondence with this Soul. They all come from one, and are altogether one Tree with many Branches. His breaking open of that Priſon is from him gone forth upon all Souls from *Adam* till the laſt Men. The Door of Grace ſtands open to them all. God hath ſhut it up to none but thoſe that will needs exclude themſelves. The Sign or Mark of his Ingreſs into the Manhood is manifeſt to all Souls. The ſame will be a Witneſs over all ungodly Men in the Judgment Day, which they have deſpiſed.

Though our Sins (ſaith *Eſaias*) *were as Scarlet*, yet ſtands the Door of Mercy ſtill open, for in the Sinner's Converſion *they ſhall be made white as the ſnowy Wool.* The Prophet *Eſaias* further ſaith, *Can a Mother forget her Child that ſhe take not Pity of the Son of her Womb? She may poſſibly forget it*; but *I will not forget you: For I have marked you in mine Hand*; that is, in his Hands pierced through with the ſharp Nails, and in his Spear-wounded Side, did he engrave the everlaſting Memorial of the Soul of all Souls.

Now, if any Man will not come and reſt himſelf therein, but contemn the Mark of Chriſt, or ſuffer the Devil to cover it, he is himſelf in the Fault. And though he cover it, yet remains it ſtill deeply engraven in the greateſt Sinner that lives on Earth. For *Eſaias* ſays in the Spirit of Chriſt: *Though a Mother forget her Children* (which ſhe cannot do but with great Grief) *yet ſhall his Love and Grace never be forgotten.* He forgets not the Souls though never ſo deeply dyed in the ſinful Tincture, for he hath engraven their Character in his own Blood and Death; not of ſome only, but of the whole Tree, with its Root and Branches; and *As Sin came from One upon All*; *ſo* (ſaith the Apoſtle) *came Righteouſneſs through Chriſt upon All.* As the Sin from One pierced through All unto Death, ſo had the Righteouſneſs out of Chriſt its Impenetration from One into the whole Stock, with all its Branches, to animate them to a new Life.

But that all Men partake not of this Life the Fault is in their own Will, their Will is free. *God's Will is that all Men ſhould be holpen*, and Pſal. v. *Thou art not a God that willeſt the Evil.* And Ezekiel, *As true as I live, ſaith the Lord, I will not the Death of a Sinner, but rather that he be converted and live.*

Therefore, let no Soul think the Meaſure of mine Iniquities is full; God hath forgotten me; I cannot be ſaved: No it cannot be ſo. He hath engraven her in his Nail-pierced Hands. She is a Sprig of the great Tree of all Souls, and hath an inviſible Commerce and Communion with all, as the Branch with the Tree. While ſhe lives in this World, ſo long as ſhe is clothed with Fleſh and Blood, ſhe remains yet in the Tree.

The Fourth Chapter.

Of the Temptation arising from the Complexion and Influence of the Stars.

ALL Temptation comes not from the Devil, especially with melancholy Men, but the most Part of that afflicting Sadness which falls so heavy upon them comes from the Imagination of the Soul. Which being necessitated to dwell in dark melancholy Habitations, no Wonder if it be easily surprised with Heaviness, so as to think God hath forgotten her, and will have none of her. For the *melancholy Complexion* is dark, and hath no Light of its own, as the other Complexions have; yet this Darkness is not essential to the Soul, but is only her lonesome Tabernacle, during her Pilgrimage here on Earth. Nor doth the Soul's Holiness and Righteousness consist at all in the Complexion, but [is deep rooted, *viz.*] in the inward heavenly Principle where God dwells: For, as *St. Paul* says, *Philip.* iii. *Our Conversation is in Heaven.*

Now this Heaven wherein God dwells is not manifested in the outward Complexion, but only in itself, *viz.* in the second Principle.

It often happens, that the holiest Souls are in this Manner overwhelmed with Sadness, and this not without God's special Permission, to the End they may be proved, and strive the more earnestly after that heavenly Crown of Victory which is given them in this Life as a Pledge of their everlasting Felicity.

For, when the Soul takes Heaven as it were by Storm, and wins her Crown (the Gift of the Holy Ghost) after a constant persevering Stedfastness in the fiery Conflict, her Crown of Triumph is much more noble and precious than that which is not obtained till after the bodily Death. For the Revelation of Jesus Christ saith, *To him that overcomes will I give to sit with me upon my Throne, as I have overcome, and am seated on my Father's Throne*; Item, *To him that overcomes will I give to eat of the hidden Manna, and will give him a good Testimony, and with the Testimony a new Name written, which no Man knows but he that receives it.*

But to return to the natural Cause of Sadness in the *melancholy Complexion.*

There often happens a malignant Conjunction of the Stars, or Eclipse of the Sun or Moon; which, if it chance to be in an earthly Sign, and ♂ poison the ♄ with his hellish Influence, then does the Influence of this ♄ mightily terrify this Soul enwrapped in the *melancholy Complexion.* She always imagines it is the fierce Wrath of God is risen up against her, or that it is the Devil is now come to hale her away into Hell. For her Complexion being strongly imbittered with ♂ his venemous Beams, and finding herself enclosed in a desolate and dark Dwelling, she presently imagines God hath cast her from him, and will have none of her; and this especially when she casts her Imagination into the Complexion by an anxious Search, and so feeds upon ♂ his poisonous Breath, and blows up her Fire-Life therewith. Then is she filled with a most bitter Anguish and horrible Fear of the Devil, and God's Wrath in her. Then begins she to speculate, and think that God hath not ordained her to Eternal Life in Jesus Christ. Whereupon she becomes so discontented, that she cannot willingly lift up her Eyes and Countenance to God; thinketh herself such a heinous Sinner, that the Door of Grace is wholly shut up against her.

But all this is nothing really but a Phantasy arising from the Complexion disturbed by the Starry Influence, wherewith the Soul plagues herself. For when the Macrocosmick

Spirit hath, in the Constellation's Vehicle, insinuated itself into her, it acts in her like a *Hocus-Pocus*, and fills her Brain with strange Fancies; insomuch that both the deluded Soul is therewith much afflicted, and the outward Spirit inflames itself in the earthly Origination. Whence the central Wheel of Nature whirls so fast about, that the Spirit cannot fixedly lay hold upon and stay the Thoughts, which is properly Madness: With which we often hear how melancholy Men are infested. Which when the Devil sees, he injects likewise his Imagination, torments the Soul yet worse. But he hath no Power to hurt her but by herself; only the same Principle which is the Fountain of Anguish in the Soul, is also the Fountain of his Life [as Devil] and therefore he is most delighted in such a Lodging. Except in this he hath a perfect Abhorrency from the whole Nature of Mankind.

Therefore let no Man, thus tormented with Anguish, imagine within himself in the Assaults of the Complexion, that it comes from God's Wrath, and Want of Mercy in him; which is a mere Fansy of his own Complexion in the Stars. For we daily see that the vilest fatted Swine of the Devil's Herd, that wallow and bathe themselves Day and Night in the Filth of Sin, are not so full of Sadness; not so assaulted with this Kind of Temptation. The Reason is, because they have an outward Light in the Complexion, wherein they dance before the Devil in an Angel's Likeness. So, as long as there is but one little Spark of Light glimmering in a Man's Heart, which desires God's Grace, and would gladly partake of Salvation, the Door of God's Grace stands yet open.

For he who is given over by God, whose Sin is come to the full Measure, he is not at all sollicitous after God, Man, or Devil; but is stone-blind; runs on carelessly in a Course of Lightness without Fear; rests himself upon a customary Practice of some outward Service of God; goes a Beast into the Sanctuary, and comes again a Beast out. There is in him no true Divine Knowledge, but all his Religion is a mere outward Custom and Chimæra of Man's Brain, which he sets up to himself as an Idol, and embraces it as his Holiness.

Hereby may the Melancholy Mind perceive, that God doth not so thoroughly manifest his Wrath in this Life. For, however the Ungodly be punished by God in this Life, he looks at the Punishment not as coming from a Divine Hand, but as a Thing casually befallen him.

But that this troubled Conscience is rather a Subject of God's Pity than Wrath, that of the Prophet *Esaias* doth sufficiently evidence, *A bruised Reed will he not break, and smoking Flax will he not quench.* Item, Matth. xi. *Come to me, all ye that are saddened in Spirit, and I will refresh you.* Now, his Yoke is this: That what in the Course of Nature, or by special Providence, befals the Soul, be it Temptation, Persecution, Weakness of Body or Spirit, a Man bear it with Patience, and cast himself with a resigned Will into God's free Love and Mercy. The Affliction then cannot hurt the Soul at all, but rather much profits it. For while she sits contentedly in the House of Mourning, she is not in the House of Sin, *viz.* the World's Pride and Voluptuousness. For God holds her hereby fast chained from ranging abroad to immerse herself in the Delights of Sin.

She must be content to remain in Sorrow for a little while, but, alas! what is it! how soon will she be at liberty from her sorrowful Prison, and have the victorious Crown of everlasting Joy set upon her Head. O Eternity, thy Duration is of a vast Extent! What is it for a Soul to be a small Moment of Time in Sadness, and after that to rejoice everlastingly? For God will *wipe all Tears from their Eyes.*

As long as there is in the Soul but one single Spark that breathes after God, God's Spirit is itself present in that Spark. For that a Man is desirous of God, and earnestly labours after him with a longing Thirst, comes in no wise from the now corrupted

Nature of Man, but it is the Impulse of the Father, in his Son Jesus Christ, drawing the Soul towards him. The Holy Ghost is itself the Divine Desire. No Man can desire God without God's Spirit, which is always in such Desire, and holds fast the Will of the Desire in God, whereby the poor Soul is preserved from falling away: For St. *Paul* saith, *We know not what we should speak before God, when we pray, but the Spirit of God intercedes for us with Groanings which cannot be uttered, according to the good Pleasure of God.*

Why should we then any longer rest in pusillanimous doubting of his Grace and Good Will towards us? He is far more willing at all Times to receive us to Mercy, than we are to come to him.

See how he dealt with the lost Son, who had wasted his Father's Inheritance among the Devil's fatted Swine, and was now become a naked and filthy Swineherd. How, as soon as he saw him returning to him, he fell upon his Neck and kissed him, saying, *This is my dear Son whom I had once lost, but is now come home again; he was dead, but is now again restored to Life!* How he stirred up himself with his whole House and Neighbourhood, to rejoice over his once prodigal Son returned again into his Bosom! According to what Christ in another Place testifies more explicitly, *That there is Joy in Heaven among the Angels of God over one Sinner that repenteth, more than over ninety-nine just Persons that need no Repentance.*

This lost Son is no other than the wretched sinful Man, when he begins to be sensible how great a Sinner he hath been, and thinks of betaking himself to God's Mercy. Then doth our most gracious Father in Christ Jesus go out to meet him; embraces him with the deepest Joy, and both the Angels and holy Souls in Heaven rejoice exceedingly, that a beloved Soul, a dear Brother, is come up to them from out of the House of Sin and Death.

The sorrowful Soul troubles and torments herself, because she cannot presently in the Point of her Desire exsuscitate, or dig up in herself the Fountain of the greatest Joy. She sighs and bewailes her sad Condition, thinks God will have none of her, when she cannot palpably feel his Presence. She sees other Men, who walk along with her in the Way of God's Fear, that yet are chearful enough; and supposing this Chearfulness of their's proceeds only from a Divine Fountain of Love and Light in their Souls, is conceited, that she is not accepted with God, but rather rejected by him; because she does not presently upon her Conversion, which she expected, feel in her Heart the like comfortable Effects of the refreshing Presence of God.

Before the Time of my Enlightening, it went even thus with me. I stood out a hard Conflict before I obtained my precious Crown of Victory, and then did I first learn out this experimental Knowledge, that God dwells not in the outward fleshly Heart, but in the Soul's Centre in himself. Then was I also first aware of it, that it was God which had laid hold on me, and drawn me to him in my first Desire, which before I was ignorant of, thinking the good Desire had been my own Property, and that God was indeed far from me. But afterwards I saw him, and rejoiced at the unspeakable Grace and Love of God, and now write the same for a Caveat; that they by no Means faint or despair, when the Comforter delays his coming, but rather think of that of *David*, *Heavinesse may endure for a Night, but Joy cometh in the Morning.*

Thus hath it fared with many of the chiefest Saints of God. They were forced to strive a long Time for their Crown of Victory. Nor, indeed, is any Man crowned therewith, till he hath passed as a Conqueror through the Combat. It is, indeed, deposited near the Soul; but in the second Principle the Soul stands fixed upon the first Principle, and therefore, if she will have the Crown set upon her Head in the Time of this Life, she must earnestly fight and contend for it. And then if she go not so far as to obtain it in this World, yet she obtains it after this Life, in the laying down of

this earthly Tabernacle. For Chriſt ſaith, *Be of a good Comfort, I have overcome the World, and in the World you have Sorrow, but in me Peace.*

The precious Pearl lies in many an aſſaulted and troubled Spirit, much nearer than in them that think they have already comprehended it. But it hides itſelf, for where it lies richeſt and moſt noble, there will it not eaſily diſcover itſelf, but rather wrap itſelf cloſe up, as if it would never be communicated. Therefore, let no Soul be hereby terrified or amazed. She therefore hides herſelf, that the Deſire of the Soul, being the more earneſtly inflamed after her, may, in the Comprehenſion, drink deep to aſſuage her Thirſt, and meanwhile knock unweariedly at her Gate, until it be opened unto him. For, ſays Chriſt, *Seek, and ye ſhall find, knock, and it ſhall be opened unto you*; And, *My Father will give the Holy Spirit to them that pray to him for it.*

Have a certain aſſured Confidence upon God's Promiſe; and however thy miſgiving Heart ſay no, yet let not this affright thee. For to believe is not to be filled with Joy in the fleſhly Heart and outward Complexion, that the fleſhly Mind and Spirit be ſo jocund, that the very Heart and Reins leap for Joy. This is not Faith, but theſe are only ſome Love Emanations from the Holy Ghoſt within, a divine Lightening, which hath no Stability, but, after a ſhort Refplendence, diſappears. For God dwells not in the outward Heart or Complexion, but in himſelf, in the ſecond Centre, in the Jewel of the noble Image of God's Likeneſs which is hidden in this outward World. But the true Faith is, that the Spirit of the Soul with its Will and Deſire goes into, and thirſts after that it neither ſees nor feels. Here underſtand that of the Soul in itſelf preciſely conſidered, ſtands not in this Time, yet ſhe ſends in the ſubtle Spirit of the Will which hath its Original from her Fire-Life; and in this Spirit of the Will is the precious Pearl received; ſo that the Soul's Fire now remains in the Deſire. For ſo as the Pearl remains in the Spirit of the Will, ſo long does the Deſire remain in the Soul. For this Pearl is a Spark of the Divine Love; it is the Engine with which the Father draws the Soul unto him in his Love. The Soul muſt therefore ſtand faſt in her Deſire, even when the outward Reaſon out of the dark Complexion ſpeaks a flat Contradiction, and denies God's Preſence there. Were not God preſent, there could be no Deſire or Will after him in the eſtranged Soul. For, where God is not in the Spirit of the Will, the Soul is as wholly blind and dead as to God, deſires not God at all, nor hath any Want or Breathing after him, but lives and diſports himſelf in the Heaven of his own natural Light, and ſelf-pleaſing Imaginations; only is a more ſubtle piercing Underſtanding than the other Beaſt of the Field, his Soul's natural Eſſence being of a higher Gradation than their's. Therefore, by no Means let any troubled Soul ſuffer the Complexion to faſten ſuch an Imagination as this upon his Heart, that God is not preſent with her, will have none of her, otherwiſe the Soul, feeding upon ſuch Imagination, becomes exceeding heavy. It is a very great Sin for the Mind to ſhape out ſuch a Fancy in the Heart: For by this Means the Soul, which is a noble Creature, out of God's Nature, falls into great Anxiety, and the Phantaſy kindles the Soul's Fire with this Fewel, and cauſes it to burn in the painful Principle.

Dear Soul, think no other, when the anxious Property of thy Complexion, thus kindled by the Stars, begins to move, but that thou then ſtandeſt as a Labourer in God's Vineyard; thou muſt not ſtand idle, but be working; thou doſt God herein a great and very conſiderable Piece of Service. And thy Labour is this, that thou overcome the Temptation by an immoveable Faith, however no Comfort in the outward Heart appear to ſupport it. Be not deceived; it is not Faith to give Aſſent to what I ſee and feel; but this is Faith, to truſt the hidden Spirit, and believe the Truth of its Words, maugre all the Contradiction of blind Nature; and this ſo firmly, that I chooſe ſooner to loſe my natural Life than diſtruſt his Promiſe. This is a Faith which wreſtles rightly with God, as old *Jacob* did the whole Night, which

though it neither ſees nor feels the leaſt Atom of the Thing hoped for, yet reſts firm upon the Word of Promiſe. This Faith does, indeed, overcome God, as it was ſaid to *Jacob*, thou haſt wreſtled with God and Man, and half got the upper Hand. If thou aſk what Word of Promiſe I mean, I anſwer it is this: *My Father will give the holy Spirit to them that humbly and fervently beg it of him.* And this is that which the Mouth of Chriſt itſelf hath further delivered, *When he cometh he will lead you into all Truth, for he will take of mine, and will make it known to you.*

Now that thou mayeſt undoubtedly know that this Temptation and Terrour comes from the Complexion, I will lay before thee an Example of that which happens, eſpecially to the *cholerick*, or *fiery* and *melancholy Complexions*.

When thou wakeſt by Night in a dark Room, thou art ſeized on with a ſtrange Kind of Amazement and Terrour of Mind, and art ſubject to imagine, that there is ſomewhat in the Dark that affrights thee. Whence now proceeds this Fear? Is the Fleſh afraid of any Danger to itſelf? No; ſure it would not without the Force of Blows be made to enter as an Ox to the Slaughter-Houſe into that Place of Terrour. But it is the poor Soul, a Priſoner in the Fleſh, that is afraid in this Darkneſs, is ever ſolicitous and fearful, leſt the Devil ſhould lay Hold on her; for ſhe knows that his Dwelling is in the Darkneſs, and therefore fears he will be catching at her: Whence it is eaſy to be ſeen the Fear proceeds from the Imagination of the Soul.

Thus goes it with a poor Soul perpetually mured up in the dark Chamber of the Complexion; ſhe is ſo extremely out of Heart, that her Thoughts cannot clear up, but muſt grope in the Dark; ever fearing, becauſe of the Devil and the Wrath of God.

Therefore, a Soul that is locked up in the dark Chamber of a *melancholy Complexion* ſhould not dwell long, or ſcarce at all, in Speculations about the Wrath of God, nor give itſelf much to Solitude, but rather ſpend its Time in godly Conferences. For ſo the Matter of thoſe, friendly and profitable, yielding ſufficient Entertainment to the working Fancy, it is by this Means handſomely diverted from her torturing Cogitations. For no deep Speculation is in this State profitable for her, which ſeeing ſhe cannot turn it to her Soul's Health and Comfort, it is better ſhe let it alone.

Such a Man muſt alſo take Heed of reading ſuch Books as teach the Doctrines of a partial and perſonal Election and Predeſtination of Men to Salvation or Damnation. They all teach with Miſunderſtanding, and do not explain the Doctrine aright according to the Senſe and Declaration of the myſtical Language of the Holy Ghoſt, of which I have given a further and better Explanation in my other Writings.

Neither is it good for him to perplex his Thoughts with the reading of many Books, but rather to adhere ſolely to the Scriptures, in which he ſhall find durable and ſteady Comfort.

But if God hath given him naturally a deep-ſearching Underſtanding, in which the Soul cannot ceaſe her perpetual diving to the Bottom of the deep Myſtery, let him in God's Fear betake himſelf in continual Prayer to God, for the opening to him the Centre of Nature, in the finding whereof the Soul will be at Reſt. For there ſhe ſees the Corner-Stone, on which the grand Fabrick of human Souls is bottomed, and ſo all Fear and Sadneſs quickly vaniſhes away; of which I am able to ſay by Experience, with ſoul-chearing and eſtabliſhed Light, is attained by him that hath found this Centre. But no ſelf-ſeeking or ſelf-opiniated Underſtanding is able by his deepeſt Searching to find it out. Yet does not God willingly ſhut it up from any Man; but it muſt be ſought and found in the Fear of God, by a conſtant Importunity in Prayer; for it is the greateſt Treaſure in this World: He that finds it hath an eaſy Egreſs out of *Babel*.

The *melancholy Complexion* ſhould alſo with great Care avoid Drunkenneſs; that the Soul be not overladen and preſſed down by the Power of the Earth. For when the Body thus loads itſelf with Drink, the earthly Fumes of the ſtrong Liquor preſently take Poſſeſſion of the Complexion-Chamber; then does the Soul, entering therein with the Imagination to her great Hurt, feed upon the earthly Property, kindles her Fire therewith, and for a ſhort Time rejoices in it; but the earthly floating Fumes of the Drink, which danced thoſe merry Anticks in his Brain, muſt ere long vaniſh into Air; and he, like a Man warmed with a Whiſp of Straw, returns a Priſoner to his old frozen Melancholy, which hath contracted itſelf in a heavy and darker Conſiſtency by the Antiperiſtaſis of a falſe Light of this momentary Refection. Then ſtands the poor Soul as moſt deſolate and more than ever forſaken of God; for ſhe loſeth, in the Overflowing of the earthly Property, the divine Imagination and Deſire; for the Spirit of God will not have his Dwelling in the earthly Imagination. Then ariſeth in the Soul a ſad deſpairing Repentance, as if ſhe was accurſed of God. The Wrath of God does then ſet itſelf againſt her, as if it would root her up from her very Centre, and throw her into the bottomleſs Pit of Darkneſs; then falls the Man into great Heavineſs, and it may be for an Eaſement of his Grief, again aſſociates himſelf with his Pot-Companions to refreſh with them in their ſottiſh Joviality. Thus do theſe fooliſh Drunkards, whoſe Company he is now linked in, add one Day of Sin to another, and plunge his and their own Souls almoſt irrecoverably into the earthly Darkneſs and the Wrath of God. I ſpeak it as a moſt certain Truth, which I have a well-grounded Knowledge of, in the Centre of Nature and deepeſt Principle of Life.

Let the *melancholy Soul* beware alſo of inflaming itſelf with Anger: For Wrath is her greateſt Poiſon, and drives her to Madneſs, which is clearly ſeen in the Centre. For the Complexion-Chamber is rude and unpoliſhed, like the wild and uncultivated Earth, to which it is beſt reſembled; it is alſo as the Earth was in the Beginning of the Creation, of itſelf without Form and void, and hath but a very ſlender Hold on the great Wheel of Nature. Whence it falls out, that upon a too vehement Excitation of the Fire of Anger, the Wheel of Nature whirls about with ſuch a tumultuous Noiſe, that it makes the Body of the angry Man even viſibly to tremble. Now then the Complexion-Chamber being ſo empty and void of Subſtance, the broken Wheel cannot ſo eaſily cement again, nor the Thoughts be reduced to an orderly Conſiſtency or Compoſedneſs; but all runs about in a Hurly-burly, fierce, fiery driving of Wrath and Fury; ſo that the Mind cannot fix the Thoughts in any ſteady Poſture of Cogitation, as in mad Men is moſt apparently ſeen. Nor is he knowing of what he does, but as the diſordered Wheel of the inward Nature moves, ſo are the tumultuous Motions of the outward Members of the Body: The Devil alſo ſlily delights to fiſh in theſe troubled Waters, inſinuates his Imagination therewith, aggravates the Madneſs yet more, and makes it his Inſtrument to work much Miſchief. This Wheel well becometh the outward Spirit; but then the poor Soul alſo lays Hold on it, and cauſeth it to make Impreſſions of great Horrour upon her Spirit. Yet let no Man pronounce any Soul damned, during the Time of this Life, for the heavenly Sign of the Croſs remains yet, upon which the Door of Grace ſtandeth wide open. The Soul ſhut up in the Melancholy-Chamber muſt likewiſe carefully preſerve herſelf clear from Covetouſneſs, yea with the greateſt Diligence; for it is a Thing no leſs baneful to her than Anger. For Covetouſneſs is an earthly Deſire; the Complexion is alſo earthly; and this Chamber being, as was ſaid, empty and void, its Deſire does naturally attract the earthly Subſtance into its empty Manſion, and fills it with ſuch dark Matter, wherein the meer Wrath of God, with all Unrighteouſneſs and Falſehood, lies encloſed, with much other Evil of the Nature of the terrene Property, which make the Complexion, being itſelf an earthly Deſire, yet ſtronger and faſter tied to the Earth than before.

Upon which earthly Matter, the Soul, feeding with her Imagination, feels afterwards, upon the awakening of Conſcience, the fierce Judgement of God burning in her fiery Vehicle, who is inflamed and made hot by that evil Fewel of Falſehood and Unrighteouſneſs which Covetouſneſs had piled up in Store. Now, the poor Soul finding herſelf thus burning in God's Wrath, and encompaſſed only with that vaſt Congeries of that evil earthly Matter of Falſehood and Unrighteouſneſs, when this Fire is ſtill more and more kindled, cannot but fall into an Exceſs of Doubting, and deſpair of the Grace of God.

Know, therefore, of a Truth, that for the *melancholy Spirit*, there is nothing better than to lead a ſimple retired Life, in a mean Condition, where there is no Temptation to Pride, and where he may live ſoberly and temperately, not having his Mind charged with a Multiplicity of worldly Cares; which, if he be neceſſitated to ſometimes, he muſt begin and end all in the Fear of God, and conſtant Exerciſe of Prayer, which will carry him on with Profit through all his Employments.

For the *melancholy Chamber* thus prepared is an excellent Council-Houſe. It hath a Door open Heavenward. While it keeps itſelf in a watchful Poſture of Sobriety, it pierces every Whit as deep as the *Sanguine*. But without God's Fear it obtains nothing beyond the ſhallow Comprehenſion of the natural Reaſon. If ſhe ſtand open, and hath her Nativity in a Sign of which *Saturn* is Lord, ſhe lays a Foundation of the greateſt Miſchief which hath plagued Mankind, almoſt from the Beginning of the World. She builds *Babel*, and thereby deceiveth both herſelf and others; by which, with her native Auſterity, ſhe gains Power and Reverence among the Sons of Men.

Therefore let a Man that is thus complexioned (however knowing as he thinks of that he hath in Hand) attempt nothing without Prayer. Let him always in the firſt Place commend his Heart, Thoughts, Mind, Will, and Actions, into the holy Hands of the higheſt God, to be directed by his Wiſdom, to the Performance of his good Pleaſure, and pray earneſtly that he will be the ſole Regent in all his Deſires and Undertakings; ſo may the Complexion, freed from its Deluſions by the in-dwelling Wiſdom of God, be in his Hand a ſerviceable Inſtrument of much Good. Without this, none thus complexioned can in the publick Office perform ought that is good and well-pleaſing to God.

The Sixth Chapter.

Of the other Three Complexions. A general Looking-Glaſs, wherein their ſeveral Natures and Properties are repreſented to the diſcerning Eye, very briefly deſcribed, as it were out of the Light of God's Grace ſet before the Eyes of my Underſtanding in the Spirit.

1. *Of the* CHOLERICK.

THE Man that hath his beſt Treaſure, the noble Soul, inhabiting in the *Cholerick Complexion*, muſt above all Things exerciſe himſelf in Humility; otherwiſe he ſtands in very great Danger. He muſt pour this Water of Humility and Meekneſs into his Fire, that his noble Image be not therewith inflamed above Meaſure; for ſhe is full of Pride, Severity, and ſudden Anger, and is therefore of all Men feared and highly extolled, but truly loved by few, except the Divine Water from Heaven, *viz.* the noble Humility, deſcend down and incorporate with her Fire. Then doth her Fire break forth into a glorious,

mild, and harmleſs Flame, which gives Light and Warmth, and attracts to it the Affections of all Men.

For this Chamber hath a native Luſtre of its own in itſelf, in the outward Nature, but is commonly void of Mildneſs and Humility, except ſhe hath *Jupiter* or *Venus* Lord of the Aſcendant of her Nativity. Yet hath ſhe inveloped under *Venus's* ſoft Mantle her Devil, which tortures her Day and Night, with ſtrong Temptations to Unchaſtity. And I tell it now for a Warning, that there is great Danger in this Complexion, yea, much greater than in the *melancholy*. For here comes the Devil in his Angel's Vizard of Light; which, as the natural Proceed of the Fire of the Complexion, tickles the Soul with the pleaſing Senſe of her native Light, whence ſhe grows high-minded. He repreſents all Things to her Imaginations, as ſlightedly to be regarded, and ſo ſhe ſwallows down glibly, and without Remorſe of Conſcience, all his poiſoned Baits of Sin, as Swearing, Curſing, light and laſcivious Talking, ſo that to deſpite and unhallow the holy Name of God in the Soul is a Thing uſually practiſed in this Chamber. The wrathful fiery Eſſence bears up the Mind, that it can very hardly (eſpecially in a right repentant Abſtinence) ſink itſelf down into a divine Temper of true ſpiritual Love and Meekneſs. It rather adheres rigidly to its wrathful Principle, will ſubdue all by Terrour, and make all ſtand in Awe of him. If withal its Nativity happened to be in an earthly Sign, there is then ſmall Good that may tend to God's Honour to be naturally hoped for from this Complexion.

He, therefore, that hath his moſt precious Treaſure locked up in this Storehouſe had need be very circumſpect both over his inward Life and outward Actions.

For the poor deluded Soul fixes her Imagination thereupon, and thence rejoicing in the ſlight Comfort of that natural Light, takes no Notice that ſhe hath ſtill her Reſidence in God's Wrath in the Helliſh Fire; till either it awaken itſelf in her, or till ſhe come to be bereft of her outward Fire-luſtre, by the Death of this Body. Then ſhe appeareth in her native Colours, a proud angry Devil, and muſt have her Abode in the Eternal Darkneſs.

Therefore it is good for ſuch a Soul not to labour to purchaſe to itſelf any high Degree of worldly Power and Honour; but, if in the Way of divine Providence they fall to her Lot, then not to pleaſe her Imagination with reflecting upon the Thoughts of her Greatneſs: For ſhe hath naturally a proud Fire-eye, eaſy to be enflamed. An earneſt and humble caſting down of herſelf in Prayer before God is her beſt Security.

This Kind of Soul is eaſily elevated by her fiery Complexion into the falſe Complexion of a triumphant natural Joy, which ſhe often miſtakes for the lively Emanations of God's Spirit. But it is a groſs Error. The Approaches of the Spirit of God, when it reveals itſelf in the Soul, comes like that ſtill ſmall Voice of God to *Elias*, clad with the greateſt Humility and meek Calmneſs of Spirit. O what a bleſſed Serenity and divine Triumph doth calm the Fire-Complexion in the Soul at its Appearance there: But it here rather remains in its own inward Centre, and hath very rarely its Outflowings into the outward Skirts of this ſelf-admiring maſterly Complexion.

Therefore take Warning, ſtrive diligently after Meekneſs in Words and Works, ſo ſhall not thy Complexion be able to kindle the Fire of Hell in thee. For *God loveth an humble and contrite Spirit.*

Thou art not by thy Complexion at all debarred from Communion with God, provided thou abuſe not the Good of it, and beware of the Evil. Be ſure thou doſt all with a ſincere Deſire to the ſole Honour of God, and crucify thine own Will, and then thy Complexion ſhall do thee no Harm.

Of the SANGUINE.

THOU mayeſt live orderly according to this noble Complexion, but let not Hypocriſy take Place in it. By the Largeneſs of thy Comprehenſion, thou art capable of great Inventions. Take Heed thou bring not Stubble and Straw into thy ſanguine Habitation, and miſtake and give it forth for the Holy Ghoſt. For thou haſt in thy Complexion a ſhining Light; it is but human, however defile it not, nor debaſe it by the letting in of earthly Vanity.

A ſober temperate Life is good for thee. Keep thyſelf carefully from Drunkenneſs, leſt thou caſteſt thyſelf wilfully into thine Enemy's Arms. Thou art much inclined to Love; place it upon the right Object, love not Unchaſtity and Pride.

And though thou art naturally of a pliant, gentle, and humble Diſpoſition, yet mayeſt thou be eaſily ſurprized with Pride. For thou beareſt about thee (as the Air and upper Waters) a Receptacle of all the Influences of the Stars and Planets.

If thou wilt enter into the Fear of God, and behave thyſelf aright therein, thou mayeſt eaſily find the great Myſtery; yet not of thyſelf, but through God's gracious Revelation, only thou haſt above other Complexions a lightſome Chamber, and an open Door thereunto. Therefore, beware with what Kind of Food thou nouriſheſt thy Soul.

For there is nothing ſo good by Nature, but it may be converted and abuſed to Evil, by the letting in that which is evil, to contaminate and commix with it. If Men deſpiſe thee, paſs it over with Neglect, and truſt in God. For this will often happen unto thee from the Wiſe of this World, by Reaſon of the candid Simplicity of thy Diſpoſition. Keep well what thou haſt, content thyſelf with the pure Simplicity of the Divine Wiſdom, and have no Commerce with the ſubtle Inventions of the alienated Humanity, leſt otherwiſe to thy Hurt, thou admit a Stranger into thy noble Palace. It is better to ſuffer here a little Shame, than everlaſting Miſery hereafter.

If thou ſhouldeſt addict thyſelf to Drunkenneſs, the Devil would then bring into thy tender Houſe great Misfortune and much Evil. For thy Complexion is moſt hateful to him, being a Property wherein he can have no Poſſeſſion, till he hath firſt infected it by the Introduction of falſe Imaginations, or ſome ſinful Miſuſe of the Creature. A private quiet Life is beſt for thee; but thou art full of wandering Thoughts, and like the Air thou art reſembled to, eaſily takeſt in all Impreſſions, and as eaſily letteſt them vaniſh again.

Take Heed to thy going out, and coming in; mark well what thou letteſt out of thy Soul, and what thou takeſt in, that it be not the Product of a ſtarry Influence, but a genuine Iſſue of the Deity in thee. Elſe, if thou be not very watchful, thou mayeſt be eaſily miſled to the deceiving both of thyſelf and others.

Of the PHLEGMATICK.

THE Truth and Righteouſneſs were an excellent Medicine in thee, for otherwiſe thou art full of Lies, and little regardeſt what thou giveſt forth, or takeſt in.

Poor Soul, thou haſt a very dangerous Way, and a vaſt Ocean of Sorrow to paſs through. In this Complexion, thou art naturally inclined to a perpetual Defilement of thyſelf in Sin, both in Words and Deeds. Water hath, indeed, a bright Tranſplendence and Repercuſſion of Light; yet it is but a falſe Mirrour, and ſuch is that of the poor Soul in this Complexion. For the Water receives all Things indifferently into itſelf, be they good or ill, which it keeps and darkens itſelf therewith.

In like Manner goes it with this Complexion: She receives all the poiſonous Influences of the Stars into her Imagination, and preſents them as a Looking-Glaſs to the poor captive Soul to contemplate in; which falſe Shadow ſhe miſtaking for a Subſtance, models for herſelf in Words and Works anſwerable thereunto.

O what a Treaſury of ſmooth glozing Words hath this Complexion in Store, to ſell, like the freſh ſpringing Waters, to every one at an eaſy or no Coſt, yet not unmixed with a concealed Bitterneſs from the Stars Infection. It makes no Scruple of deceiving with lying Pretences, which are the fair Tapeſtry its Hypocriſy lies ſhrowded under.

There is no Deceit ſeems too much to this Complexion. Lies are her Mantle of Hypocriſy. With a ſuperficial Appearance of Religion ſhe would fain paſs for a good Chriſtian and Servant of God, though living in *Babel*.

Thou doſt not eaſily of thyſelf diſcover the Unrighteouſneſs of thy own Ways; but, if a Man come before thee with a Spark of a true Light, thou mayeſt receive it into thy Mirrour. The beſt Council for thee is, that thou know thyſelf a Man more than ordinarily addicted to Sin, yet mayeſt well enter into effectual Repentance, if thou wilt pray to God for the Government of thy floating Water by his Holy Spirit, wherewith the depraved Affection and Deſire of thy Conſtellation may be reſtrained that it poſſeſs not the Soul, and drive it on Headlong into Folly.

A temperate Sobriety will alſo conduce much to thy Health both of Body and Mind; and to ſtand always upon thy watch, and to be frequent in Prayer, and conſtant in the Fear of God, will ſecure thee againſt all the Evil of thy Nature and Conſtellation. For he that is wholly actuated by his Conſtellation, lives no otherwiſe than a Beaſt. But when a Man ſets up the Fear of God, as a Ruler in his Heart, the Soul then becomes Lord of her outward Inclinations, and compels them all into an Obedience to the divine Light; otherwiſe the Complexion becomes the Soul's Maſter and Inſtructor, which though ſhe cannot govern in her own power, yet ſhe preſents before the Soul in her Mirrour, the ſeveral Effects of the Configurations of the Stars and Elements, wherewith the Soul comes to be bewitched and led into Captivity.

Concluſio totius.

Therefore, let a Man behave himſelf as becomes a Man, giving the Dominion of his Life to the manly Reaſon and Light of God ſhining therein, and not ſuffer himſelf to be hurried on by the brutiſh Inſtincts of his Complexion, as a Beaſt to the Slaughter, ſo may he win the Poſſeſſion of the higheſt and eternal Good; let his Complexion be what it will.

For there is no Complexion ſo noble and pure in Nature, but is capable of Infection from the malignant Impreſſes of the Stars, and of the Devil, and ſo the Man in Danger of being thereby led Captive into Sin and Death, if forſaking his true Pilot, he will ſuffer his Ship to be carried on by every Wind blowing from that Principle.

Therefore, is that of St. *Peter* to all Complexions a moſt neceſſary and ſeaſonable Advice.

Be ſober, and watch, for your Adverſary the Devil goes about, as a roaring Lion, ſeeking whom he may devour.

Withſtand him in the Faith and Fear of God, and be never ſecurely careleſs of his Temptations.

A

TREATISE

OF

CHRIST'S TESTAMENTS,

BAPTISM, AND THE SUPPER.

IN TWO BOOKS.

I. Of Holy *Baptiſm*, how it is to be underſtood in the Ground of it, and why a *Chriſtian* ſhould be *baptiſed*.

II. Of the Holy *Supper* of the Lord CHRIST, what it is, with the Benefit and *Effects* of it, and how the ſame may be worthily *participated* of.

And how they are to be *underſtood*, both according to the Old, and New Teſtament.

Set forth from the true Theoſophical Ground, through the Three Principles of the Divine *Revelation*,

And preſented to the Children of God for the Information of their *Underſtandings*.

By JACOB BEHMEN, the Teutonick Theoſopher.

PREFACE

TO THE

READER.

THESE two little Books of the *Teſtaments*, the one of *Baptiſm*, the other of the *Supper*, do the moſt deeply and plainly treat of thoſe two grand Myſteries of any Book extant ſince the Apoſtles Times, and clearly ſatisfy the Doubts concerning them. This Treatiſe alſo ſhows who is a fit *Adminiſtrator* of *Baptiſm*. And it reconciles the Difference of Opinion about *Tranſubſtantiation*, *Conſubſtantiation*, and the *Participation* of meer Bread and Wine, and ſhows how to underſtand truely the *right* Participation of the true Fleſh and Blood of Chriſt under Bread and Wine. But we muſt *know* God before we can know his Inſtitutions: And if we know not *who* he is, how can we know that we love him, and that it is not ſomewhat elſe which we love inſtead of him? For it is ſaid by the Apoſtle *John*, [a] *He that ſaith he loveth God and hateth his Brother, is a Lyar and the Truth is not in him: For if a Man loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen? And he that loveth not, knoweth not God, for God is Love.* Further the ſame Apoſtle ſays, that [b] *God is Love, and he that dwelleth in Love, dwelleth in God and God in him*: And how can any one know this excellent Thing Love, in which whoever dwells is [c] *paſſed from Death to Life*, if he *knows not* that he has it *in him*; and then how can he either know God, or love him? This Love muſt be *in us* if we be the Diſciples of Chriſt; nay, there is not any Thing mentioned in the *whole* Bible concerning Heaven and Redemption, but we muſt have it *in us* while we are in this Life, or elſe we are not Partakers of it; yea, God has ſhed abroad his Love *into* our *Hearts*, which is *that Word of Truth* and Life which is *able* to ſave our Souls, and *does perfectly* ſave them that [d] receive it, that is *believe*. And it is both ſhed abroad and received by very many Souls, that neither know what that *Word* is, nor how they *received* it: For Example, when any Man is *troubled* at his doing of *Evil*, and is ſorry for it, and wiſhes from his Heart he had *not* done it, endeavours to have a better *Watch* over himſelf, reſolves never to do the ſame *again*, deſiring Strength to be able to *reſiſt* his doing of Evil any more, being *careful* leſt evil Suggeſtions in his Mind ſhould allure him, and *entice* him to any Evil again, and conſtantly *walks* thus circumſpectly in his whole *Life* to the *End* of his Days; this Man has the Love of God *ſhed* abroad in his Heart, and has *received* it, elſe it could not bring forth ſuch *Fruits* of the Spirit: And *he that is ſo led by the Spirit is the Child of God*, though it may be ſuch a one does not know, if you aſk him, what God's Love is, though he dwells in it. The Reaſon why there is ſo ſmall a Progreſs in the *Knowledge* of Chriſtianity, and the true *Inſtitutions of God*, is

[a] 1 John iv. 20, 8.

[b] 1 John, iv. 15.

[c] 1 John, iii. 14.

[d] Yield to it in Obedience to the Dictates of it.

becauſe Men think to learn thoſe Things by Rote, and not by Heart: And ſome are ſo far Enemies to themſelves, which is deeply to be lamented, that if they read that the Scripture *ſays* a Thing, they care *not* what it *means*, or how to *underſtand* it right, by ſeeking and finding the Thing out which is ſpoken of, that they may be ſure of the Meaning of what they read in that ineſtimable Book of God.

The Apoſtle has directed us to *try or examine all Things, but hold that which is good:* In *outward* Things we are eaſily perſuaded to try before we truſt in them; but concerning *inward* Things we are for the moſt Part ready to take them upon Truſt, and never try or examine whether thoſe *Things* are ſo or no; as the noble *Bereans* did, who were commended for *ſearching* or examining the Scriptures, *to ſee whether thoſe* Things *were ſo or not*; not whether thoſe *Words* were written, but whether the *Things* mentioned were ſuch, for they had Experience of the Things in Scripture before: But there is a Fear in ſome, that if we ſhould be ſo inquiſitive, and prying into *Myſteries*, we ſhould run into the Extreme of being *too wiſe*, which cannot be, *except* in our own Conceit; for our Saviour ſays, *be ye wiſe as Serpents*, but *innocent as Doves.* And indeed true Wiſdom is required to be capable of apprehending the Inſtitutions of God; and not reading and conceiving only, but *living the Life of Chriſt*, whereby we ſhall come to the true Knowledge of Chriſt within us, who, though from the Beginning of our Exiſtence he has been *knocking* and calling *at the inward Door* of our Hearts, inviſibly and without a Form, before our knowing and receiving him; yet after we have *opened to him*, and heard his Call by yielding our Hearts in Obedience thereunto, he will *get a Form in us*, and *be born in us*, and we ſhall be regenerated in him, and ſo we ſhall often feel him and ſee him within; but then we muſt after that attain *the Stature of a Man in Chriſt*, and be his Diſciples and Scholars, and be *taught* by the Holy Ghoſt proceeding from him in us, before we can know and underſtand ſuch Myſteries as his Inſtitutions are: But if we did ſeek, we *ſhould* find God and Chriſt in our Hearts; for though they be in us we find them *not*, becauſe we examine not what, and who they are. And we are diſcouraged in our ſeeking, partly becauſe many have ſought as we have *accounted* it right, and have not found; but the Truth is, they have not ſought in the *right Place*; they look to find God any where but in their *Hearts*, and yet he that cannot find him there, ſhall *never* be able to find him at all; but *there* whoever ſeeks ſhall find him who is the Fountain, from whence all Things flow; the Scriptures flowed from him, and whatever could poſſibly have been written, is *hidden in him:* The Prophets and Apoſtles wrote and ſpoke what they underſtood, but God was in their Hearts and Minds, and filled them with the *underſtanding* of the Holy Spirit: Our Saviour Jeſus Chriſt had not the Spirit by Meaſure, *for in him dwelled the Fullneſs of the Deity corporeally*; and he grew in Underſtanding till he had the Unction above his Fellows; from which Underſtanding in him proceeded thoſe Sayings, on Account of which the People confeſſed, that *he taught as one having Power, and not as the Scribes and Phariſees*; who though they were learned in the Scriptures, yet Chriſt ſaid to them; *Ye err, not knowing the Scriptures*; that is, the Meaning of the *Things* expreſſed in them, *nor the Power of God*; and he that underſtands not the *Thing* in his Mind which he would utter, cannot rightly ſpeak nor write of it. The Scriptures are the Writings of Men full of Divine Wiſdom and Underſtanding; but few other Books are written by ſuch as ſo much as thought that the *Apoſtles* had ſo thorough a Knowledge of what they wrote in Divine Myſteries. Some there are that ſeem to think that the Writers of the Scriptures had it by ſuch a Kind and Manner of Revelation, as if a Man or Angel ſhould relate and dictate *Words to them*, and they themſelves have no more Underſtanding of it, than their Reaſon can apprehend upon the bare *hearing of* the *Words*; and that is all the Skill ſome of this Age account poſſible to be attained in the Myſteries of God: But we are directed by the Apoſtle

James, who well underſtood what he ſaid by Experience, that *if we want Underſtanding we ſhould aſk it of God:* And though God be in every one, and every one lives, moves, and has his Being in him, yet unleſs the Spirit of God moves and *teaches* us *in* our Underſtandings, we know him not: Where the Fruits of the Spirit are, in that Man's Heart the Spirit of God *has* moved and taught him in his Underſtanding: But from that ſmall Meaſure of Underſtanding, he is not able *preſently* to apprehend the *Myſteries* of that Spirit, and of thoſe Fruits, that is, from whence they ſpring, how they are begotten and brought forth, and how they grow; nor can they be known but by the *ſame* Spirit whoſe Fruits they are. He that has not the Fruits of this Spirit, which are *Holineſs*, *Peace*, *Righteouſneſs*, *Joy in the Holy Ghoſt*, enjoys not the Kingdom of God, nor till we have ſought and *found* Peace and Holineſs, ſhall we ſee God: And except we be *born again* of Water and the Holy Spirit, we cannot enter into the Kingdom of Heaven, although it be * *within us*. Now, can any teach what it is to be born again, and what this Water and Holy Spirit are, but he that *has them*, and has been born again by them? I would wiſh that Men were diligent to deſire ſuch *ſpiritual Things*, and then God, who dwells in their Hearts, would feel and hear their Deſires, and breathe forth his Holy Spirit in them, and *ſatisfy* their Deſires with his Gifts and Graces: And then he would *fill* their Minds and Underſtandings alſo with the Knowledge of *all* his Myſteries, and ſo they would learn in the School of Chriſt by *Divine Experience* the true Inſtitutions of God.

* Luke xvii. 21.

All the Arts and Trades in the World are *Myſteries*, and are not truely known, but by thoſe that have had *Experience* in them; then how can there be a ſkilful Diſpenſer of the Myſteries of God, but by Experience in them; we are able to learn them by Experience, but without it we know no more of them than the very Beaſts: The Devils, that far ſurpaſs mortal Men in Knowledge, *cannot* know the Myſteries of God, becauſe they cannot experience them; but thoſe of Darkneſs they *work*, and therefore know them: And we are placed in this World to *work* the Works of God, that we may know what the good and acceptable Will of God is, and therefore we ſhould *work out our Salvation with Fear and trembling*, by Obedience in well-doing; and that will bring us to feel and know the good Spirit of God, which will teach us the Way and Courſe how to find every Thing, if we ſearch and enquire in that Spirit; therefore let us *endeavour* after that which is holy, and we ſhall feel and experience what the God of Holineſs is; and then we ſhall clearly underſtand the Scriptures, and the Writings of all other Men: We ſhall be able to *diſcover* what is true and what is falſe in all the Words and Writings of any Man, in an underſtanding and demonſtrative Manner, to the *convincing* of all Hearers, both in Divine and Natural Things.

It were to be wiſhed, that none were ſo preſumptuous as to *arrogate* to themſelves, that they are ſuch as perform the true Inſtitutions of God, unleſs they have the ſame Holy Spirit of God *filling* their Hearts, as *they* had of whom it is recorded in the Holy Scriptures, that they performed them right: When they are ſcarce truely Children of God, let them have a Care that they ſuffer not others to account of them above what they are, but rather inform them ſincerely that they are not ſuch as they take them to be: And let them not take upon them to be called God's faithful Servants, Miniſters of God, Preachers of the Word, Elders, Teachers, Paſtors, Overſeers, Meſſengers, and Ambaſſadors of Chriſt, or Apoſtles, ſuch as are ſent from God; neither ſhould any mention thoſe Texts of Scripture which ſpeak of the true Officers of Chriſt, as if the ſame were meant and applicable to themſelves, and ſo urge them, that thoſe Hearers who have not the Ability to diſcern the Truth in Things that differ, are made confident to maintain ſtiffly that they mean them, as well as they did the Apoſtles, Evangeliſts,

and other faithful Teachers in thoſe Days. Whereas if they truely examined themſelves according to the Scriptures, they ſhould find they ought rather to be eſteemed Enemies of God and of his Son Jeſus Chriſt our Lord: But let us preſs forward in the Ways of Godlineſs, that we may be at length ſtrong Men in Chriſt, and enjoy his Inſtitutions *in* the *Power*, as they were, and are enjoyed in the Spirits and Souls of all the faithful holy People, who have true Underſtanding and Knowledge in the *Divine* Myſteries by Experience; ſuch were the Prophets, and Apoſtles, and the faithful in all Ages.

He, who conſiders theſe Books, will find that the *Author* knew and wrote experimentally; and if we *follow* his Doctrine and Experience, we may attain to the underſtanding of his *Writings*, which when we have arrived at, we ſhall *leave* ſeeking after the moſt deſirable worldly Things, which paſs away in a Moment, and preſs after the Prize of the high *Calling* of God in Chriſt Jeſus.

A

LETTER

TO

* CAROL VON ENDERN.

Our Salvation is in the Life of Jeſus Chriſt in us.

" NOBLE Sir, beloved in Chriſt, with the hearty Deſire of the Divine " Light in the working Power of the Holy *Ens* in our *Emanuel*, I ſend " over to you the little Book of Chriſt's *Teſtaments*, with the Preface to " it. It ſhould have been written but *ſingly* in the three firſt Sheets, for " I would have written it all over again, and had begun with the firſt " Chapter: And I am purpoſed to bring to the Preſs this little Book in " a more *child-like* Manner, for the better underſtanding of the *ſimple*. But becauſe " of the high *Senſe*, I let the † one be written againſt the other; ſeeing you and others " exerciſed Lovers underſtand this Senſe well: And ſo the ſublime Underſtandings may " have that which is *high*, and the ſimple that which is *lowly* in the Senſe; yet there is " one and the ſame Underſtanding in them both; though in the lower Senſe more ſim- " ple Words might be made uſe of: And ſo I commit you to the continual ſaving Love " of *Jeſus Chriſt*."

Dated at *Gerlitz*, *May* 7, 1624.

JACOB BEHMEN.

* *Charles* of *Endern*.

† One on one Side, the other on the other, Verſe for Verſe.

L E T T E R

TO

CAROL VON LINDLAR.

THE

AUTHOR'S PREFACE.

SHEWING

How the *Teſtaments* of CHRIST muſt be fundamentally underſtood, rightly participated of, and worthily fed upon.

A LOOKING-GLASS FOR TEACHER AND HEARER.

1.
HRISTIAN loving Reader, this little Book of the Teſtaments of Chriſt, in this preſent Time, when Men ſtrive only about Opinions, ought well to be conſidered. Men are wholly and altogether departed from the right underſtanding, *ſeeing they will maintain Chriſt's Teſtaments with* Diſputing *and the* Sword.

2. *There needs no diſputing about it, only an earneſt ſincere penitent Man, who hath the* Faith, *underſtandeth this Teſtamentary* [a] *Inſtitution and Participation in the* Power *of Chriſt*, but it is Fooliſhneſs to the natural Man, and cannot be apprehended, 1 *Cor.* ii. 14.

[a] Covenanting.

3. *There belongeth quite another earneſt Sincerity to the true underſtanding, which is not apprehended by human* Reaſon, *and is rightly underſtood by no Man, unleſs the* Spirit *of Chriſt open it to him in his* Heart.

4. *There lyeth a faſt* Seal *before it, which no Reaſon or Art can break up*, but only that ſlain Lamb of the Houſe of *Iſrael*, who hath the Key of *David*, Rev. iii. 7. Chap. iii. 5.

5. *Chriſt's Teſtaments are to Reaſon without the Divine Light, a cloſed Book, but to the true Children of Chriſt, they are an opened Book. Chriſt's Teſtaments are a Seal of the firm and* Eternal Covenant *of God, wherewith God hath received Man to Grace again after the horrible Defection, and ſealed him with the flowing forth of his Love, by his Blood and Death, that we* [b] *ſhould believe his Word and Promiſe, which he hath* revealed *to us in the* Holy Scripture *concerning his Son, with the Redemption from Sin, and* heretofore *declared by the Prophets.*

[b] Or, might.

6. *Which* Word, *in the flowing forth of his Love, is come into our Humanity, and hath aſſumed a human Soul, alſo Fleſh and Blood, and hath eſtabliſhed this Eternal Covenant with his Blood and Death: And ſo now he giveth his Teſtament to his* faithful *Ones for a* [c] *Pledge, and ſo maketh them* Branches on the Vine *of his Fleſh and Blood, ſo that they are embodied to himſelf therewith, and made his right Children, in whom HE himſelf will dwell with his Fleſh and Blood, with this Teſtamentary Pledge: So that thereby they may pray to the Father*

[c] *Aufsbeute.* Talent, or Earneſt Penny, or Pawn.

with joyful Affiance in true childlike Humility, in the Name of his Son JESUS CHRIST, and ſo he will give them this Grace, John xvi. 23.

7. *This Teſtament he offereth to us after a twofold Manner: Firſt, through his* Word preached, *whereby he ſtirreth and openeth the Hearts of the Hearers, that they enter into true Repentance for their Sins, and ſo procure themſelves this Pledge of his Teſtaments.*

[d] Or eſſential. 8. *Secondly, Through the* true [d] ſubſtantial *Participation of his Fleſh and Blood, by the Mouth of Faith with Bread and Wine, whereby he ſealeth the Faith with his Blood and Death, and thereby openeth the Life's underſtanding of the* inward *Divine Hearing; ſo that the poor fallen Man, (which was dead to the Divine Hearing through Sin)* attaineth *again the Divine Hearing in his* Underſtanding, *and ſo is converted again, and ſo entereth into his firſt Inheritance, which he had in Paradiſe, and giveth up his Will to God, who reneweth his* [e] Senſes. Heart, [e] Thoughts, *and* Mind, *through his Inſpeaking or Inſpiration, and continueth and dwelleth in him with his Pledge of this Teſtament, and powerfully worketh in him in his Faith, and generateth him to be a new Creature; which with its* Spirit *walketh in* Heaven *and is a right Image of God, whereby the earthly fleſhly Will is daily killed, and the new born Will* daily goeth to Heaven, *John* vi. 56. *Phil.* iii. 20.

[f] Or Senſes. 9. *Which Heaven in the inward Ground of his Life, is* revealed *in the Spirit of Chriſt in him, where the good Angelical* [f] *Thoughts* climb up upon the right *Jacob's* Ladder, (*Gen.* xxviii. 12.) and Chriſt his Lord ſitteth above on the Top of it at the Right-hand of God, *and daily preſenteth them with his human and heavenly Fleſh and Blood before the Wrath of God, and the ſevere Judgement, and is with him in all his Need: Alſo incloſeth his* Prayers *in himſelf, and thereby preſenteth them before Death, Hell, the Devil, and the Anger of God.*

[g] *Außbeute.* [h] Impregnated, or conceived. [i] *Darbeut.* [k] Celebration. [l] Text. *in.* [m] Or Sacrament.

10. *This* [g] Publication, *both of his Word taught, as it is written in the* Bible, *and is* [h] *received in the Sacramental Participation, where he* [i] *proffereth his* Word *in his Fleſh and Blood, a Chriſtian Man ſhould receive, and find himſelf in this* [k] *Cuſtom, and unite and tie himſelf as a Member with the* Congregation of Chriſt; *for in Chriſt we are all but one, as a Tree* [l] *and its Branches,* Gal. iii. 28.

11. *It is not ſo to be underſtood, that this Covenant and Teſtament is given* only *by an* outward hearing *of the Word preached, and Participation of Bread and Wine at the* [m] *Teſtament, as the preſent World ſo erreth in many Hearts: No, it muſt be a right ſincere Earneſt with true* working *Repentance, ſo that God with the Key of his* Love *unlocketh and openeth the* Hearing *and the* right Mouth, *which ſhall receive this Teſtament, ſo that the poor Soul have a right Hunger and Thirſt after it, and bring its* Deſire, *through Chriſt's Sufferings, dying, Death, and Reſurrection to it.*

12. *Otherwiſe there is no true Mouth for ſuch Participation. It muſt be a right, earneſt, ſincere Purpoſe, that muſt put off the defiled Garment, and be* willing *to paſs into a new Life. It muſt be* doing, *or it availeth nothing.*

13. *This* Pledge *belongeth only to Chriſt's Children, which ſo hear and keep the Word in their* Hearts, *that it bring forth Fruit. There muſt be great Earneſtneſs both in the Teacher and Hearer; for if any will handle and impart the Covenant of Chriſt, he muſt* himſelf *be* capable *of the Covenant and Teſtament. If the Sheep muſt hear the Voice of Chriſt out of the Mouth of any, and follow him, then alſo the* Spirit *and* Power *of Chriſt muſt be in that Man's* Voice: *Elſe* he is *but* a Hireling, and the Sheep hear not Chriſt's Voice from his Mouth, *but* only *the Word of Man,* John x.

14. *So also in like Manner, the Hearer's Ear should be directed to God in true* Repentance, *that he also may hear the Voice of Christ; not only with outward Ears, but with the Ears of* Divine Power, *that the Teacher's and Hearer's Power may strike together; that the Spirit of Christ may work* [n] *together with them, and the* Heart *may find the Teacher's Power, that good Fruit may grow from it.*

[n] Text, Between them.

15. *A Teacher should not teach for the Sake of* Wages *only, but should know and well consider, that he standeth there in Christ's Stead, and that Christ will teach through him, if he be a* right [o] Shepherd.

[o] Or Pastor.

16. *So also the Hearers should incline their Ear to that, and consider that they should there hear Christ's Voice, and receive it with great Earnestness; and not think it is enough to go into the Church, and there sit an* Hour, *to play the Hypocrite, and* hear a Sermon; *and remain afterwards as before: No, such going to Church and hearing, is no Service of God: It bettereth them not, if in the Sermon or Preaching they have not* heard Christ teach *in their Hearts: Going to Church maketh none virtuous, unless he heareth in the Church God's Word workingly in his Soul.*

17. *So also it is with the Sacraments; we should not think it is enough to* confess *and go away, if such a Custom did take away Sins without true Repentance, and that he may sin a-new afterwards: No, it is not so; whosoever is washed, and afterwards defileth himself with the same Mire, he is then as he was before.*

18. *Christ must* absolve *thee in thy Soul with his Sufferings and Death, and inspeak or inspire his Satisfaction into thee in thy Soul, else it availeth not. The* Priest's Mouth *is only an outward Instrument, and co-worketh in his Spirit: But if he be a* Hireling, *he cannot co-work; but yet the Covenant of God in Christ Jesus worketh in the repentant* Heart, *and absolveth it.*

19. *Loving Brethren, both Teacher and Hearer, who handle the Covenant of Christ, have a Care what you do; there is great Earnestness required, that you be* not guilty *of the Death of Christ: Consider diligently the great severe Earnestness of God, how HE hath instituted this Covenant with so great hard Pain and Anguish, through so great Reproach and Sufferings: It must needs be from* a very great *Cause, that this Testament was ordained with such severe Earnestness.*

20. *God requireth of Man again Earnestness, to the receiving this Testament: Not with cold lukewarm Hearts, only to cover over Sin with the Sufferings of Christ, and comfort one's self with it in* Impenitency.

21. *It is not a Forgiveness from without, which is* imputed *to Man* from without: *No, but through Christ's Blood and Death: When the poor Soul penetrateth into that, then the Sufferings, Dying, and Resurrection, together with the Satisfaction, in this Testamentary Covenant is put on to it* in the Blood of Christ. *This killeth Sin, Death, and Hell, and leadeth the poor Soul to the Father, in Christ.*

22. *It is not enough for a Man to know that Christ died for Sin, and* assenteth *to it, and holdeth it for true, and receiveth the Satisfaction as* a Work done: *No, no, there is no such receiving; but the whole Man must give itself thereinto, and must will to die in Christ's Death to the evil natural own Will, as also to* wicked Lusts: *And then Christ putteth on him his*

Victory and Satisfaction, and the true heavenly Spirit ſpringeth forth through Chriſt's Death in his Reſurrection, as a fair Flower out of the wild Earth, and there is a true Chriſtian *born, who is* a Branch on the Vine Chriſt, *John* xv.

23. *Now there belongeth no great Art or Skill to this, but only a childlike* Simplicity *and* Humility: *The Ploughman is as near it as the Doctor: They muſt all in the Simplicity of Chriſt enter into Humility, and come with* the loſt Son, *and* the Publican *in the Temple; there is no other Way to it.*

24. *There needs no great Speculation about it, with what trimmed Words or Behaviour Man cometh thereto, but we muſt come only with the Children which* yield *to the Father under his* Rod, *and pray for Grace.*

25. *He who hath learned much, and knoweth how to fit himſelf for it, is no more acceptable to God, than he that knoweth nothing; but yet with his whole* Heart *and Soul in Sorrow for Sins turneth to him, and hath Faith in the Grace, and a true earneſt Purpoſe and* Reſolution *to be a new Creature.*

26. *This Ground is only therefore brought forth ſo* deeply, *that every one that ſtrive about it, might ſee the true inward Ground, and* ceaſe *from Strife, and yield himſelf into the Simplicity and Love of* Jeſus Chriſt. *Whereby then ſuddenly the Power of* Satan *will be diminiſhed, and People and Nations will ſee that the* Chriſtians *are the Children of God, if they thus walk in Love, which I wiſh from my Heart; for which Cauſe this little Book is written.*

ADVERTISEMENT.

HERE the Reader that loves God is to know; Firſt, that theſe two little Books were copied from the Author's *Manuſcript*, as he wrote them in 1623. And Secondly, that he afterwards in 1624, upon the Deſire of ſome good Friends and Lovers of the Truth, deſigned (as may be ſeen in the foregoing Letter to CAROL VON ENDERN) for the better underſtanding of the ſimple, to bring them both into a more child-like Form; but it is done only to Part of the third Chapter of the firſt Book, and no farther.

But more particularly, let the Reader take Notice that the Book is printed to the 17th Verſe of the third Chapter in double Pages. And if it be well obſerved, it will *very much* help to the underſtanding of this, and all his other Writings, becauſe, where the Expreſſion is obſcure in the one, it is clearer in the other: And beſides, by varying the Expreſſion, all may diſcern what Latitude the Author's Words may admit of in their *Meaning* in *all* his Books.

Further, it is certain that we may be led by the ſeveral Expreſſions to the true Knowledge of ſome Part of the Myſtery.

But this is not to be attained by outward Hearing or Reading only, but by Experience: Teachers or Hearers that want Experience, are *ordinary* Teachers and Hearers, but not true ones; for ſuch are *extraordinary* in the Account of our Times: Such Hearers are all they that underſtand the Word in a feeling and ſenſible Manner, and bring forth Fruit in their Lives and Converſations, and have the Power of Godlineſs; theſe can teach truely from what they know, though in a weak Meaſure; but thoſe that are called ordinary Teachers, that have only a Form of Godlineſs, and deny the Power of it, cannot teach at all, nor deſerve ſo much as the Name of an ordinary Teacher; ſuch a one is not ſo much as a true Hearer. Our Saviour teaches us, that *whoever will do the Will of our Father which is in Heaven, ſhall know of his Words whether they are of God:* And if he ſubmits his Doctrine to be examined by every one by this Rule, why ſhould not every Word of all others be examined by the ſame Rule: Let us thus do, and we ſhall ordinarily attain that which is indeed extraordinary, even the true Knowledge of ſpiritual Things, the Things of God, which are impoſſible to be perceived by the natural Man. And in this Manner you are deſired to judge of the Author of this Book, and no otherwiſe.

John vii. 17.

The Firſt Chapter.

Of Reaſon's *viewing itſelf; how it uſeth to run in a Creaturely Form, when it conſidereth of Chriſt and his* Teſtaments.

1. ALL Strife and *Miſunderſtanding* concerning Chriſt's *Perſon* and his *Teſtaments* which he left behind him, ariſeth from the defected Creaturely Reaſon, which will be a Miſtreſs of all Things or Beings, and looketh only in the Multiplicity of Beings, and in the Variety and Difference of Beings, and doth but loſe itſelf in ſuch viewing, and breaketh itſelf off from its Center or Original, and diſperſeth the [a] Thoughts in the Multiplicity of Beings, that they cannot ſee what their Ground is out of which they are ſprung; and ſo in their Confuſion and running out, break themſelves off from their *Chaos*, viz. from the Eternal WORD of God, and from the Eternal Divine ſpeaking. In which ſpoken Word, all Beings, together with *Underſtanding*, *Reaſon*, and *Thoughts* conſiſt, and take their Ground and Beginning from it.

[a] Or, Senſes.

2. For if the abyſſal, not natural, uncreaturely GOD, viz. the Eternal ONE, ſpeak his WORD no more, and *that ſpeaking ſhould ceaſe*, there would be no Underſtanding Reaſon or Thoughts more; alſo no Nature nor Creature, and all Beings would be an Eternal Nothing: For every Life ariſeth from the Exhalation of the Eternal ONE, *viz.* from the *Abyſs*; and there could be no Formability in the Eternal One, according to which, or out of which *ſomething* might be made.

3. For if there be a Formability to a Figure, then there muſt alſo have been a Cauſe from whence the Form were ariſen, and God were not one only God, who were without Ground, Time, and Place; for all that hath a Beginning hath a *Ground*; but that which hath no Beginning, is without Ground and Form.

4. Every Beginning goeth out of the Eternal ONE, through the Exhalation of the Eternal ONE, whereby the Eternal ONE bringing itſelf into Self-viewing, Perceptibility, and Findingneſs, to the moving and forming of itſelf. Every viſible and inviſible Being, ſpiritual and corporeal, have taken their Original in the Exhalation of the Eternal ONE, and ſtand with their Ground therein, for the Beginning of every Being is nothing elſe but an *Imagination* of the *Abyſs*, that the ſame bring itſelf by its own Longing into an Imagination, and modelleth and imageth itſelf, and apprehendeth the Image-likeneſs, and [b] breatheth it forth from the Eternal One to a viewing of itſelf.

[b] Or, exhaleth it.

5. Which [c] Breathing is the Eternal Word of the abyſſal Deity; as a ſpeaking forth of the Abyſs into a Ground, of the unſubſtantial into a ſubſtantial: In which the whole Creation, with the ſpeaking forth, as in the Separability of the ſpeaking, hath taken its Beginning, and doth yet *evermore* ſo take it. And every Life doth conſiſt in that Separability of the ſpeaking, where the immodeled Imagination in the Exhalation parteth itſelf into Separability. In which parting the Senſibility of the only Life is underſtood, where the one vieweth itſelf in the Multiplicity.

[c] Or, haling.

The First Chapter.

How Reason *useth to view itself in a Creaturely* [a] *Imagelikeness, when it considereth of Christ and his* Testaments.

[a] Imaginary Manner.

Whence the Strife about Christ's Testaments ariseth; and how the same is an empty unprofitable Thing.

ALL Strife and *Misunderstanding* concerning Christ's *Person*, *Office*, and *Being* or Substance, as also concerning his *Testaments* which he left behind him, wherein he worketh [b] *presentially*, ariseth from the defected Creaturely Reason, which runneth on only in an Imagelike Opinion, and reacheth not the Ground of this Mystery, and yet will be a Mistress of all Things or Beings, will judge all Things, and doth but lose itself in such Image-likeness, and breaketh itself off from its Center, and disperseth the [c] Thoughts, and runneth on in the Multiplicity, whereby its Ground is confused, the Mind disquieted, and knoweth not itself.

[b] At present.

[c] Inward Senses or Thoughts.

No Life can stand in Certainty, except it continue in its Center, out of which it is sprung.

Seeing then the *Soul* is sprung from God's Word and Will, and yet is entered into its own Lust and Desire to will of itself: In such searching of Self-willing it cannot reach its *first Ground* from whence it sprung; and thereupon it runneth without its Ground in meer Uncertainty, till it return to its *Original* again.

Every Beginning goeth out of the Eternal ONE, *viz.* out of the *Tri-unity* of *GOD*, through the Exhalation, or speaking of the Unity of GOD. As a Fountain floweth from its Original. Through which flowing forth, the Unity bringeth itself into Self-viewing, Findingness, and Perceptibility, to the forming and imaging of itself. Every visible and invisible Being, both spiritual and corporeal, have taken their Original in the Exhalation of the Divine Power, and are a [d] Reflexion of the separable Will of God, and stand with their Ground therein. For the Beginning of every Being is nothing else but an *Imagination* of the *out-flown Will* of God, which hath brought itself into Separability, Formedness, and Image-likeness; wherein lyeth the whole Creation: And *every Life* doth consist in its Re-exhalation and [d] Reflexion in the same Manner.

[d] Or, Resemblance or Antitype.

Seeing then that the human Life is an Out-flowing and Reflexion of the Divine Power, Understanding, and Skill, therefore the same ought to continue in its Original, or else it *loseth* the *Divine* Knowledge, Power, and Skill, and with Self-speculation bringeth itself into *Centers* of its own, and strange imaging, wherewith its *Original* becometh darkened and strange.

6. Alſo herein is to be underſtood the Ground of the *Properties*, in that the parting of the only Longing bringeth itſelf into Deſiringneſs, and [d] incloſeth and maketh itſelf eſſential or ſubſtantial: In which [e] Incloſibility the *ſeven Forms* of Nature take their Beginning, as is ſufficiently declared in our other Writings.

[d] Comprehendeth.
[e] Comprehenſibility.

7. Therefore ſay I, the *Cauſe* that Men diſpute and ſtrive about God, about his Word, Eſſence, or Being, and Will, is, that the *Underſtanding* hath broken itſelf off from its *Center* or Ground; which breaking off is nothing elſe, but that the Properties (which are gone forth out of the Eternal out-ſpeaking of the *Word*, into a Creaturely Life) have brought themſelves into Self-Luſt, to the out-ſpeaking of themſelves, and in their own ſelf-conceived Luſt, have broken themſelves off from the Eternal Longing * towards the Word of the Eternal ſpeaking, and brought themſelves into an own Senſibility of Nature, and confuſed themſelves in the Forms of Nature, where all the Thoughts or Senſes will dwell and run without the only God in Self-Speculation and *Reaſon*; and can in no wiſe come to their *Center* or Ground, except they ſink down into themſelves in the Speculation, and go again into the Ground out of which they are exiſted, and fall again into the Eternal ſpeaking Word, and give their own Wills into the Eternal ſpeaking Word, that the ſame own Will of the *Creaturely Life* may be out-ſpoken with, and in the Eternal ſpeaking Word in the Separability of the Word.

* Or, after.

8. In which re-out-ſpeaking the *New Regeneration* of the human *Life* and Will is underſtood. For the human Life was in the Beginning of Man, in the *Word* of GOD, and by the Inbreathing of the Word into the *human Body* was manifeſted, and came into Senſibility, Perceptibility, and Willing. Where then the Willing hath broken itſelf off from the Word, wherein the Life was, *without Creature*, and hath brought itſelf into a Self-Separability and Viſibility of its Perceptibility of the five Senſes. In which Senſibility it now at preſent runneth, and ſeeketh the Seat of God therein, but findeth only a † *Meaſurcableneſs*, and natural and creaturely Formedneſs: Wherein now it ſtriveth about its own Center. For the own Will hath brought itſelf into an own *Center*, and broken itſelf off from the Whole, and as to the total it is become as it were *dead*.

† *Meſſichucit.*

9. Therefore Chriſt ſaith, *Unleſs ye be converted and become as Children, and be new born through Water and the Spirit, ye cannot ſee the Kingdom of God*, Matt. xviii. 4. John iii. 5, 7. The own Will ſhould go again into its nothing, and then it ſtandeth again in the firſt *Birth*, and will be again outſpoken from the Eternal Word in a Divine Will. For whatſoever it is (whoſe Living and Willing willeth or runneth without the Eternal ſpeaking Word) that ſame is without the Eternity, and liveth meerly in the *Time*.

10. But ſeeing the Soul hath its Original out of the Eternal Word as a Power thereof, therefore it cannot reſt in the Being or Eſſence of Time, but ſeeketh its own *Mother*, who generated it, and brought it into a creaturely Form, but its going forth, maketh that it cannot find its Mother.

11. Therefore all Strife about the *Divine* Myſteries is an unprofitable Thing, and is done from without, without God, in Self-Perceptibility, where the Senſibility vieweth itſelf in Nature in a creaturely Form. There is no Comprehenſion or true Underſtanding or Knowledge of God, except the *image like* Reaſon forſake itſelf and ſink down with its own Will into its Center again, out of which it is gone forth, *viz.* into the Eternal ſpeaking *Word* of God; that it receive that ſpeaking or breathing of God into itſelf again, and through the Divine Science or *Skill*, ſpeak in a [f] ſeparable and ſenſible Form: That it be a Dwelling and *Temple* of God, wherein God's Will worketh, governeth, and willeth. Elſe there is no true Knowledge or Skill concerning God and his Being or Eſſence.

[f] Diſtinguiſhable.

12. For no *Spirit* knoweth God or his Word and Will, unleſs God's Word and Will be manifeſted and ſtirring in it. Natural Reaſon without the Light of God ſeeth only the natural Image-likeneſs, and goeth on in its own Speculation, and frameth in itſelf the *Divine Being* or Eſſence, as if that were juſt ſuch a Thing. From whence is come

As is to be known by *erroneous Reason*, which ever teacheth concerning GOD, and yet hath no true Understanding: Also it never cometh to Rest whilst it runneth on in strange imaging.

Therefore say I, that this is the only *Cause* that Men dispute and strive about God, his Word, Essence, or Being and Will; that the *Understanding* of Man hath broken itself off from its *Original*, and now runneth on in meer Self-Will, Thoughts, and Images in its own Lust to Selfishness, and imagineth to itself another Ground to the Divine willing, wherein yet there is no *true* Knowledge, nor can be so long till the *Life* returneth into its *Original*, viz. into the Divine Outflowing and Will.

And if this be done, then God's Will speaketh forth the *Divine* Power and Wonders again through the *human* willing. In which Divine speaking the Life may know and comprehend God's Will, and [f] frame itself therein. Then there is true Divine Know- [f] Or Image.
ledge and Understanding in Man's *Skill*, when his Skill is continually renewed with Divine Power, and when Divine Skill presseth forth through the Life, in that Kind and Manner, as in the *Beginning* it flowed forth from the Divine Power and Skill.

As Christ hath taught us when he saith, *Unless ye be converted and become as a Child, ye shall not come into the Kingdom of God.* That is, that the Life turn itself again into God out of whom it is proceeded, and forsake all its own Imaging and *Lust*, and so it cometh to the Divine *Vision* again.

All Strife about the *Divine* Will and Being or Essence, whereby Men despise one another, cometh from Self *Image-likeness*, that one Man comprehendeth the Image of another, *viz.* his *Thoughts*, and yet cannot rightly apprehend them. Where one Man sets himself in the Thought and Mind of another, and bringeth that which is his own thereinto, and compelleth that which is another's into his Meaning, and forcibly sets himself aloft in the Thoughts and Mind of another, and holdeth them for his proper own, and will make a Shew therewith, and therewith domineer in and over the Thoughts and Mind of others: Men must worship and *reverence* his Thoughts and Mind, and hold them to be the *Word* of God, or [g] the speaking of God. [g] Or, Oracle
Thus Man deludeth himself, and *robbeth God of his Honour, taketh his Covenant in his Mouth, and yet hateth the Nurture of the Spirit of God*, which therefore reproveth him in his Conscience, that he is but an apostate *Lucifer*, and will compel others into his Image, that they shall hold it for the Word of God.

the Strife amongſt the Learned in Reaſon, ſo that Men ſtrive and diſpute about God, and about his Being or Eſſence and Will, where each of them holdeth his Imagination for *Divine* and will have his own *Image* which he hath framed in the Imagination of his Reaſon to be honoured for God; whereas yet it is only a natural Image of Reaſon: And thus Men ſtrive all the World over about theſe *Images* of Reaſon.

13. But a true Man, who ſtandeth rightly in the Image of God, hath no Strife in *Religion:* For he liveth in his firſt Mother, who hath formed him with Soul, Spirit, and Body, and his whole Subſtance, into an Image: He co-willeth and acteth with her: He is reſigned into her, and yieldeth his Will to her, and ſhe feedeth and *nouriſheth* him: Every Property of the true reſigned Man is nouriſhed with its Like. As firſt, the Body out of the *Limus* of the Earth, is nouriſhed from the Earth: Secondly, the Body of the [g] Senſes and *Reaſon*, which is a ſpiritual Body, is nouriſhed from its *Aſtrum* or Conſtellation and Stars, out of which it hath its Original. Thirdly, But the Soul is nouriſhed in its Principle from the *Word* and Being or *Eſſence of God:* For it is out of God's Word brought and come into a Body.

[g] Thoughts.

14. Now if it bring not itſelf into its own Imagibility and Willing into *Self-hood*, but bringeth its Will again into the Divine ſpeaking, then it gets its Nouriſhment from the eſſential Word of God, *viz.* from the *eſſential Wiſdom* of God: This is its Nutriment, from whence it alſo reacheth and attaineth *Divine* Skill: For every Spirit ſeeth no otherwiſe, nor deeper, than only into its eſſential Imagibility; *viz.* into that Eſſence wherein it worketh, ſo that the ſame hath made it Imagelike through the Imagination: Therewith it formeth itſelf, and in ſuch Eſſence vieweth itſelf, and *ſo high* alſo is its Knowledge.

15. Therefore ſaith Chriſt: *Except you turn again* with your Will and Imagibility, *and become as a Child*, who hath no Imagibility in its Imagination, *you ſhall not ſee God.* Alſo, *ye muſt be new born again, or elſe ye ſhall not inherit the Kingdom of God: That which is born of Fleſh*, viz. of fleſhly Image-likeneſs, *that is Fleſh*, and cannot inherit the Kingdom of God: But that which is formed and *generated ſpiritually*, and through the ſpiritual Imagination, *that is Spirit*, John iii. 6. *For to be ſpiritually minded is Life and Peace, and to be fleſhly minded, is Death, and Enmity to God*, ſaith St. *Paul*, Rom. viii. 6, 7.

16. Into what the Spirit of the Will bringeth itſelf with its Imagination, ſo that it impreſſeth and comprehendeth it, therein alſo it *imageth* itſelf into *Being* or Eſſence: For no Spirit can bring any Thing to paſs without Being or Eſſence: If the Eternal One were *not eſſential*, all would be nothing: And if that ONE had not a Will, there would be no Deſire, nor Power, nor Word, nor Eſſence.

17. Indeed, we acknowledge that the Will of the Abyſs hath brought itſelf into a Longing and Imagination, of itſelf; whence *Nature* and *Creature* have their Original: Whence alſo the natural Life hath its Original; which now alſo out of the Partibleneſs of the exhaled Will, hath its *own Will* and Imagination, to form and image itſelf according to its Longing and *Deſire:* As we ſee ſuch changing in Nature, how Nature imageth itſelf into ſo many Kinds and Properties; and how thoſe Image *Properties* do every one deſire their Like again.

18. Seeing then we underſtand in Man, that he eſpecially above all other Creatures deſireth and longeth after *three* Properties. As firſt he longeth according to his [h] apprehenſive Underſtanding, after the *hidden* God: And though indeed he ſeeth him not with bodily Eyes, yet he deſireth him. Secondly, He longeth after his *Aſtrum* or Conſtellation, out of which the Mind and rational Life is proceeded; therefore the rational Life longeth again after its Mother. Thirdly, He longeth after the *Stars* or Powers of the Earth and the other *Elements*, and deſireth them for his Nouriſhment; and therefore we know alſo by this Hunger of his, that he muſt have his Original out of theſe *three:* For there is alſo ſuch a threefold *Spirit* out of ſuch an Original to be underſtood in him; and

[h] Senſible, or conceptive.

But a true Man inclineth himſelf to his Original, and forſaketh all Images, and deſireth no Self-Imagibility of his *Underſtanding*, except what God will frame and ſpeak with and through him; and deſpiſeth *none*, but only diſtinguiſheth the true from the falſe, the good from the evil, and teacheth the Truth with Divine powerful Outflowing and Will.

All Diſputation concerning God's Being, or Eſſence and Will, is performed in the Images of the Senſes or *Thoughts* without God: For if any liveth in God, and willeth with God, what *needeth* he diſpute about GOD, who, or what GOD is?

But that he diſputeth about it, is a Sign that he hath never *felt* it at all in his Mind or Senſes, and it is not given to him that God is in him, and willeth what he will. It is a *certain* Sign that he will exalt his own Meaning and Image above others, and that he *deſireth* the Dominion.

Men ſhould friendly *confer* together, and offer one another their Gifts and Knowledge in *Love*, *and try Things* one with another, *and hold that which is beſt*, 1 Theſ. v. 21. And friendly *inſtruct* one another, and not ſo *ſtand* in their own Opinion, as if they could not err: Seeing we have a mighty Enemy againſt us, who ſuddenly bringeth ſtrange Images into Man's Thoughts, and maketh Men *inſult*; whence Sects and Schiſms exiſt.

It lyeth in no Man's Perſon, that Men ſhould ſuppoſe that the Divine Underſtanding muſt come *only from ſuch* and ſuch: For the Scripture ſaith, *Try all Things, and hold that which is good*, 1 Theſ. v. 21.

The Touchſtone to this Knowledge, is, Firſt, The *Corner Stone* Chriſt: That Men ſhould ſee whether a Thing enter out of Love into Love; or whether alone purely the Love of God be ſought and deſired; whether it be done out of Humility or Pride: Secondly, Whether it be according to the *Holy Scripture* of the Bible: Thirdly, Is it according to the human *Heart* and Soul, wherein the *Book of the Life* of God is incorporated, and may very well be *read* by the Children of God: Where then the true Mind hath its *Touchſtone* in itſelf, and can diſtinguiſh all Things: If it be ſo that the Holy Ghoſt dwell in the Ground of the Mind, that Man hath Touchſtone enough; *that will lead him into all Truth.*

then alſo ſuch a threefold *Eſſence* or Subſtance, wherein his Spirit worketh, where every Operation longeth after its firſt Mother, and receiveth its Nutriment from her.

19. But ſeeing the *Soul*, viz. the inward Ground of Man, in *Adam* the firſt Man, hath with its Longing and Deſire out of its firſt Mother (out of its firſt Original) *viz.* out of the Divine *Word* and Will, turned out into the Operation of the Conſtellation and Elements, and formed itſelf in that Operation, and plowed itſelf into a *ſtrange* Imagination, whereby the Divine *Food*, viz. the eſſential Wiſdom of God, is withdrawn; from which, with its longing Deſire, it hath broken off itſelf; thereupon it is wholly blind as to God, and the firſt *Divine* Eſſence (wherein God created it) is departed.

20. When the Soul brought its Imagination from that [Divine *Eſſence* or Subſtance] out of, and into the *earthly* and Aſtral Property, then alſo its Body, wherein the threefold Spirit worketh, became wholly earthly, groſs and *beaſtial*; for into whatſoever the Imagination of the Spirit bringeth itſelf, ſuch a *Body* alſo is, through the Impreſſion of the ſpiritual Deſire. As we ſee in Man, that he hath gotten a groſs earthly Body, wherein the Principles now ſtand in meer Strife, Contrariety, and *Enmity*; from which [i] Fragility. Pain, [i] Corruptibility, and Death exiſt: Which yet God did forbid him in Paradiſe, while he yet ſtood therein, *that he ſhould not eat of the Knowledge of Evil and Good*, with the Imagination, *elſe he ſhould* fall into ſuch Neceſſity, Miſery, and Death, and *die* to the Kingdom of Heaven, as it is alſo come to paſs, *Gen.* ii. 17.

21. When the Soul brought itſelf into the earthly Imagination, it brought itſelf into the earthly *Image*, and loſt the heavenly Image; whereas it ſhould image itſelf into the eſſential *Wiſdom*, viz. into the holy heavenly eſſential *Word*, and take its Nouriſhment therefrom; then it imaged itſelf in the outward *Aſtrum* or Conſtellation, and in the Serpent's and Devil's *Deſire*; whereby in its noble Image it became a Wizard and *Monſter* in the Sight of God, and loſt its Angelical Form which it had, as alſo *Paradiſe*, and the Kingdom of Heaven; and now with its Ground ſtood in the Impreſſion of *Darkneſs* in the Anger of God, and muſt have ever ſtood in ſuch wizardly Image, if the great Love of God had not come to help it again, and that the Divine Word, *viz.* its firſt Mother (its firſt Original) had not again inſpired or ſpoken the *Grace* into it; ſo that the ſame Word would, with its moſt inward Secreſy and *Love*, give itſelf again into the Ground of the Soul with a new Well-Spring and Fountain, and bring the Soul a *new* Nouriſhment into its Life, whereby its natural fiery and painful Property becometh changed into the Image of God again.

[k] Adverſe. 22. Which great Divine Love would be a *Death* to the [k] contrary Will, as alſo to the Serpent's and Devil's Poiſon, and ſlay the monſtrous Image and *falſe* Imagination, and bring the firſt Image again into a new Life, which new Life in this introduced Love, ſhould again eat of the eſſential Wiſdom of God, and with its Deſire image itſelf therein, that the true *Divine* Science may be manifeſted therein again, and might work in a crea-[l] In the Midſt. turely Life, and ſo bring itſelf [l] together into a creaturely *Imagibility*.

[m] Formings. 23. To which *End* alſo God created Angels and Men, becauſe he would image his Eternal Knowledge with the eſſential Wiſdom in [m] *Forms*, in and with which the Eternal Spirit playeth, and hath thereby erected a *Harmony* of Divine Fullneſs of Joy, to the endleſs Solace of ſuch Images, *viz.* of the Angels and Men, and thoſe who have their *Riſe* out of God's Word and Power.

24. And even therefore it is that the Eternal Word of the Divine Exhalation, with the Manifeſtation of ſo great Love and *Grace* (which inſpired or ſpake itſelf again in Paradiſe

Christ's Testaments are a secret Mystery, and are proffered to the *Minds* and Thoughts that are departed from, and come again to God, where the Life bringeth itself to God again, and so will the *Thoughts* that return to God be first fed with Divine Power and Understanding: The same afterwards *kindle* the Life, that it hungereth after God; to which afterwards is given Christ's Flesh and Blood for a [h] *Pledge* and Seal, and the Divine Essence or *Substance* will be imprinted therein; whence the Life is brought again into its Original, *viz.* into God's *Power* and *Word*.

[h] Or Pawn, or Earnest.

A *false* Thought or Mind of Man is nourished again by its Likeness, *viz.* from its own *Conjecture*, or from Highness of Mind, or from the Subtilty of the Serpent: And these it desireth to exalt, and put into an Image; and that Image is a *Branch* on the Tree of *Satan*.

Now that Man which is *fed* from the Divine Power and *Spirit* in his Mind and Thoughts, he is divinely minded, and *bringeth forth good Things out of his good Heart*.

But that Man who is fed in his Thoughts from the Power and Will of the *Flesh*, *he is fleshly minded* only.

When Reason considereth of Christ's Testaments, and thinketh and considereth how yet Christ can be *present* in his Testaments, then it thinketh it is done after an [i] *image-like* Manner.

[i] Imaginary,

And when it knoweth that it is not done in an image-like Manner, then it falleth quite from that, and thinketh HE is present only in *Remembrance:* As when his Word is *preached*, then he worketh thus only in the *same* powerfully; and so it thinketh also concerning his Testaments, that Christ worketh only spiritually *in the Faith*; and that the Testaments are *only* Signs or Symbols, whereby we should instruct ourselves what he hath done for us, and therewith *only* declare his Death, and the shedding of his Blood, and should keep it in lively Remembrance, to our Comfort.

Thus Reason understandeth nothing at all of the *Kingdom* of Christ, much less of his *Person* or of his *Office*; and in that Respect Men dispute and strive about it, and will needs attain it with the searching of Reason; all this attaineth not the true *Understanding:* For Christ's Testaments are heavenly, and Reason is earthly and worldly: It seeketh Christ in the Time [or that which is temporary] and if it find him not therein according to their Power, then it supposeth HE is present only to the [k] *Thoughts*, which cast themselves up to Heaven: But this will *not* renew the Life, and bring it into God again: It will *not make* the New Birth.

[k] Or Senses,

All Strife cometh from hence, that Men do not understand that Heaven wherein Christ *sitteth at the Right Hand of God*; that he is in this World, and that the

after the Fall) is *become* Man, and hath introduced its eſſential Love, *viz.* the eſſential Wiſdom of God, again *into* our heavenly *Ens* and Subſtance that was faded as to God; and hath made our Subſtance, that was faded as to God, *living* in *him*, with the Introduction of his living Divine Eſſence: And with this introduced eſſential Love, which gave itſelf *in* with the Eſſence of our Souls, as alſo into our Fleſh and Blood, hath with its Will and Deſire *broken* the monſtrous Will of the Soul, *viz.* the ſelf-fixed image-like falſe Deſire, as alſo the *Devil's* Imagination, which he had introduced into Man; and hath with his Love brought the falſe Properties into the *Temperature* again; and is become *Death to Death*, which held us captive, ſo that it muſt die to its Wrath and [n] Corruptibility in this introduced Love, and ſuffer the *human Life*, in this Love to ſpring forth through IT, to a *new* Will and Eternal Life.

[n] Fragility.

25. This new introduced Love and Grace hath given itſelf together into the breaking of the human Life, *viz.* into the *dying* of Man, in the Perſon of Chriſt, and brought the human received Own-will, with itſelf, into Death, and broken it; and hath ſuffered the human Image, (which the Own-will, through its Imagination and Deſire of Self hood, hath made thus groſs and *vile*, and brought it from the firſt Angelical Image into ſuch a Monſter) to hang upon the Croſs, and there to be put to Scorn; and ſo hath borne the *Eternal Scorn* which Man muſt have borne, as a [o] Spectacle upon the Croſs. And there openly made it appear before all Angels and Spirits, how this great Grace of Love would *deſtroy* the Devil's introduced Deſire, and Death alſo; and with this new introduced Love *ſpring forth* through Death, and bring forth the human Life through Death, and change the Wrath of the Anger of God into Love, and make Darkneſs Light, and through this new introduced Love, convert and *tranſmute* the groſs (earthly) human Image into a heavenly Image again.

[o] Triumph, or Show.

26. As the Impurity of Gold is changed in the Fire, or much more, as a Man may by the *Tincture* turn Copper, Lead, or groſs Iron into Gold; ſo alſo is the human Spirit, together with the Body in their *three Principles*, changed into the Divine Power and Property, and through Death brought into an Eternal Life, which conſiſts in Power and Glory in the Will of God.

27. Where now we underſtand that the human Soul in this tranſmuted new Birth, and introduced Love, doth again eat of the *eſſential* Wiſdom of God, and with its Will [imageth or frameth] itſelf in the Divine *Science*, and therein hath Divine Skill and Knowledge: And ſo by ſuch Reſurrection through the Death, (where the Man Chriſt in the Divine Power is ariſen through Death, and hath made Death Life) is become a *Lord over Sin, Death, the Devil, and Hell*, and hath borne all of them in its Reſurrection, as a [p] Spectacle on the human Soul and Body, as a Victor over them.

[p] Show, or Triumph.

World ſtandeth in Heaven, and Heaven in the *World*, and are in one another, as Day and Night.

The inward Ground of the Word, out of which the *four Elements* are ſprung, is the Heaven, *viz.* a ſpiritual World: In that inward Power Chriſt ruleth, true God and Man, through the outward World: For where Chriſt ſaith, *Matt.* xxviii. 18, 20. *All Power is given to me in Heaven and on Earth:* Alſo, *I am with you always till the End of the World:* Alſo, *He ſhall rule over all his Enemies, till all his Enemies are laid under him as a Footſtool,* 1 Cor. xv. 25. Pſal. cx. 1. This is to be underſtood of his inward Kingdom, where, in the *inward* Power he ruleth over the outward earthly, and alſo the helliſh.

For the outward World is ſprung out of the inward ſpiritual World, *viz.* out of Light and Darkneſs; which Fabrick, *before* the Office of Chriſt ſtood in the Eternal Creator's Office, who from Eternity hath wrought [or effected] Light and Darkneſs, *viz.* the ſpiritual World; which *Fabrick* is flown forth and become viſible, and brought by God into a Creation, wherein Light and Darkneſs, *viz.* Good and Evil, rule one with another: Where is underſtood *Hell* and Pain in the flowing forth of the Eternal Darkneſs, and the *Light* of Nature, in the flowing forth of the Light; and in that where Evil and Good ruleth alike, is underſtood the Kingdom of *Nature*, with hot and cold, and all other Properties.

This Dominion hath God given to the *Office* of Chriſt, that he being both true God and Man, ſhould rule over all the Propriety, and Self-willing of this Kingdom, where Evil and Good rule one in another. As the *Sun* in the viſible World ruleth over Evil and Good, and with its Light and Power, and all whatſoever itſelf is, is preſent *every where*, and penetrates into every Being, and yet in its image-like Form doth not pluck away to itſelf with its Efflux, but wholly *giveth* itſelf into every Being, and yet ever remaineth whole, and nothing of its Being goeth away therewith: Thus alſo it is to be underſtood concerning Chriſt's Perſon and Office, which ruleth in the inward ſpiritual World viſibly, and in the outward World inviſibly, and thoroughly penetrateth into the *faithful* Man's *Soul, Spirit, and Heart.* As the Fire gloweth through the Iron, and as the Sun worketh through an Herb, ſo that the Herb becometh ſolar, [or filled with the Virtue of the Sun, and as it were ſo converted by the Sun that it becometh wholly of the Nature of the Sun;] ſo Chriſt ruleth in the reſigned Will, in Soul and Body over all evil Inclinations, over Satan's introduced Luſt, and generateth the Man to be a new heavenly Creature, and wholly floweth with itſelf into him, both as to Divine and human *Power*, ſo that the faithful Man becometh a right *Branch on his Vine*, in which, God and Man (as to that ſame inward New Birth) dwelleth.

28. And here may be rightly mentioned what Christ saith, *John* xvii. *Father, the Men were thine, but thou hast given them unto me, and now I give them* this Victory, *viz.* the *New Life* introduced into Death, that Death in them also may be destroyed, that they in my Power may go through Death, and in my Power be also thus transmuted, and through my Resurrection *come again to thee*; *and as I am* arisen from the Dead, and have brought their (by me assumed) Humanity, to thee; so that I, as true God and Man in one Person, am *one with thee*, and have possessed the Throne of Glory: *So Father, I will also, that those whom thou hast given me, be where I am, and see my Glory.*

29. Now seeing Christ hath said, *John* vi. *He is the Bread that is come down from Heaven, that giveth Life to the World, and that we should eat his Flesh and drink his Blood; and that whosoever eateth and drinketh the same, he would remain in them, and they should remain in him; and whosoever eateth not nor drinketh not the same, they have no Life in them:* Also, *John* iv. *He would give us the Water of Eternal Life, and whosoever should drink thereof should thirst no more, but it would flow in him to a Fountain of Eternal Life, and Streams of living Water should flow from him.*

30. Therefore here-following I will set down a short fundamental Exposition, what his Testaments, which he left behind him, of *Baptism* and the Last *Supper*, are; what, baptiseth, and is baptised; how it is done, and to what *Profit* and Effect it is done; also how the Participation of his Body and Blood in his Testaments is effected; with what Mouth and what Food it is; also who partaketh thereof worthily; and how it is with the Unworthy.

The Second Chapter.

Of the Institution of Baptism, *what it is, who it is that baptiseth, and what is baptised: And how the* [q] Water-Baptism *is to be understood.*

[q] Or Baptism of Water.

1. WHEN any will kindle a Fire, they must have some Substance that will take Fire; it must be a Substance wherein there is an *Oil* and *Water*, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not *so* burn as to come to a [r] shining Light; so also it is to be understood concerning the Soul, when it brake its Desire off from God's Essence of Love and Meekness; which Divine Meekness in it was a [s] spiritual Oil and Fountain of Water, wherein it [s] *allayed* its fiery Source, and therein its Fire had a shining Light: Then its own *Separator*, viz. the natural *Fiat*, [t] compressed itself, so that by such [t] Compression its Properties became as a hard Stone, or as a *hungry* Source of Fire, wherein there is indeed great Heat, and yet cannot come to any kindling [of Light] as a hard Stone which lyeth in the Fire, and yet [u] is not properly the same with Fire, because of the *hard* [t] Compression of the Stone.

[r] Blazing.

[s] Assuaged, or refreshed.

[t] Text. Impressed.

[t] Impression.

[u] Or is not of a Light Fire.

Now herein consist the Testaments of Christ, that he offereth himself to the [l] Faith, that he will give it his Flesh and Blood, and all Grace, and spiritually *dwell* in Man, as the Sun dwelleth in the Plant, and maketh the Fruit ripe and [m] tender.

[l] Text, *Glauben. Vide* Chap. ii. Ver. 1. on the second Side.
[m] Or supple.

So in like Manner is the poor fallen earthly Man, who perished in Soul and Body, again renewed, and wrought out to be a heavenly *Fruit*; where in the End *only* the Grossness of the Flesh falleth from him, and the Spirit together with the Soul remaineth in Christ, and also here in this Life, according to this indwelling Power, *dwelleth in Heaven*; concerning which St. *Paul* saith, *Our Conversation is in Heaven*, Phil. iii. 20. But the Body is in the World, and of the World's Essence: And now as the Heaven penetrateth the World, and giveth it Virtue and Power; so also Christ throughly penetrateth the outward Man with his inward ruling Power, and *resisteth* the vain Lust of the earthly Nature.

Therefore say I; *none* understand any Thing of God, except God work it in his Mind and [n] *Thoughts*; for all natural Knowledge is outward in the World, and ariseth from its *Astrum*, and runneth on in Surmisings, *doubting* whether a Thing be so or no: But the Spirit of Christ *assureth* in the Soul and Spirit of his faithful, and *witnesseth in them that they are God's Children*, Rom. viii. 16.

[n] Or Senses.

Now how this present essential Participation is effected, and what the Covenant of Grace between God and Man is, both of the *Old* and *New* Testament; what *Baptism* and the *Supper* of Christ are, shall be declared in the following Chapters.

The Second Chapter.

Of God's Covenant after the Fall; what the Fall of Man is, and how God hath bound and united himself with him again. What the Circumcision *in the Old Testament, and the* Baptism *in the New are.*

WHEN any will kindle a Fire, they must have some Substance that will take Fire; it must be a Substance wherein there is an *Oil* and *Brimstone*, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not *so* burn as to come to a shining Light; so also it is to be understood concerning the poor Soul when it brake its Desire off from God's Essence of Love and Meekness; which Essence in the Beginning was in it, as a spiritual Oil and Water, and it was as a spiritual Brimstone, wherein the Light of God did burn; then it brought itself into its own Desire, whereby it was shut up as a *hard Stone*, and lost all its Love and Meekness, and was as a burning Brimstone Spirit, which could not be remedied, unless the Oil of Divine Meekness and Love flowed into it again.

2. And yet a Man may underſtand that there is not only a *hot* Fire in the periſhed Soul, as a hot burning Fire-Source, but alſo a *cold* Fire-Source, wherein hot and cold ſtand in eternal Strife and [x] contrary Will, as the Cauſe of the true *Fire*, viz. a dark Fire-Source of Anguiſh, wherein there is always a *Deſire* of kindling, and yet no kindling may be effected, becauſe of the ſtrong [y] Compreſſion: And that the Subſtance of the oily and watery Meekneſs *is gone*, and is ſhut up in ſuch a hard and indiſſoluble Death.

[x] Or Oppoſition.

[y] Text. Impreſſion.

3. And this is now that which God ſaid to *Adam: The Day when thou ſhalt eat of the Tree (or Fruit) of the Knowledge of Good and Evil, thou ſhalt die the Death.*

4. Thus the poor Soul is *poiſoned* through falſe Imagination, and through its own [z] Compreſſion of its Deſire is come to be ſuch a hungry Fire-ſource, which is only a *ſhutting in* of the true Life, and a Ground of Darkneſs, a Source of Ennity and Contrariety, wherein there is no more any true *Ens*, wherein the Life might bring itſelf into Light.

[z] Text. Impreſſion.

5. As a hard Stone is ſhut up, ſo the Soul was ſhut up, and was out of the good Love-Life a Poiſon-Life, after that Manner as out of *Angels* there became *Devils*; which now alſo are of ſuch a horrible, poiſonous, ſtinking Fire-ſource in their Eſſence, and *cannot* attain the kindling of the Light: The Cauſe is this, that they are become Enemies of the Divine Love; that the Love is to them a Death of their evil Will and Eſſence, which would ſlay their falſe Life in the twinkling of an Eye, if they did but come therein.

6. This [a] compreſſed Subſtance of the Soul, *periſhed* as to God, and blind as to God, the great Love of God, out of *meer* Grace came again to help, as ſoon as the Soul together with the Body was thus fallen, and ſpake in, or breathed in itſelf again into the *Center* of the Soul, *viz.* into the compreſſed, ſhut up, and vaniſhed heavenly *Ens* of the Soul, *viz.* into the Source of Meekneſs which it had, which was no more moveable.

[a] Text. *Impreſſion.*

To this flowing into the human Property there must be a Subject, as a *Medium*, or Means, or [o] Antitype, whereby it may be done; whereinto also the human *Faith* entered, and received the Virtue or Power through a *Medium* or Mean.

This *Medium* in the Old Testament is the *Circumcision*, together with the *Sacrifices*; and in the New Testament it is the Holy *Baptism*, and *Supper* of Christ, together with the *Word taught*, whereby the Divine Love and Meekness, as the right [p] anointing Oil of Divine Power is again flown into * Faith; and so the shut Mouth of the Soul is received into, and comprehended in the Covenant of God, and opened again by the sweet *Grace*, so that it can again eat of the heavenly *Manna*.

[o] Resemblance, or Thing of the like Nature.

[p] Balsam, or Unction.

Glauben. See Chap. i. Ver. 28, on the second Side.

What signifieth now this anointing?

Answer. Nothing else, but that as Man is *tinctured* again in Soul and Body, and so throughly penetrated and healed, that he is *capable* of the Divine Power again, *viz.* of the Divine Fire of Love; so must his Brimstone Spirit of the wrathful fiery Soul, perished as to God, be remedied again by the Covenant of God, by such an *anointing* Oil; as with the Baptism there is poured into it the *Water* of the Eternal Life of Divine Meekness, and in the Supper is poured into it the *Fire*-burning Love in the Life of our Lord Jesus Christ.

Reason saith: *Cannot God forgive Man his Sin without a Medium?*

Answer. The Matter was not about Forgiveness: The Soul wanted not *only* Forgiveness but a *new Birth.* It had brought itself into Own-will, and quite broken itself off from God's Will, whence the Eternal Darkness existed in it: For the Source of its Life, *viz.* its own *Separator* (understand the *Cause* of its creaturely moving and Life) had lift up itself, and the Properties of Life were quite gone forth from their *Temperature*, and had brought themselves into a strange burning Fire, *viz.* into an anguishing Heat and Cold, into Eternal Hunger and Thirst, into Horror and *Despair*; where, in the Life of the Body and of the Soul, all Properties were *against* one another, and Man stood in an Eternal *dying* Source: He was become quite blind and dead as to God; and the more he moved himself in his own Ability to apprehend God, the greater was his anxious Source: For the poor Soul was by *Lust* gone into Earthliness, wherein Satan and the Spirit of Error had captivated it, and made it wholly *monstrous*; and now the more it sought Rest therein, the greater was its Pain.

And this now is that which God said to *Adam: The Day when thou shalt eat of the Tree of the Knowledge of Good and Evil, thou shalt die the Death*, Gen. ii. 17.

Thus the poor Soul is *poisoned* through false Imagination, and through its own [q] Compression of its Desire, is come to be such a hungry Fire-source, which is only a *shutting in* of the true Life, and a Ground of Darkness, a Source of Enmity and Contrariety, wherein there is no more any true *Divine Ens*, wherein the Life might bring itself into Light.

[q] Impression.

As a hard Stone is shut up, so also the Soul was shut up, and out of its good Life there became an evil Life; as out of *Angels* there became *Devils*, which now also are of such a horrible, poisonous, stinking Fire-source in their Essence, and *cannot* attain the kindling of the Light, and are an Enemy of all Love and Truth.

This compressed blind Soul-substance, and *perished* as to God, the great Love of God came again to help instantly after that Fall, and spake itself in again into the *Center* of the Life, as a new Covenant, *viz.* into the Source of Meekness which it had, which Love-source in it was no more moveable.

7. Into this [Soul] the moveable Power ſpake in itſelf again to be a new *Center* and Covenant, that God would in the Fullneſs of Time in this inſpoken Voice of *Grace*, and in Man's vaniſhed heavenly *Ens* introduce and manifeſt his living *Ens*, viz. the eſſential Word of his Power and Wiſdom, with the moſt high Love, *viz.* the Name JESUS out of JEHOVAH, and therewith make the vaniſhed Eſſence or Subſtance of the heavenly Part living and growing again, whereof the Soul ſhould eat, and thereby its anxious Fire-ſource would be tranſmuted and changed into a Love Fire.

8. This *inſpoken* Grace-Word of the Serpent-Deſtroyer, that is it now, which the Souls of the holy Children of God *before* the Incarnation of Chriſt, have kindled, that they believed God and his *Promiſe* of the fulfilling that was to come: And in *this Faith* have they ſacrificed.

9. For their Sacrifices, eſpecially of the firſt *Fathers after* Adam, were only that they repreſented an Image or Figure, how the Soul ſhould be ſacrificed in the Fire of GOD's Wrath; and how through this inſpoken Grace-*Ground* and Covenant, the Soul ſhould be tranſmuted in the Fire of [b] God's Wrath, and changed into a Love-Fire, and how it ſhould enter into the Death and dying of its Self-Will with the falſe Imagination, and ſhould burn away the falſe Will in the *Fire* of *Wrath*, and in the Power of this inſpoken Grace of the Love and Meekneſs of God, go forth through the *Fire* into a clear *Light*, and ſo become a new-born Child, that is no more dark but light: And how the introduced Poiſon of the Serpent muſt ſever itſelf therefrom, as the *Smoke* ſevereth itſelf from the Fire and Light; ſo that then the Fire and Light becometh a clearer Glance, and no more ſhut up, as in the *Wood* it lyeth ſhut up in the Eſſence.

[b] Or God's Wrath Fire.

10. This Image, Type, or Figure, they ſet before them with their Sacrifice, and introduced their Imagination thereinto, with the inſpoken Grace of *the Seed of the Woman*, and Serpent-Deſtroyer; that ſo their *Imagination* might form, mould, or image itſelf in the Figure of Chriſt, that ſo the Spirit of their Will might ſtand in a [c] modelling, wherein it might work in the Grace.

[c] Or Imaging.

11. For without Subſtance no working can be; therefore they imagined or typified to themſelves the *Regeneration*, with the Sacrifices by Fire, and formed or imaged in them the Serpent-Deſtroyer in the *Fire*, how HE would change God's Fire of Wrath in the Soul's-Fire into a Light and Love-Fire, and how the Enmity would *ſever* itſelf from the Soul; and how the Soul ſhould through Chriſt's Death (where the Love of God gave up itſelf into this Fire) be changed into an Angel.

12. By this immodelled Image or Type they pierced with their Deſire and earneſt Prayer to God; and God's Word of Grace alſo thus had modelled and inſpoken itſelf in Men: And now there was a Conjunction between God and Man; for the human Deſire went with this Image into God, and God's Love-Deſire went into this Image of the Serpent-Deſtroyer; and ſo the Deſire of Man brought this Image of the Imagination into the Sacrifice; and ſo the Sacrifice was kindled with the holy Fire.

Note. And it was not a common Fire that they had. If thou *Babel*, couldſt underſtand this, it were well for thee, and thou *wert* delivered from the Fables wherein thou runneſt on thy Courſe.

13. *This* holy Fire conſumed their Sacrifice through God's Imagination and kindling; to ſignify how [d] the beaſtial Image of Man ſhold be *preſerved* in the Fire of God, and the *Groſſneſs* of the Element be conſumed; and out of the Fire's Conſuming ſhould go

[d] Or Animal Image.

And did ſet into the human periſhed heavenly *Ens*, his new Grace-Covenant, *viz.* the Deſtroyer of the Serpent; that God would in the Fullneſs of Time, in this inſpoken Voice of *Grace* introduce thereinto, and manifeſt therein his living *Ens*, viz. the living Word of his Power and Wiſdom, with the moſt high Love, *viz.* the Name JESUS, and therewith make the vaniſhed Eſſence or Subſtance living and growing again; from whence the Soul ſhould again eat of the heavenly Subſtance, whereby its anxious Fire-Source would again be changed into a Love-Fire: Of which *the dry Rod of* Aaron, [mentioned] by *Moſes*, *which grew again and bare Almonds*, was a [r] Figure.

[r] *Typus, Bild.* Image, or Type.

This *inſpoken* Grace-Word of the Serpent-Deſtroyer, is it now, which the Souls of the holy Children of God, *before* the Incarnation of Chriſt have kindled, that they believed God and his *Promiſe* of the fulfilling that was to come: And in *this Faith* have they ſacrificed.

For their Sacrifices, eſpecially of the firſt *Fathers after* Adam, were only that they repreſented an Image or Figure, how the Soul ſhould be ſacrificed in the Fire of God's Wrath; and how the Soul ſhould through this inſpoken *Ground* of Grace and Covenant, in the Fire of God's Wrath be changed into a Love-Fire: How it ſhould enter into Death and a dying to its Self-Will of falſe Deſire: How the falſe Will ſhould be burned off from it, and in the Power of this inſpoken Grace of the Love and Meekneſs of God, ſpring up or go forth through the *Fire* into a clear *Light*, and ſo become a new-born Child, which is no more dark but light; alſo did live no more in its own Will, but in God's Will: And how the introduced Serpent's Poiſon in this Tranſmutation doth ſever itſelf therefrom, in that Manner as the *Smoke* ſevereth itſelf from the Fire and Light; whereas then the Fire and Light becometh a clearer Glance, and is no more ſhut up, as it lyeth in the Eſſence of the *Wood* ſhut up: Even as the (Holy) Divine Fire of the Soul was through Sin thus alſo ſhut up, which *none* could unſhut and kindle, but only the Love of God in this incorporated Grace-Covenant.

This Image, Type, or Figure, they ſet before them with the Sacrifices [looking] upon the future fulfilling, and introduced their Faith, with the inſpoken Grace of *the Woman's Seed* and Serpent-Deſtroyer; that ſo their *Faith* might thus form or mould itſelf in the Figure of Chriſt, that the Spirit of their Will might ſtand in the Figure and Image of Chriſt, that their Faith might work in that incorporated Grace.

For without Subſtance no working can be; therefore they imagined or typified to themſelves the *Regeneration* with the Sacrifices by Fire, and formed or imaged in them the Serpent-Deſtroyer in the *Fire*; [typifying] how he would change God's Wrath-Fire in the Soul into a Light and Love-Fire; and how the Enmity would *ſever* itſelf from the Soul; and how the Soul ſhould through Chriſt's Death, (in which the Love of God would give up itſelf into this Wrath-Fire) be changed into an Angel.

By this immodelled Image or Type, with their Deſire and earneſt Prayer they preſſed through the Sacrifice to God; and God's Word with the Grace, had thus alſo with the Covenant modelled itſelf in Men: And now there was a Conjunction between God and Man; for the human Deſire went with this Image through the Sacrifice in the holy Fire into God, and God's Love-Deſire went into this Image of the Serpent-Deſtroyer: For God kindled the Sacrifice with the holy Fire.

And it was not a common Fire that they had in their Sacrifices, though they uſed Wood and Sacrifices thereto: Yet their Fire was not from a Stone and a Steel, but from the higheſt Tincture of the Paradiſical Ground, from whence the Fire of Life is ſprung: If Man could underſtand it, and did not ſo run on in Blindneſs, it were well for him, and he *were* delivered from *Babel* and Fables.

This holy Fire conſumed their Sacrifices through God's Imagination and kindling; and there the human introduced Will, which hangeth to Earthlineſs, is cleanſed, and in the holy Fire purged and ranſomed from Sin, upon the future fulfilling. For the

forth the right, true, created, pure, bright ſpiritual Image in *Adam*, which through this great Love ſhall be preſerved and brought through into *Clarity* by the Fire; in which new Image, the Love itſelf would be the Fire of Life, that it might *no more* imagine and imprint Falſehood.

Note. 14. With ſuch an *Imagination* and *Belief*, or Faith, the firſt Men *before* Chriſt's Time, (before he manifeſted himſelf in this incorporated Grace-Covenant, and became Man) were apprehended and *taken* into the living Word of God, *viz.* into that Grace, wherein their Soul came into Divine Reſt, until at the *fulfilling*, that Chriſt fulfilled this Proceſs, and aroſe from Death; and then he alſo with his Life and Subſtance in them, *viz.* in their inward Ground of the heavenly Part which vaniſhed in *Adam*, aroſe; and they *have* put on Chriſt, as to the Soul and ſpiritual Subſtance, and ſo now wait for their Body out of the *Limus* of the Earth, *viz.* the third Principle, *viz.* the outſpoken, formed, ſubſtantial, *outward Word*, with its Spirit of the Reſurrection at the laſt Day: As alſo it is thus to be underſtood concerning Chriſtians, which here *have* put on Chriſt.

Note. 15. This Ground of the *holy Fire* began with *Adam* and *Abel*: When *Abel* and *Cain* ſacrificed, *God* looked graciouſly on *Abel's* Sacrifice; for the Image or Type of *Chriſt* ſtood with his Imagination of Faith therein; therefore *God* kindled his Sacrifice with the holy Fire, and it was acceptable before him; for *it* was a Conjunction with the Divine Deſire. But *Cain's* he looked not graciouſly on, for he had not *ſuch* Faith or Belief, but ſtood in the periſhed Nature's own Luſt and Deſire, and had imprinted or imaged to himſelf the Kingdom of *this World*; and therefore the holy Fire would *not* kindle in his Image or Type.

16. For *Cain* ſtood in the Image of the *periſhed Adam*, as a right Figure of *Adam* after the Fall: And *Abel* ſtood in the Figure of the New Regeneration, *viz.* in *Chriſt's* Figure [ſignifying] how Chriſt would with his Sacrifice go into Death: And ſo the Image of the periſhed *Adam* ſtood near *Cain* [ſignifying] how Chriſt was come to ſeek loſt Man, and to generate him anew with his Sacrifice.

17. But as the Vanity of Men got the *upperhand*, and their Nature became ſtill more evil and ſhameful, then was quenched this *underſtanding* of the holy Fire among them, till the Flood came upon them and deſtroyed them; which was a Type of the *Baptiſm* [ſignifying] how the Water of Eternal Life, *viz.* God's ſubſtantial Meekneſs, would drown and quench that falſe Fire, *viz.* the falſe Life of the Soul; and how the Soul would grow up out of the holy Water in the Meekneſs of God to a *new Life* of Light.

18. But when God renewed his Covenant with *Abraham*, which was eſtabliſhed in Paradiſe, then HE gave him the Figure of Chriſt again [e] in the *Circumciſion* [ſignifying] how Chriſt with his heavenly Blood would cut off Sin and Vanity from our unclean Birth; and therefore the *maſculine* Perſons muſt be circumciſed in that ſame Member, whereby the human Propagation is effected.

[e] With.

Ground out of which this holy Fire came, manifeſted itſelf *afterwards* in Man's Life, in the Perſon of Chriſt.

Thus ſtood the Figure in their Sacrifices [to ſhew] how the earthly Image of Man ſhould be preſerved in the Fire of God, and how the *Groſſneſs* of the Elements ſhould be conſumed, and out of the conſuming of the Fire ſhould go forth the right, true, created, pure, bright, ſpiritual Image in *Adam*, which in the Fire of God's Wrath, through this holy Fire of the great Love ſhould be brought into *Clarity:* In which new Image the great fiery Love would itſelf be the Fire of Life, that it might *no more* imagine Falſehood.

With this Faith the firſt Men *before* Chriſt's Time, (before Chriſt manifeſted himſelf in this incorporated Grace Covenant, and became Man) were apprehended and *taken* into the living Word of God, *viz.* into the Grace, wherein their Soul came into Divine Reſt; *Note*, till Chriſt *fulfilled* this Type, and aroſe from Death; and then he alſo with his Life and Subſtance in them, *viz.* on their inward Ground of the heavenly Part which vaniſhed in *Adam*, aroſe, and was manifeſted, and they put on Chriſt in Soul and Spirit, and ſo now wait for their Body out of the *Limus* of the Earth, *viz.* the third Principle of the viſible World's Property, *viz.* the formed, outſpoken, ſubſtantial Word of the Reſurrection at the laſt Day: As alſo it is thus to be underſtood concerning Chriſtians.

This Ground of the *holy Fire* began with *Adam*, with *Abel*, and *Cain:* When *Abel* and *Cain* ſacrificed, *God* looked graciouſly on *Abel's* Sacrifice, and kindled it with holy Fire, and *the ſweet Smell went up before the LORD:* For the Image or Type of *Chriſt* in his Faith ſtood therein, therefore *God* kindled his Sacrifice with holy Fire, and it was acceptable before God; for it was a Conjunction with the Divine Deſire. But *Cain's* he looked not graciouſly on; for he had not *ſuch* Faith or Belief, but ſtood in the periſhed Adamical Nature of own Luſt and Deſire, and had imprinted or imaged to himſelf the Kingdom of *this World*; and therefore the holy Fire would *not* kindle in his Sacrifice.

Cain ſtood in the Figure of the *periſhed Adam* after the Fall, and *Abel* ſtood in the Figure of the New Regeneration; [ſignifying] how Chriſt would with his Sacrifice go into Death, and die for Man: And ſo the Image of *Cain* ſtood *near* [ſignifying] how Chriſt was come to ſeek the poor fallen Man, and with his Sacrifice generate him anew.

But as the Vanity of Man got the *upperhand*, and their Nature became ſtill more evil and ſhameful, then was quenched this *underſtanding* of the holy Fire among them, till the Flood came upon them and overthrew them; which was a Type of the *Baptiſm* [ſignifying] how the Water of Eternal Life, *viz.* God's ſubſtantial Meekneſs, would drown and quench that falſe fiery Life of the Soul; and how the Soul would grow up out of the holy Water in the Meekneſs of God to a *new Life* of Light.

Now when the Time came that God renewed his Covenant with *Abraham*, which he had eſtabliſhed in Paradiſe, HE gave him the Figure of Chriſt again [s] in the *Circumciſion* and the holy Fire; as is to be ſeen by the Sacrifices of *Abraham*, Gen. xv. *how the Fire came forth between the Parts, and how* at the ſame Time *in a Viſion Terror and great Anguiſh fell upon him*; all which ſignify the Death of Chriſt, and the Tranſmuration of Souls.

[s] With.

The Circumciſion of the Member of the human Propagation was a Figure [ſignifying] how the fleſhly Man of maſculine and feminine *Seed*, ſhould be cut off from the Image created in *Adam* through the Death of Chriſt, with the Anger of God; and through the Bloodſhed of Chriſt be again brought into the *Eternal* Virginity: Therefore muſt the *maſculine* Perſons be circumciſed on that ſame Member, to ſignify the unclean Birth after a beſtial Manner, which is a [t] Vanity in the Preſence of God; therefore God ſet his Grace-Covenant in the Figure of Chriſt on this Member, and ſo ſet Chriſt before him, whom he had ſet up for a Throne of Grace, *that they might walk before him, and that his Anger might not eat them up*, Gen. xvii.

[t] Abomination.

19. Further he ſets before him the Figure of Chriſt by his Son *Iſaac*, in calling him to ſacrifice and ſlay his Son on the Wood, how it would go with the human Redemption; how Chriſt would be a Sacrifice in our received Humanity: And he awakened *again* the holy Fire which devoured his Sacrifice, to ſignify how God's Love-Fire would ſwallow up into itſelf God's Wrath-Fire in Man, and turn it into Divine Love; and thereupon gave him the Promiſe that the *Seed* of his Covenant, which would through this holy Fire, through the Tranſmutation, through the dying of Vanity, grow forth in the Love-Fire, *would be ſo great* and ſo many *as the Stars in the Firmament:* Thus would God's Children through the Sacrifice and Death of Chriſt through this changing, grow forth out of the holy Fire.

[f] Reconciliation.

20. This ſtood in the *Old Teſtament* in the Figure, and the [f] Atonement was done in the Sacrifice through the holy Fire, which Fire was an Image of the Wrath of God, which would devour in itſelf the *Sins* together with the *Soul*: For the Father's Property in the Wrath was turned into this [g] Fire-Smoke, and the Son's Property in the Love and Meekneſs brought itſelf [h] in the Wrath; for they ſacrificed the Fleſh of *Beaſts*, but yet they brought their Imagination and Prayer into the *Grace* of God, and imaged or imprinted themſelves in the Covenant of the Grace of Love.

[g] Fire-Noiſe.
[h] Or into.

21. And with this imaging or imprinting they entered into the *Sacrifice*, as into the Fire of God's Wrath and Divine Love, wherein the Atonement was done: And ſo the Wrath-Fire of their introduced Deſire took the earthly Vanity, and conſumed it through the beaſtial Property of the Sacrifice; to ſignify that Man *outwardly* hath aſſumed to himſelf beaſtial Properties, and awakened them in him through falſe Luſt.

22. Seeing then all ſuch beaſtial Properties hung to the *Mind* of Man, *viz.* the Animal Soul from the *Conſtellation*, ſo that their Prayer and Will were not pure before God; therefore God's Fire-Wrath conſumed this beaſtial Vanity of Man in the *Sacrifice* through beaſtial Properties, and their immodelled Image or Type of the Grace went with their Prayer into the *holy Fire*; and there was the Souliſh-Deſire *received* in that ſame holy Fire, now pierced with the received human Deſire, through the Father's Wrath-Fire in the Sacrifice.

[i] Atoned.

23. And thus the Children of *Iſrael* in the Sacrifice and Fire were [i] *releaſed* from their Sins and Vanity in a ſpiritual Manner, upon the *future* fulfilling, till Chriſt would come and aſſume our Humanity, and give up himſelf to God his Father (as a Sacrifice) into his *Wrath-Fire*, and with the manifeſted Love-Source in the Name JESUS, turn the Wrath into Love; where then the Wrath ſwallowed up the human Own-Will, and God's Love-Will, through Chriſt's Love, grew forth through Death and through the Wrath, and the Humanity went through *Death* into the Eternal *Life*.

24. In this Manner was *Iſrael* in the Type of Chriſt, through the Covenant of God, through the Sacrifice and Fire, after a ſpiritual Manner ranſomed from *Sins*; for *Iſrael's* Faith went through the Sacrifice into the *Covenant* of God, *viz.* into the Grace-Atonement of the Woman's Seed, and God's Imagination went alſo into his Covenant made with *Adam* and *Abraham*; and there was a Conjunction, and the true Atonement in the Covenant was done through the holy Fire; which holy Fire afterwards in *Chriſt* manifeſted itſelf in the Humanity, and took away the Strength from the Poiſon of the *Wrath* of God, and turned it into Love, and brake open the ſtrong Impreſſion of Death in the Soul's Fire, and brought the Divine *Love* and Meekneſs thereinto.

25. But when the Time drew near that GOD would manifeſt his Love-Fire through his Covenant in the Humanity, that the ſame Fire ſhould be kindled in the human Life, then God *renewed* the Type, and with St. *John* began the *Water Baptiſm*, and brought his *Covenant* out of the Circumciſion into the Baptiſm.

26. But ſaith Reaſon: *What is, or ſignifieth* Water-Baptiſm? *What doth God thereby? Alſo, What doth it effect?*

And he ſets the Figure of Chriſt forth with his Proceſs near upon *Iſaac* [ſignifying] how the Redemption of Mankind ſhould be effected. How God's Love-Fire ſhould ſwallow up into itſelf God's Wrath-Fire in Man, and turn it into Love; and thereupon gave him the Promiſe, that *this incorporated Seed*, which would through the Tranſmutation in the Fire, through the dying of Vanity, grow forth in the Love-Fire, *would be ſo great as the Stars in Heaven.*

But when the Time drew near that GOD would manifeſt his Love-Fire through his Covenant in the Humanity, that the ſame Fire ſhould be kindled in the human Life, then he brought his *Covenant* [typified] with Circumciſion, into Water-Baptiſm, and with St. *John* began the *Water-Baptiſm.*

But ſaith Reaſon: *What is, or ſignifieth the* Water-Baptiſm? *What doth God work thereby?*

[k] Text. Impreſſed.

Anſwer. As is mentioned before: The Soul had ſo hard [k] compreſſed itſelf in its Properties in the wrathful *Anger* of God, that *thereby* it ſtood in Eternal Death: In it was no Divine *Love-Ens* more manifeſt or moveable, wherein it might be able to kindle the holy Fire of the *Love* of God; and therefore God ſent the Baptiſm before this holy kindling, and ſet it in the firſt Covenant: For when the Word and the Power of the holy Fire became Man, and manifeſted itſelf in Chriſt, then the holy Word in the holy Fire, through the aſſumed Humanity, *ſpake* in itſelf *into* its Fellow-Members, according to the Humanity.

27. Now if this Inſpeaking ſhould take Effect in Man, and become *ſubſtantial*, then muſt the Divine [l] Infuſion go before: For as the Word in the Covenant manifeſted itſelf in the Humanity, then the meek Love and Grace in the Covenant did *flow forth*; with this flowing forth of the Divine Love was the Covenant ſet [m] and placed in the Water-Baptiſm: For ſeeing Man was earthly and elementary, there muſt alſo be an elementary *Medium* or Means for that Purpoſe, wherein the flowing forth of the Divine Love in the Covenant might take hold, that a human natural Subſtance might be in the Middle, whereinto the *Divine* and alſo the *human* Imagination might enter, and infuſe itſelf in the Humanity for a new *Ens* or Kindler, wherein the holy Fire might kindle itſelf in the dry Soul's-Fire.

[l] *Eintauchen*, Soaking, or ſteeping.

[m] Inſtituted.

28. As was done under Circumciſion in the Sacrifices, there the beaſtial *Fat* was a Medium, wherein by ſuch kindling, the human Deſire through the Covenant went to meet God, and God's Imagination went into the Covenant: Thus ſtood the holy Fire in the Covenant, oppoſite to the Wrath in the Introduction of the human *Deſire* in the Sacrifice: God's Imagination in his Love-Fire went into the Covenant, and the human Imagination went alſo through the Sacrifice in the Fire into the Covenant; for in the Fire was God's *Wrath* met oppoſite, where through the human Imagination muſt go into Covenant, and ſo conſume the Sin and Uncleanneſs in the human Deſire, which pierced to God: Thus ſtood in the Covenant the *Love*-Fire, met oppoſite to the human Deſire; and the ſame took the human Deſire in the Wrath-Fire to it, according to its Purity.

29. As may be ſeen by *Moſes* on Mount *Sinai*, where firſt the Father's Property in the Covenant out of the Wrath-Fire opened itſelf, and required Man's Righteouſneſs, that the ſame ſhould walk before God in full Obedience and Purity, and in *Purity* draw near unto him through the Sacrifice in the Fire; and if not, then he would devour them in the Curſe through this Wrath-Fire, which was an Image, Type, or Shadow, [ſignifying] how the human Vanity ſhould, and muſt be *purged* through God's Wrath-Fire: But in the ſame Wrath-Fire ſtood the Love-Fire, met oppoſite in the Covenant in the Sacrifice, as an Image of Chriſt, and quenched the Wrath-Fire, ſo that the Soul's-*Deſire*, with its Prayer and Will, could *pierce through* this Wrath-Fire into God.

30. This Love-Fire, that ſtood oppoſite to the Wrath in the Sacrifice, which alſo the Wrath-Fire kindled, ſo that it *devoured* the Sacrifice, that is it, which in the Limit of the Covenant in the Seed of the Woman, *awakened* itſelf with the heavenly Subſtantiality, *viz.* with the eſſential Wiſdom, and gave itſelf up into *our* Subſtance, vaniſhed as to God, yet *heavenly*.

31. Our Subſtance, vaniſhed and ſhut up in Death, was ſignified by the dry Rod of *Aaron*; which Subſtance grew in this awakening and introducing of the heavenly *living* Love [n] Eſſence, where God's Subſtance became Man, in whom the holy Fire *could* burn: For the Divine *Ens*, which vaniſhed in *Adam*, which grew again with ſuch kindling, was the Food of this Love-Fire, as a ſpiritual *holy* Oil, wherein the Love-Fire could kindle and burn; and that ſame Love-burning was the new Life of the *Regeneration*.

[n] Or Subſtance.

32. But ſeeing in [o] OTHER *Men* there ſhould not be effected *ſuch* a ſupernatural kindling through the *ſpecial* moving of God; [but] that other Men ſhould *all be kindled* through *this* holy Fire out of Chriſt; therefore went the Covenant through the Water-

[o] By OTHER may be meant *other Men* than the Man Chriſt himſelf.

Anſwer. As it is mentioned above: The Soul had ſo much enraged itſelf with Wrath in its Properties, that *thereby* it ſtood in Eternal Death: In it was God's *Love-Eſſence* no more manifeſt, wherein it might be able to kindle the holy Fire of God, *viz.* the holy Life; therefore God ſent the holy Baptiſm *before*, and ſet it in the Covenant. For when the Word, *viz.* the Power of the holy Fire, became Man, and revealed itſelf in Chriſt, then Chriſt with the holy Fire, through the aſſumed Humanity, *inſpake* himſelf into his Fellow-Members, according to the Humanity.

Now if this Inſpeaking ſhould take Effect, and become *ſubſtantial*, then muſt the Divine [x] Infuſion go before: For as ſoon as the Word manifeſted itſelf in the Humanity, then the meek Love and Grace in the Covenant did *flow forth*; with this flowing forth of the Divine Love in the Covenant, was the Covenant ſet in the Water-Baptiſm: Seeing Man was of an elementary earthly Kind, there muſt alſo be an elementary *Medium* or Means for that Purpoſe, wherein the flowing forth of the Divine Love in the Covenant might take hold; that a human natural Subſtance might be in the Middle, whereinto the *Divine* and *human* Imagination might enter, and [y] infuſe itſelf in the Humanity for an *Ens* or Kindler, wherein the holy Fire might kindle itſelf in the dry Soul's-Fire.

[x] *Eintauchen.*

[y] *Eintauchen.*

As was done by the Circumciſion and in the Sacrifice, where the beaſtial *Fat* was a Medium, wherein the human Deſire in ſuch kindling with the Covenant went to meet God; and God's Imagination went thus to meet the Covenant in Man. Thus ſtood the holy Fire oppoſite to the Wrath, and conſumed the Uncleanneſs in the human *Will*, that it might pierce to God.

By *Moſes* on Mount *Sinai*, we ſee this Image alſo, where firſt the Father's Property in the Fire manifeſted itſelf, and required Man's full Obedience to live before God in Holineſs, and draw near to him in *Purity* through the Sacrifice; if not, then would he devour them in the Curſe through this Fire, which alſo was an Image, Type, or Shadow, [ſignifying] how the human Vanity ſhould and muſt be *purged* through God's Wrath-Fire: But *Iſrael* could not through the Fire come to Salvation and the Love of God, and through *Moſes* go into the promiſed Land, but through *Joſhua* and *Chriſt*.

Therefore God brought his heavenly Subſtance with his Covenant into the Water-Baptiſm, that there might be a tolerable *Medium*, whereby he might introduce his Love-Eſſence into our vaniſhed, alſo heavenly Subſtance, wherein the holy Fire might *kindle* itſelf again.

Baptiſm, with the out-flown Grace *firſt* into the heavenly *Ens* of Man, *viz.* into the vaniſhed Subſtance, wherein the incorporated Paradiſical Covenant of the Serpent-Deſtroyer *ſtood*, and pierced into the ſame Covenant.

33. Yet ſeeing the human Eſſence, which was become *earthly*, ſhould go together with ſuch piercing in; therefore there muſt alſo be ſuch a *Medium* for it, wherein the human Eſſence can take hold: For in God's Holineſs it cannot take hold, for the Will was rent off from that; therefore there muſt now be a *Similitude*, wherein the Imagination of the human Nature may take hold.

34. For Chriſt alſo had *this Similitude*, viz. the Elements, received from us Men, that the Divine Imagination might take hold in the *Water*; that ſo the Divine and human Imagination together, might awaken and kindle the incorporated Paradiſical Covenant, in that Manner as a glimmering (*Mother*)-Fire or Tinder-Fire cometh into the Wood and glimmereth.

35. After ſuch a Manner, through the Baptiſm, was introduced a Divine Mother-Fire of the holy Fire (a holy and Divine glimmering Fire) which deſtroyed and brake *Sin and Death* to Pieces in the *Inwardneſs* of Man, *viz.* in the vaniſhed heavenly *Ens*, from which the dry withered Tree of the inward Ground *might* receive a Life again, *viz.* a ſpiritual *Oil*; in which new ſpiritual Oil of the *Power* of the Divine Light, the Love-Fire, *viz.* the New Life, ſhould burn.

36. This is now the *Water-Baptiſm*, to which the Holy Ghoſt in the inward Ground is the *Hand*, which with the flowing forth of the Divine Love out of Chriſt's Suffering, Death, and Reſurrection, *baptiſeth* with his Victory; that is, he infuſeth Chriſt's Humanity, Suffering, Death, and Reſurrection, into the inward Ground, and *kindleth* the incorporated Paradiſical Covenant with this Fire, that the dry Rod of *Aaron buddeth* forth.

37. For with this Infuſion of the Holy Ghoſt Chriſt is beſtowed upon Man: He is hereby incorporated to *Chriſt*, and the heavenly *Ens*, which in *Mary* aſſumed our human *Ens*, with the whole Proceſs of Chriſt, is put on him, and imprinted in his even heavenly vaniſhed *Ens*, to a new Life which hath overcome Death.

38. As a *Tincture* tinctureth wholly, and thoroughly penetrateth the *Metal*, or as Fire gloweth quite through the Iron; ſo here it is to be underſtood concerning thoſe who are *capable* of ſuch Infuſion, as ſhall further be taught.

Even therefore, becauſe the human Eſſence was become *earthly*, that Man might bear or endure it; for there muſt be ſuch a *Medium*, wherein the human Eſſence *can* take hold: For in God's Holineſs without a *Medium*, it cannot take hold; the Will was rent off from it.

Therefore *God became Man*, that he might [cauſe to] flow in us his Deity with the Humanity, that we might comprehend or take hold of him: Alſo, that the Divine Imagination *might* introduce and awaken itſelf in Man, and *co-work* with the human [Imagination]; and therefore he aſſumed the Humanity, that he might work in us with the Deity through the Humanity.

Thus with the Water-Baptiſm was a glimmering Mother-*holy* Fire *imprinted in God's Love for a Subject* or Object of Divine Imagination or working, whereby Death, according to the *Inwardneſs* of Man, would be broken to Pieces, and a New Life ſpring forth: As Fire in Wood beginneth to glimmer, ſo was this *Infuſion* or baptiſing, an [z] anointing of the Holy Spirit for a new Life's *Oil*, wherein the Divine Light *might* kindle itſelf.

[z] Or Unction.

This is now the Ground of the *Water-Baptiſm*, to which the Holy Ghoſt in the inward Ground is the *Hand*, which with the flowing forth of the Divine Love out of Chriſt's Suffering, Death, and Reſurrection, *baptiſeth* with his Victory; that is, he infuſeth Chriſt's Humanity, Suffering, Death, and Reſurrection into Man, and kindleth the incorporated Paradiſical Covenant with this Fire, that the dry Rod of *Aaron* cometh to *bud forth* again.

For with this Infuſion of the Holy Ghoſt Chriſt is *beſtowed* upon Man: He is hereby incorporated to *Chriſt*, and the heavenly *Ens*, which in *Mary* aſſumed our human *Ens*, with the whole Proceſs of Chriſt, is put on, and imprinted in him to a new Life.

As a *Tincture* tinctureth the *Metal*, or as Fire gloweth through the Iron; ſo here alſo it is to be underſtood concerning thoſe that are *capable* of this Infuſion, as it followeth further.

The Third Chapter.

A briefer and more *fundamental Inſtruction, how Man is baptiſed by the* Holy Ghoſt, *with Chriſt's Suffering, Death, and Reſurrection, in Body and Soul.*

1. WHEN God would introduce his Covenant with the Circumciſion into the *Water-Baptiſm*, then the Word of the inſpoken Grace, wherein the holy Fire of God was, firſt *beforehand* became a Man, and aſſumed firſt beforehand the Woman's Seed, as *our Soul* and Humanity, that he *might* baptiſe us with the living Covenant, which was become a Man.

2. For the Body of Man, to which the Baptiſm was *neceſſary*, was out of the Elements: And now if it ſhould be baptiſed, the Covenant muſt firſt beforehand give itſelf into an elementary *Medium*, as in the Humanity of Chriſt, and ſanctify that *Medium*, that Man might through this *Medium* be baptiſed.

3. For it was not to be done *only* for the heavenly Subſtance of Man, which vaniſhed in *Adam*, in which the Covenant in Paradiſe incorporated itſelf, that it *alone* ſhould be baptiſed: No; but alſo for the Soul, and for the Body, out of the *Limus* of the Earth.

4. The *whole* Man *needed* the Baptiſm: All the three Principles of all the *three* Worlds in Man, muſt be baptized, *viz.* the *firſt* Principle is the Eternal Nature, *viz.* the true Soul's Life, that came out of the Word of the Inſpeaking, into the Body: The *ſecond* Principle is the true Eternal Spirit, *viz.* the holy Power of the Light and Love (which I call in this little Book the heavenly vaniſhed *Ens* and Subſtance in *Adam*) wherein *Adam* vaniſhed, *viz.* the Soul's-Will departed out from it: The *third* Principle is the Aſtral Animal Soul, *ex Spiritu Mundi*, out of the Spirit of the World, with its Body out of the *Limus* of the Earth, *viz.* the whole outward viſible Man.

5. This *threefold* Man was wholly fallen; for as the Divine Light in the Spirit of the ſecond Principle went out, he was *quite* blind as to God, and dead as to Paradiſe: In this muſt a Divine Love-*Ens* be infuſed again; in which Love-*Ens*, the Divine Fire and Light might again kindle to a new Life; but if this muſt be done, then muſt the holy Fire firſt *beforehand* manifeſt itſelf with the Covenant in the threefold Humanity, as in Chriſt's Humanity, that God's Spirit might baptiſe us out of, with, and *through*, this threefold Humanity; that each Principle in us might be baptiſed with its Like or Similitude. *For the Holy Ghoſt baptiſeth through Chriſt to the Forgiveneſs of Sins.*

6. The holy Fire of the Divine *Power* in Chriſt baptiſeth his Temple *in us*, which the holy Fire, *viz.* the Divine Life *in us*, would poſſeſs, *viz.* the vaniſhed *Ens* of the heavenly World's Subſtance, the Spirit of *Underſtanding*, or of Power, *viz.* the ſecond Principle, or Angelical Body out of the Angelical World's Subſtance, to which Subſtance Chriſt *afterwards* giveth his moſt holy ſpiritual Fleſh for Food, in which he himſelf dwelleth: This Divine Love in the holy Fire baptiſeth this Spirit; for it is an *Ens* of the holy Fire, wherein it burneth or liveth: And the firſt Principle, *viz.* the fiery Soul out of the Divine Science of the ſeparable ſpeaking Word, out of the Father's Property, is baptiſed with the *fiery Spirit* of the Father's Property, as with the Fire-burning Love.

The Third Chapter.

A briefer and more *fundamental Inſtruction, how Man is baptiſed by the* Holy Ghoſt, *with Chriſt's Suffering, Death, and Reſurrection, in Body and Soul.*

WHEN God would introduce his Covenant with the *Water*-Baptiſm into the Humanity, then was the inſpoken Grace-Word of the holy Fire of God, *viz.* the fiery Love, firſt *beforehand* become Man, and took firſt beforehand the Woman's Seed on him, viz. *our Soul*, Spirit, and whole Humanity, that he *might* baptiſe us with the living Covenant, which was God and Man.

For the Body of Man, to which the Baptiſm was *neceſſary*, was out of the Elements: And now if it ſhould be baptiſed, the Covenant would firſt beforehand give itſelf into an elementary *Medium*, as in the Humanity of Chriſt, and ſanctify the *ſame*, that Man might through this *Medium* be baptiſed.

For it was not to be done *alone* for the heavenly Subſtance which vaniſhed in Paradiſe; in which Subſtance, as in the moſt inward Ground of the Humanity, the Covenant in Paradiſe incorporated itſelf, that the ſame Ground *alone* ſhould be baptiſed: No; but alſo for the Soul and for the Body, out of the *Limus* of the Earth.

The *whole* Man *needeth* the Baptiſm: All the three Principles, *viz.* all the *three* World's Properties in Man muſt be baptiſed: The *firſt* Principle is the Eternal Nature, the *Myſterium Magnum*, the Great Myſtery, out of which the viſible World is ſprung forth; a Ground of the true Eternal Soul, which through God's Inbreathing came into the Body: The *ſecond* Principle is the true Eternal Spirit, *viz.* the holy Light's-Power, (which Power I call in this little Book the heavenly *Ens* or Subſtance vaniſhed in *Adam*) which vaniſhed in *Adam* with the Fall, as the Soul's-Will departed out therefrom into Earthlineſs, and brake its Will off therefrom: The *third* Principle is the Man from the outward World's Subſtance, *viz.* the Aſtral Soul with its Body, out of the *Limus* of the Earth, *which ſtandeth in the four Elements.*

This *threefold* Man was wholly fallen; for as ſoon as the Light in the Spirit of the ſecond Principle, went out, he was *quite* blind as to God, and dead as to Paradiſe: In this muſt a Divine Love-*Ens* be infuſed or imprinted again, wherein the Divine Fire and Light might kindle itſelf to a new Life; and therefore the holy Fire of the *great Love of God* in the Covenant muſt manifeſt itſelf in the Humanity of Chriſt, that God's Spirit might baptiſe us out of, with, and *through*, this threefold Humanity; that each Principle in us might be baptiſed with its Like or Similitude. *For the Holy Ghoſt baptiſeth through Chriſt, to the Forgiveneſs of Sins.*

How is this Baptiſm of the Holy Ghoſt effected?

Anſwer. God's holy Fire of the Divine Love-*Power* in Chriſt Jeſus baptiſeth his Temple *in us*, which the holy Fire Life, God's Spirit, will poſſeſs, *viz.* the vaniſhed *Ens* of the heavenly World's Subſtance, the Spirit of Power and *Underſtanding*, the ſecond Principle or Angelical Ground; to which Ground Chriſt *afterwards* giveth his holy ſpiritual Fleſh for Food, wherein the true [b] expreſs Image of God doth conſiſt: The Divine Love and Sweetneſs in the holy Fire baptiſeth this Spirit, for it is an *Ens* of the holy Fire wherein it burneth or liveth: And the firſt Principle, *viz.* the fiery Soul, out of the Divine Science of the ſeparable Eternal-ſpeaking Word, out of the Father's fiery Subſtance, is baptiſed with the *fiery Spirit* of the Father's Property, as with the Fire-burning Love.

[b] Own very reflect Image.

7. *Thus to be underſtood:* The Soul is of the Father's Property, and in this Baptiſm, with his Infuſion into the Soul, he giveth it to the Son in his Love-Fire: The Father's Property in the Fire taketh hold on the Soul, firſt with *the Law of Nature*, with his ſtrict Righteouſneſs, with the Eternal Birth of the Fire-Ground, whereby the hard [p] compreſſed Soul in that Infuſion of the Fire is moveable, and its hard [p] Compreſſion of the *falſe* magnetick Deſire is broken in ſunder and opened, in that Manner as a Man ſtrikes up Fire.

[p] Impreſſion.

8. Thus now the Divine Light of the great Love is in the opened Name JESUS, out of JEHOVAH, in the *Center* of the Father's Fire: When the Father's Fire unlocketh the fiery Soul, then the Light of the Divine Love *can* ſhine into it, and introduce the Love *Ens* into it; for ſo ſoon as the Wrath-Fire unlocketh the Soul, *inſtantly* it receiveth the Love-Fire of the Son, and goeth into it; as Fire gloweth through Iron, or as a *Tincture* penetrateth Metal.

9. And thus is the Soul *given* from the Father *to the Son*; and thus *the Son giveth it* the Love-Fire, *viz.* the *Eternal Life:* For if the Father's Property did not move together in the ſhut-up Soul, then the Soul would remain in its Impreſſion in Eternal Death, and the Light *could not* be manifeſted in it.

[q] Commotion, or Contrition.

10. The [q] ſhrill ſounding and kindling of the Father's Fire is the Fountain of human *Repentance*, where Man trembleth before Sin; for in the Fire-Glance is the falſe compreſſed Vanity of *Sins* in the Darkneſs of the Soul manifeſt; and the Love-ſhining in of the Son, is the meek Love-Oil that uniteth and tempereth the *Contrition* or ſhrill ſounding, again.

11. For *the Son is in the Father, and the Father in the Son*, and they baptiſe with Fire: The Father with Fire, and the Son with Light, after that Manner as Fire is ſtruck; ſo that the meek Light-Glance is manifeſted out of the Fire; and ſo the Fire Burning is *wholly turned*, and grows into a Light Glance: The Father's Fire with its *Terror* conſumeth the Vanity in the Soul, and the Son's *Love* healeth it again.

Thus is the *Baptiſm* according to the *inward* Ground of Man's Soul and Spirit, to be *underſtood.*

Underſtand this thus: The Soul is of the Father's Property, according to the fiery Omnipotency; and in this Baptiſm, in which the Father co-baptiſeth, *he giveth it to the Son* in his Love-Fire: Underſtand, the Soul is of the Father's Fire become a Wrath-Fire; this Wrath-Fire with his Infuſion, he giveth to his Fire-burning-Love: The Father's Property in the Fire taketh hold on the Soul, firſt with *the Law of Nature*, as with his ſtrict Righteouſneſs of the Eternal Birth of the Fire-Ground, whereby the hard [c] compreſſed dead Soul, in that ſame [d] Infuſion of the Fire of the Divine Life, is moveable, and its hard [c] Compreſſion of the *falſe* magnetick Deſire is broken in ſunder and opened, in that Manner as a Man ſtrikes up Fire: Thus a new Fire of God is kindled, which [e] Commotion or ſhrill Sounding is alſo the Ground of Repentance.

[c] Impreſſed.
[d] *Eintauchen.*
[e] Trembling or Contrition.

Now when the Father's Fire is ſtirred and kindled, then ſhineth the Divine Light of the great ſweet Love in the opened Name JESUS, out of the holy Name JEHOVAH, in the *Center* of the Father's Fire, out of the Unity of God, as the Beams of Divine Grace in the Soul: For the Soul is with this Glimpſe unlocked; and then *ſuddenly* the Light of Love taketh in the unlocked Ground, and filleth it with the Subſtance of Love.

And thus the Son, *viz.* the Love of the Father, receiveth the Soul, and ſanctifieth it, and thoroughly penetrateth it, as Fire thoroughly penetrateth the Iron. And that is it which Chriſt ſaith: *Father, the Men were thine, and thou haſt given them unto me; and I give them the Eternal Life.* Alſo: *This is the Eternal Life, that they rightly know thee, Father, that thou art the true God, and whom thou haſt ſent, Jeſus Chriſt*, John xvii. 3, 6. Note.

And in this in-ſhining and in-dwelling Light is the New Birth, and God is comprehended and known in the Spirit; whereupon followeth inſtantly *the true Faith*, which willeth nothing but what God will; for thus is Chriſt *the Light of the* Little *World*, viz. of *Man*, and giveth the Eternal Light-Life of God to the Soul.

And thus the Soul liveth in the Father, and yet with the Son's Office is governed and ſanctified, and its anxious Fire-Life is a meer Love-burning: But the Father's *Concuſſion* or ſhrill Sounding is neceſſary, that the Soul's Fire-Source may be touched, that the Soul may find what it is; for it is thereby brought into continual *Repentance* and Humility, when the Beam of God's Wrath often toucheth it, that it conſider its Fall, and is at *no Time ſecure*; (for it hath a great Enemy *near it* in its Fleſh and Blood, *viz.* Satan's Poiſon) that it may no more run on in its own Will, as formerly: For the Soul in this Beam of Wrath trembleth before *Sin*; and ſo Sin is manifeſted in the Light; and then comes Sorrow and Lamentation over Sin in a Heap. And thus ſtandeth this precious Figure in the inward Ground; for where the own Will of Sin is *ſhaken* through Repentance, there the holy-anointing Oil of Love penetrateth inſtantly, and healeth theſe Wounds. Thus the Father baptiſeth with Fire to Repentance, and the Son with Love, to *Sanctification*; and the Holy Ghoſt manageth the Office, who baptiſeth with a New Life; for the whole Holy *Trinity* baptiſeth according to the Divine Manifeſtation; for without and beyond the Manifeſtation there is only one triune God, in one only good [f] Being and Will, whereof a Man *cannot* ſay, the Father is Wrath, this or that, but is the triune good Being: But according to his Manifeſtation, out of which the Souls and Angels, together with every heavenly and helliſh Being is ſprung (*viz.* after the Manner of the *Myſterium magnum*, the Great Myſtery); from hence ariſeth his Wrath or Fire-Source, and that from Eternity in Eternity.

[f] Subſtance, or Eſſence.

Note: Thus now a Man may underſtand the Baptiſm according to the *inward* Ground, according to Soul and Spirit; *viz.* the Father baptiſeth with the Concuſſion or ſhrill Sounding to Repentance with Fire; in which Fire, the bitter ſuffering and dying of Jeſus Chriſt is impreſſed into the poor Soul; for the Wrath-Fire, which holdeth the Soul captive, is overcome and ſoftened with *Love*; and this is impreſſed in the Soul as a

[p] Text. *With.*

12. The Third Property: Of the Third Principle [p] in the Water-Baptiſm, wherewith the *Body* of the *outward* World's Subſtance, as alſo the Spirit of the Conſtellation in Man is baptiſed, is thus to be conſidered: By the *Water*, viz. by the Element of the Body of Chriſt, the right Adamical Man (which was created in *Adam* as to the Body, underſtand, out of the outward World's Subſtance) is *baptiſed*; for here the Holy Ghoſt baptiſeth, who goeth forth from the Father and the Son, his going forth is the Formation of the World; and the World is the outſpoken, formed Word, and the *Spirit of God* it is that hath formed it.

13. For *He* is to be underſtood in all the *three* Worlds, in each World according to their Property: As in the Father's Wrath according to the Darkneſs, he is the Flame of *Painfulneſs*, and in the Eternal Light, he is the *Love*-Flame of God; and in this World *in Spiritu Mundi*, in the Spirit of the World he is the *Former* and Workmaſter of every Thing, in every Thing according to its Property: As the *Separator* of the Thing is, ſo alſo is the outflown Spirit out of the outſpoken Word in every Thing.

14. For in the outward World's Subſtance is *not* to be underſtood, that the Spirit of its Subſtance *is* called *God*; but it is the outflown Spirit in the outſpoken Word of God, which with its *Ground* ſtandeth in the Word of God.

15. The outflown Spirit of the outward creaturely and natural Life, is flown forth out of God's Love and Wrath, out of *Light* and *Darkneſs*, viz. out of the firſt and ſecond Principle, as out of the Eternal Nature, out of the *ſpeaking* of the Word, and ſtandeth with its Ground in God's ſpeaking; for the Eternal Word [s] *exhaleth* itſelf with that Spirit into a creaturely Life.

[s] Or, breatheth forth that outſpoken Spirit.

16. It (that ſame exhaled Spirit) is the *outward* creaturely Life in every Creature, according to its Property.

It is the Soul of the *outward* World, *viz.* the inceptive Soul, a Life of the four Elements.

Its Power is a fiery and lightiſh *Conſtellation*. What the whole outward Conſtellation is in itſelf in its Power, the ſame is that [Spirit] alone in itſelf; yet as a ſhut up Conſtellation that lyeth in the *Temperament*, and yet unfolds itſelf in every Life, and maketh itſelf ſeparable, according to the Life's Property.

[t] Text. *By.*

[t] In the Temporary Creatures with a Temporary Property, and in [t] the Eternal with an Eternal Property.

In Man with a temporary and [fragile] corruptible Property, and alſo with an Eternal.

Which *Eternal* hangeth to the Eternal exhaled Word (to the Eternal exhaling) wherein Man *at the laſt Day*, according to the viſible Image, ſhall ariſe and come again, out of the Corruptibility, and be *preſented* before God's Judgement (before the Judgement) and be put upon the great [u] Fire's-*Proba*, where the *Mortal* ſhall ſeparate itſelf from the *Eternal*.

[u] Or, fiery Tryal.

Victory: And the Son baptiſeth with the holy anointing Oil of God's Love, and healeth the poor ſhaken Soul again: And the true Comforter, the Holy Ghoſt, which goeth forth through Chriſt's Death, through Chriſt's Reſurrection, through the Father in the Son, he baptiſeth with a *new Life*, and *giveth* true Faith and Underſtanding, that we receive and know this.

The Third Property of the Third Principle, with the Water-Baptiſm, wherewith the *Body* of the *outward* World's Subſtance, as alſo the outward Life is baptiſed, that is conſidered as followeth: *viz.* by the Element of the Body of Chriſt, the right Adamical Man, *out of the Elements* which was created in *Adam*, underſtand the outward World's Subſtance, is *baptiſed:* For here the Holy Ghoſt baptiſeth, who goeth forth from the Father and the Son, his going forth is the Formation of the World; and the World is the outſpoken formed Word, and *the Spirit of God* it is, that formed *that outſpoken Word.*

He is to be underſtood in all *three* Principles or Worlds, in each World according to their Property. As Firſt, in the Father's Wrath according to the Darkneſs, He is the Flame of *Painfulneſs:* And Secondly, in the Eternal Light, he is the *Love*-Flame of God: And Thirdly, in this World, *in Spiritu Mundi*, in the Spirit of this World, he is the *Former* and Workmaſter of every Thing, in every Thing according to its Property: As the *Separator* or *Archæus* of the Thing is, from whence it ariſeth, ſo alſo is the outflown Spirit out of the outſpoken Word, in every Thing.

And it is *not* to be underſtood that the Spirit of the outward Subſtance *is* called *God*, but it is the outflown Spirit in the outſpoken Word of God, which with its *Ground* ſtandeth in the Word of God.

The *outflown* Spirit of the outward-natural and creaturely Life, is flown forth out of God's Love and Wrath, out of *Light* and *Darkneſs*, viz. out of the firſt and ſecond Principle, out of the Eternal Nature, out of the ſpeaking of the Word; for the Eternal Word hath *breathed* itſelf with that Spirit into a creaturely, image-like Life.

It is the Soul of the *outward* World; a Life of the four Elements. Its Power is as a fiery and lightiſh *Conſtellation:* What the whole outward Conſtellation is in itſelf in its Power, the ſame is that [Spirit] every where alone in itſelf; yet as a ſhut up Conſtellation that lyeth in the *Temperament*, and yet unfoldeth itſelf in every Life, and maketh itſelf ſeparable, according to every Life's Property.

Note.

Courteous Reader, this is what our Author, *bleſſed in the Spirit of the high Knowledge, indeed readily began, to bring to the eaſier underſtanding for the ſimple, but hath* not *finiſhed it; for* * *A.* † *O.* 1624, *in his* Jubilee-*Year, or* 50*th Year of his Age, he went,* * *Anno according to the Myſtery* again, *into his* Grave, *or magick and mental* Principle.

17. Underſtand us now here rightly thus, concerning the Baptiſm of *this outward Spirit:* The inward holy Spirit of Divine Love kindleth the outflown Spirit, and anointeth it with Divine *Power:* For the Humanity of Chriſt, according to our outward Spirit, was anointed of the Holy Ghoſt; and that ſame outward Spirit of Chriſt, which in Chriſt's Perſon, in the Elements of the Body ruled after a *human* Manner, that in the Covenant of his Teſtament in the Water-Baptiſm, anointeth the inward Ground of the *Water*; and the anointed Power in the Water, in the Word of the Covenant, anointeth *the true Man*, which in *Adam* was created out of the *Limus* of the Earth; and ſo alſo it anointeth the *Spiritus Mundi*, the Spirit of the World, *viz.* the right [x] *Aſtral Soul*, which at the laſt Day ſhall come again and be *tryed*.

[x] Note.

18. Now underſtand us dearly and well; it availeth us much: This anointing of Water-Baptiſm, is *anointed* with Chriſt's Suffering, Death, and Reſurrection; it is anointed with Chriſt's ſhedding of his Blood, with which heavenly Blood, he changed God's Wrath into Love, and *beſprinkled* Death in the human Property, wherewith he anointed the Earth, when he *ſhed forth this his Blood* upon, and into it. Note alſo: It was anointed therewith, when Chriſt *yielded* his anointed Life of the outward Humanity received from us, in his Death, into this *Spiritus Mundi*, this Spirit of the World *again*, and anointed that alſo with his anointing in his Death, *viz.* where his outward mortal Soul, received from us (which died on the Croſs, and yielded itſelf into *the Hand of God*, as into his outſpoken Word) went out of the Body into the Elements. Alſo: It is anointed therewith, where this his [y] outward Soul with the Eternal Soul, *wherein* the Holy Ghoſt was, *penetrated* through Death and Hell. And alſo therewith, where the Holy Ghoſt in the Word, received this his dead Aſtral Soul out of Death, and *brought it* through Death, with his Reſurrection, into Eternal Life; where God's Love anointed it with the Eternal Life.

[y] Outward and inward Soul.

19. This anointing of Chriſt is underſtood in the Water-Baptiſm, as in the Covenant of God; for God anointeth in the Humanity of Chriſt, the *Elements* of the Body, together with the *mortal* and *immortal* Soul, and bringeth Chriſt with this anointing into Death, and into the Wrath; and through Death into the Eternal Life: And this anointing (wherewith Chriſt hath overcome God's Wrath, Sin, Death, the Devil, and Hell) hath God with his Covenant of the Old Teſtament *ordained* in the Water-Baptiſm, and offereth it now to every Man.

20. And ſo now, if a Man deſireth it, and inclineth himſelf to it, as a Man, and *not* as a Beaſt; then the Holy Ghoſt *baptiſeth* the inward Ground, *viz.* his Temple, which himſelf poſſeſſeth, *viz.* the true Eternal Spirit, together with the Eternal Soul: And the anointing of Chriſt, out of his Humanity received from us, anointeth and baptiſeth *in us* the true firſt Man created in *Adam* out of the *Limus* of the Earth, together with the *mortal Soul* (yet that a Man may underſtand the Ground herein, *is that*) which ſhall *ariſe*, and *live eternally*.

21. This is done through Chriſt's Suffering, Death, and Reſurrection in his bloody [z] Conflict, *viz.* the *Victory* of his Death is the Hand that baptiſeth. Note: The right Man is baptiſed unto *Life*, and the Serpent-groſs earthly Man is baptiſed with Chriſt's *Death* and dying; ſo that he ſhall die, and leave all his evil Luſts and Deſires to the Death of Chriſt, that it may kill it, and bring a New Will out of the Death of Chriſt, out of Soul and Body.

[z] Or, Fight, or Combat.

22. *The evil Man*, viz. that Serpent-Monſter, is taken with this Baptiſm (*viz.* where the Hand of God, *viz.* his ſpeaking Word itſelf, taketh and baptiſeth) and is *buried* with Chriſt in his Death, and in that *Hell*, into which Chriſt in his dying entered: Underſtand, into the Darkneſs of God's Wrath, *viz.* into the *Abyſs of the Humanity:* And this anointing in the Baptiſm bindeth and uniteth itſelf with the true Adamical firſt

Body, which was before the Fall of *Adam*, and generateth, through Chriſt's Victory a new Will in Soul and body, which *obeyeth* God.

23. Thus then according to this anointing, the true Man ſtandeth in the anointing of Chriſt, and the Serpent-Monſter ſtandeth in God's *Wrath*, and yet during this Time [of Life] dwell in one Body, but each in its Principle, *viz.* in its own Property; concerning which St. *Paul* ſaith, *Rom.* vii. 20, 25. *Now if I ſin, it is not I, but Sin* in the evil Fleſh *that doth it:* Alſo, *So then I now ſerve God with the Mind* of the anointed Ground, *and with the* Mind of the falſe *Fleſh I ſerve the Law of Sin.*

24. And ſaith further, *Rom.* viii. 1. 28. *Now then there is no Condemnation to them that are in Chriſt Jeſus* in his anointing, *which according to this Purpoſe* of God, *are called* in the Word, or are thus comprehended in the calling in the anointing; where he then meaneth the right anointed Man, which in this Time [of Life] ſticketh hidden in the * Scales of the earthly Body, as fine Gold in a groſs Stone, and yet according to the anointing *dwelleth in Heaven*; as St. *Paul* alſo ſaith, *Phil.* iii. 20. *Our Converſation is in Heaven:* Alſo, *Rom.* vi. 15. *Gal.* ii. 17. *Shall we then that belong unto Chriſt, be yet Sinners? That be far from us:* Where he meaneth the anointed Ground, and *not* the beaſtial Monſter of Earthlineſs, full of evil Inclinations, which ſtandeth in the Wrath of God, the Condemnation; and ſhall not inherit the Kingdom of God, which yet in this [Life] Time, *hangeth* to the right anointed Man.

* *Viz.* Shell.

25. The anointed Ground is the Chriſtian, and not the outward groſs Beaſt: The *anointing* it is, which daily breaketh the Head of the Monſter, the Serpent, *viz.* the evil earthly Will, where the Strife in Man is; where one Property willeth Evil and the other Good, and that which overcometh, driveth Man on to work: *Therefore* ſhall and *muſt Man's Works be judged*, and every one be gathered into his Barn, *viz.* that which is done in the Power of the anointing, into the *Kingdom of God*; and that which is done in the Power of the Monſter, the Serpent, into *Damnation*, into the Darkneſs of Wrath and Death.

The Fourth Chapter.

Of the outward *Water-Baptiſm by Man's* Hand: *Who is worthy to perform ſuch Baptiſm? And what baptiſed Infant doth worthily receive this Baptiſm; how it goeth with the unworthy Hand, as alſo with the unworthy baptiſed Infant.*

In this Time highly neceſſary to be conſidered.

1. WHEN God eſtabliſhed the Teſtament of his holy Covenant of Grace in Paradiſe, out of the Type and Sacrifices, and would ordain the Circumciſion into Water-Baptiſm, then he bringeth forth a *Branch* out of his Covenant in a human Manifeſtation, and began the Water-Baptiſm thereby; as is clearly to be ſeen in *John the Baptiſt*, who was proclaimed by the Angelical Meſſage or Embaſſy, and moreover of the *Stock* of the High Prieſts.

2. His Incarnation, or becoming Man, came not from the Will of the Fleſh; for his Father *Zachary*, and Mother *Eliſabeth*, which were ancient People full of Days, who-

were clearly dead in the fleſhly Sperm or Seed; where the Ability of Man was clearly gone: The Seed of *Zachary* and *Eliſabeth* was raiſed up through the *moving* of the Holy Ghoſt, out of the Paradiſical Grace-Covenant, in their now quite vaniſhed ſpermatick Property.

3. Indeed, he came out of the human Ground, but not out of human *Ability*; for the anointing in the Covenant awakened it, ſo that their Sperm, above the Courſe and Power of Nature's own Ability, was unlocked; which *Holy Ghoſt* raiſed up a Seed out of the human Sperm, and to that Purpoſe choſe [a] it in its firſt Beginning.

[a] The Seed.

4. But the anointing of *John* was done in *Mary*'s Salute, when ſhe came to old *Eliſabeth*; and the Divine anointing ſtirred in her (underſtand in *Mary*) out of *Chriſt*'s Incarnation or becoming Man: When *Mary*, full of this anointing, ſaluted *Eliſabeth*, then the Incarnation of Chriſt, diffuſed with the anointing through the Salute of *Mary* in *John* in the Mother's Womb; and not only in *John*, but alſo in his Mother *Eliſabeth*; ſo that ſhe was full of this anointing, and both the Mothers propheſied in the Spirit of this anointing.

5. And this is the Baptiſm of *John*, when as he was anointed with the Incarnation of Chriſt, out of Chriſt, and received the Baptiſm of the Holy Ghoſt out of the Covenant in the Mother's Womb; ſo that he ſhould be a *Forerunner* and Declarer, *that the Time* of the anointing and fulfilling of the Covenant of God *was at hand:* That God hath introduced his Covenant of the anointing of Grace into the Humanity, and that the Covenant is become a Man; that God will henceforward ſhed forth his anointing through the Humanity of Chriſt, through an elementary *Medium* or Means, that conſiſteth no more in *Fire*, as in the Old Teſtament, but in Love and Meekneſs of *Water*; ſo that *the Time* of Grace *is at hand*, wherein God hath given his anointing into the Humanity.

6. And then we ſee that God there began no new Covenant, but only a new *Ordinance*; for *John* ſuffered himſelf to be circumciſed, as alſo Chriſt: *John* took the *Power* and Calling out of the Covenant of the Circumciſion, out of the Sacrifices of Fire, and by the Command of God, brought them into the *Water Baptiſm*; to ſignify, that henceforward Sin ſhould be drowned by the Death of Chriſt in his Love and Meekneſs, and *no more* burn in the Fire, as was done by *Iſrael* in the Type.

7. Moreover, we ſee by *John*, that he did not yet baptiſe with the Forgiveneſs of Sins, but with *Repentance*, viz. with the Spirit of the anointing to Repentance, which ſoundeth through the Hearts of Men, and *prepareth the Way* for the Spirit of Chriſt, which *unlocketh the Doors* of Mens Hearts and Souls, *that* after [b] him, *the King of Glory might enter in* at thoſe opened Gates; concerning which *David* ſaith, *Open the Gates wide for the King of Glory*; *that the King of Glory*, viz. Chriſt, *may enter in*, Pſal. xxiv. 7, 9. And as *John* witneſſeth, *He baptiſed with Water to Repentance and Forgiveneſs of Sins*, yet *he is not Chriſt, but after him cometh he that hath the Fan in his Hand, who will baptiſe with the Fire* of the Spirit, *Luke* iii. 16, 17.

[b] Viz. *John* the Baptiſt.

8. Alſo we ſee in *John*, that he muſt be the Son of a Prieſt, who was converſant about Circumciſion and Sacrifices: He muſt come out of the Law of the Covenant, and ſuffer himſelf to be circumciſed, and put on the Covenant, that he might with the Spirit of the Covenant and of Circumciſion, begin the Water-Baptiſm, *viz.* the *Ordinance* of Grace and Forgiveneſs: For Sin ſhould be deſtroyed now no more by Fire, but by Love, which God manifeſted in the Covenant through Chriſt; it [Sin] ſhould be drowned and changed by God's Meekneſs.

9. Therefore alſo, God ordained for this deſtroying of Sins, this Means of the Water-Baptiſm, to ſignify, that Sin ſhould be *drowned* in the Blood of Chriſt, in his Love and Grace; and that Man ſhould *henceforth* have an open Gate of Grace to God in the Love and Meekneſs, ſo that now with the repentant Sorrow for Sins, with the [c] forſaking of Sins, he *may* enter through this Gate into Grace.

[c] The Abſolution from Sins.

10. And we see here in *John*, the Beginner of the Water-Baptism, what Man is *worthy* to baptise with this new Grace Covenant, *viz.* such a one, as also beforehand, hath been baptised with this Grace, as *John* was by Christ, who was baptised even in his Mother's Womb; for Flesh and Blood *without* this anointing, cannot baptise: For this Might standeth not in the [d] Authority of Man, but in Christ's [d] Authority.

[d] Or, Power.

11. A *Christian*, in whom is the anointing of Christ, baptiseth with the anointing of Christ; for the Holy Trinity baptiseth with the Grace-Covenant of the *anointing*, with Christ's Incarnation or becoming Man; with his Suffering, Death, and Victory: Now, will any baptise, they must not *only* baptise with the Hand and Water-Baptism, but also with the *Faith* of the anointing.

Note.

12. An unfaithful, or unbelieving Baptiser, doth no more in this high Work of the Baptism, than the Font-Stone [or *Bason*] doth, which holdeth the Water; for though he sprinkle or pour Water, and useth the Words of Christ, yet he effecteth nothing therewith, but is dumb [or *dead*] in the working, except the Covenant of Christ worketh and baptiseth: He is but meerly a *Medium* or Means, like a workless [*inanimate*] [e] Substance, that doth not itself work together in this Covenant, but only doth the Work; in which Work God worketh in respect of his Covenant.

[e] Or, Thing.

13. Not so to be understood, as if the Work by the unworthy Hand were therefore *wholly* [f] powerless: No; the Covenant of God [g] severeth not itself for the unworthy Hand's Sake, which is but a *Medium* or Means; for the faithful Parents, which stand in the anointing of this Covenant, and have put on the Covenant, they have the anointing also in their *Seed*, and generate Children out of the Property of their Bodies and Souls: Now, if they be baptised in Body and Soul, and have put on the anointing of Christ, * wherefore then, not also the *Ens* of their Bodies? If they be *the Temples of the Holy Ghost (who dwelleth in them)*; *and eat Christ's Flesh and drink his Blood, so that Christ is in them, and they in Christ*; as Christ saith, *John* vi. 56. wherefore then not also the Fruit of their Bodies? For Christ saith indeed, *Matth.* vii. 18. *A good Tree cannot bring forth bad Fruit, and a bad Tree cannot bring forth good Fruit: If the Eye of the Spirit be Light, then is the whole Body Light: If the Leaven be holy, then is the whole Lump holy*, Matt. vi. Rom. xi.

[f] Or, ineffectual.
[g] Absenteth, or withdraweth.
* Therefore all baptised Infants ought to be communicants.

14. *John* was baptised in the Mother's Womb through the Spirit of Christ out of *Mary*'s Voice, as also his Mother *Elisabeth*: And we see clearly how it came to pass; for as *Elisabeth* heard the Spirit of *Mary*, the Holy Ghost moved in her, and also in her Fruit alike; they received the Baptism of Christ out of his Humanity alike, the Mother with the Son; wherefore then not also *now*, at present, in holy Parents, in whom the anointing is? *For such as the Tree is, such is also its Fruit*: But the Covenant in the Baptism is therefore, that every one should *themselves* with their own Will, as a particular Branch on a Tree, and as a Life of their own, put on the Covenant of Christ, as through the outward *Medium* or Means ordained thereunto.

15. Not to understand that a Child of honest anointed Parents, which hath attained Life, though it die *before* the Baptism, that it is *not* in the anointing of Christ: It hath indeed put on the anointing of its Parents, for it is existed out of their Substance, out of their *baptised* Soul's and Body's Substance, and only needeth, if it liveth, to enter into the Image of the *visible* Covenant, as a Life of its own; and with its Will give itself up into that which it inheriteth from its Parents: But seeing a Child *understandeth not* this, therefore the Parents do it with *their* Faith; and every one of those that are called to that Work, *viz.* the [h] *Witnesses*, or God-fathers and God-mothers, who in their Faith's-Desire with their Prayer, [i] recommend the Child to the Covenant of Christ, and *present* it in the Covenant of Christ to the Holy Trinity, and desire the Covenant to be upon this Child.

[h] *Patron.* Gossips.
[i] Transfer, or deliver over.

16. All theſe, both the Parents and Standers-by, *viz.* the faithful Baptiſer and Witneſſes, *work* with their Faith in the Property of the Child, and reach out to it with their Faith, the Covenant of Chriſt: For the Will of their Faith taketh the Child's Will, being *without* Underſtanding, into their Faith's Deſire, and ſo bear the Child's Will in their Will, with their anointing into the Covenant of Chriſt, *viz.* before the Holy *Trinity.*

17. When the Baptiſer ſprinkleth or poureth the Water upon the Child, then is his Faith together in the Water, and faſteneth itſelf in the *Words* of Chriſt, who ſaith, *Matth.* xxviii. 19. *Go hence into all the World, baptiſing all Nations in the Name of the Father, Son, and Holy Ghoſt:* Upon Chriſt's *Command* they baptiſe Men; the Baptiſer baptiſeth with the Hand and with Faith, and the Parents, together with the Witneſſes, baptiſe with their Faith's Deſire, with the anointed *Will:* They infuſe it into Chriſt's Covenant, and Chriſt infuſeth himſelf therein, with his Blood, Death, and Victory, *viz.* with the Victory of his Death; and kindleth the Faith's-*Ens* of the Child with his Love-Fire.

[k] Hatcher, Breeder, or Ember.

18. Thus the Grain of Muſtard-Seed of the Love-Fire ſoweth itſelf into the Child's Soul's and Body's *Ens*, as a glimmering [k] Mother of Divine Love; which Mother afterwards, when the Child getteth Underſtanding of its *own*, is more kindled through Faith, Repentance, and Prayer, and becometh a high ſhining Light; and when afterwards the Mouth of *Faith eateth Chriſt's Fleſh, and drinketh his Blood*, then this holy Mother Love Fire attaineth the holy Oil to the burning of its Life.

Note.

19. With the Baptiſm is implanted the Humanity of Chriſt according to the holy Love-Water, *viz. the Water of Eternal Life*, in which Water the holy Fire may burn: And with the Supper is participated the holy Tincture in the Blood and Fleſh of Chriſt, *viz.* the true Love-Fire burning, *a ſpiritual anointing Oil* out of the Divine Fire and Light, which the Water of Love kindleth, *viz.* the Baptiſm-Covenant: And though a Child be born of *holy* Parents, and in the Mother's Womb be clearly in this Covenant, yet it ought alſo to put on this Covenant in its *own ſelf-ſubſiſting* Perſon, in its own Life's Will; for this Cauſe, that in the Fleſh Sin and Uncleanneſs is together propagated and inherited, and therefore it ſhould itſelf put on this Covenant; for it ought, and muſt itſelf with the Covenant of Grace *break the Head of the Serpent* in the Fleſh, and therefore it ought alſo itſelf to put on Chriſt with his Victory: For Chriſt now offereth himſelf to itſelf; it ought therefore in its own Perſon to receive him with its own Will, and give its *own* Will up to him.

[l] Text. *Auff*, upon.

20. For the Baptiſm is nothing elſe but a Marriage or Contract with God in [l] Chriſt's Blood and Death, wherein Chriſt bindeth himſelf to Man with his Victory and Reſurrection, and placeth Man *therein:* And Man in the Baptiſm giveth up his Adamical averſe Will to the *Death of Chriſt*, and deſireth to die to his own Will in the Death of Chriſt, and to riſe again through Chriſt's Reſurrection out of Chriſt's Death, with, and in Chriſt, to a *new* Will, and to live and to will with Chriſt; for we are, through the Baptiſm with Chriſt's Victory, planted anew in *the Word of God:* For Man is the outſpoken imaged Word of God, which hath brought his Will in *Adam* from the ſpeaking of God into an own Will and ſpeaking, and is become treacherous to the *Word* of God; and with the Baptiſm the imaged Word promiſeth and *incorporateth* itſelf again with the Eternal ſpeaking of God, that it will ſpeak and will according to God, *viz. God's Righteouſneſs and Truth.*

[m] In or into.

21. The Baptiſm is an *Oath* which Man ſweareth [m] to God, when he renounceth the Devil and his Kingdom, and giveth up himſelf to God for his proper own, *viz.* for a *Temple* of God: And though a Child underſtandeth *not* this, yet the Baptiſer, as alſo the Parents and Witneſſes *ſhould* underſtand it, and introduce their Faith into the Child's Will; and ſo with their introduced Will in the Child's Will, together plunge or ſink

themselves down with this Oath into God's Covenant, through the *Word* of Christ upon his Command in the Water-Baptism, and apprehend the Command of Christ *in* themselves, *viz.* in their Faith; and so in their *Understanding* enter into the Covenant with the Child's [n] Not-understanding, and in the Stead, and with the Will of the Child, in their Will, make such a Promise to God: For this the *Parents* may, and ought especially to do, seeing the Child is sprung out of their Life and Substance, as the Branch out of the Stock, [o] so they have *also Power* to comprehend the Will of the Child in the Will of their Faith, and with the Will of the Child to give up, and bind or unite *it* unto God.

[n] Or Ignorance.

[o] Thus.

22. Moreover the *Baptiser* hath this in his Power, who upon the Command of Christ standeth there in Christ's Stead, and bringeth in his Mouth the Command of Christ, and baptiseth with *his Hand*, upon the Command of Christ: Such a one should be the *Anointed of Christ*, and enter into that Work *through the Door of Christ*, or he is but as a Piece of Wood, or Clod of Earth, standing by as an earthly *Medium*, and himself doth *not* baptise together with his Faith, but is only an outward Instrument of the Covenant, as the Axe wherewith the Carpenter heweth; though indeed, he is not *altogether* as the Axe that cutteth, but as the *Hand* that holdeth the Axe: He neither cutteth nor coworketh in the Work of the Spirit, but is only the outward Instrument, and doth only an outward Thing: He reacheth not the Covenant, but only the Water, and bringeth a *dead Word* in his Life; but the Office of Christ is in the Command.

23. The *living Word* in the Covenant which there baptiseth, hath not its Original out of the Power of the wicked Mouth, but out of the *Command* in the Covenant: The wicked Mouth bringeth the outward *literal* Word, as a Minister thereof, but the Covenant bringeth the *living* Word in *Power:* If the Parents and Witnesses be faithful, they reach forth the Child with their Faith to the Covenant, and the wicked Baptiser with his Mouth and Hand is but an Instrument to it, in that Manner and Way as a Clock striketh and soundeth, and yet hath no Life, but giveth Notice and Understanding to the *Living* what it meaneth: Or as a wicked Man in a Show of Holiness, nameth and acknowledgeth the holy Name of God before a *holy* Person, where instantly the holy Name of God is thereby stirred, and becometh working in the *Heart* of the holy Man that heareth it, and yet the Hypocrite in his Knowledge *neither* understandeth it, *nor* findeth it; and this stirring of the good *Heart* doth not proceed out of the wicked Mouth, and enter into the holy Heart, but it proceedeth out of the *Name* of God.

24. Thus also the holy Name baptiseth by the *wicked* Baptiser, and not the evil Mouth, but he must be an Instrument, that pronounceth the holy Name, which worketh not from his pronouncing, but from the *Name and Covenant*, through the faithful Parents and Witnesses Introduction of their Faith: For the *Covenant is itself a Faith* [or believing] viz. *God's Word and Mouth:* The Covenant baptiseth them all that give themselves up into it, whether worthily or unworthily, whether the Faith of the Baptiser and of the Parents and Witnesses be there or not, but with great Difference, as the Scripture saith; *With the holy thou art holy, and with the perverse thou art perverse*, Psal. xviii. 26. Also, *Such as the People are, such a God they have:* And as St. *Paul* saith of the Supper, *Therefore they received it to Judgement, because they distinguish not the Lord's Body.*

Note.

25. For where God's *Love* is present, there his *Wrath* is also present: Where Light is, there is also Fire: The *Ens* of Faith presseth only through the Fire forth into Light: The Covenant standeth firm; the Child is baptised with the Covenant, the Covenant receiveth it, although there were *only* a wicked Baptiser, and also such Witnesses without Faith: But as the Mouth is, such is also the Food in the Mouth, as the Lord saith by the Prophet; *Wherefore doth the Wicked take my Covenant into his Mouth, and hateth* [p] *to be reformed?* Psal. l. 16, 17. *Men should not misuse the Name of God; for the Lord will*

[p] Nurture, or Chastisement.

not leave him unpuniſhed that miſuſeth it, Deut. v. 5. *He will not caſt the Pearl before Swine*, Matth. vii. 6. *The wicked Man that draweth near to his Covenant, is to God in his Covenant a good Savour to the Condemnation of Death, and the holy is a good Savour to Life*, 1 Cor. ii. 15, 16.

26. What elſe can be, if there are evil Parents without Faith, but that they alſo *beget* wicked Children; for as the Stock is, ſo alſo is the Fruit: And now if they convert not, and through true earneſt Repentance and Prayer, *incorporate* their Fruit to Chriſt, and ſend them with Faith to this Covenant, but indeed *invite* ſuch wicked Witneſſes or Goſſips, without Faith thereunto, and there be alſo a wicked Baptiſer, who ſhall baptiſe here? Shall the Love of God in the Covenant of Grace baptiſe? May it not be, as St. *Paul* ſaith of the Supper, *That the Wicked receive it unto Judgement?* Now if a Man make a Mock of the Covenant, how will God's Glory appear among the Scorners? There it is rightly ſaid, *With the holy thou art holy, and with the perverſe thou art perverſe*: If the Seed be [q] bad, though a Man caſt it into good Ground, yet there groweth bad Fruit from it, for it draweth from the good Ground, an *Ens* of its own *Likeneſs* to itſelf.

[q] Or falſe.

27. How then may it go there, where a Child ſpringeth from Parents that are *quite* wicked, and alſo wicked Witneſſes are only called to it, which ſtand there only for State and Pride, or for human Favour, which are alſo *for ſuch Cauſes* called to it; whereas there is no Faith nor *Good-will*, much leſs an earneſt Prayer, but only an *earthly Lucifer* ſtandeth before the Covenant of Chriſt, and the Baptiſer is alſo a *dead Perſon*, who awakeneth here the holy Covenant? As the Faith is that moveth or ſtirreth the Covenant, ſuch is alſo the *Manifeſtation* of the Covenant, and ſo is alſo the Baptiſm.

Chriſt ſaith, *Suffer little Children to come unto me, for of ſuch is the Kingdom of God*, Matth. x. 14. Chap. xix. 13. but he meaneth Children, not Wolves and Beaſts: He biddeth *them to come to him*, and *not to bring them to him* in the Devil's Pride and State, with ſtately, high-minded, falſe unfaithful People, which do but deſpiſe the Humility of Chriſt, and ſcorn Love; it muſt be in *Earneſt*, if a Man will enter through the Wrath of God into Love.

29. *Reaſon ſaith thus:* What is it to *the Child* that is begotten of *wicked* Parents, and is brought by *evil* People to the Covenant of Chriſt?

Anſwer. Yes, indeed; what is it to *God*, who *willeth not the Death of a Sinner*, that wicked Parents beget wicked Children, and that a Man doth but ſcorn his Covenant of Grace; ſhall he *therefore* caſt the Pearl before Swine? The Parents indeed, know very well, that God ſaith, *He will puniſh the Sin of the Parents on the Children unto the third and fourth Generation*, Deut. v. 9. Shall he then pour his Love into their wicked *Wills*, when as indeed they do *not deſire* the Love, nor is there any Earneſtneſs there, but meerly the Performance of a *Cuſtom*, and they do it only with an hypocritical Show without Earneſtneſs, and withal make uſe of *ſuch* People about it, which do but ſcorn the *Simplicity of Chriſt* with their Pride.

30. To be converſant with the Teſtaments and Covenant of Chriſt, and to make uſe of them, will require great Earneſtneſs, not only in *Show* but in *Power:* For the Covenant of God in Chriſt is made through his Blood and Death; and to that End, that whoſoever will partake of this Covenant and Teſtaments, ſhould *convert with his Will*, and enter into Repentance, and die to the inherited falſe Luſt in the Covenant, through Chriſt's Death, and be *new born* out of the Covenant of theſe Teſtaments.

31. For the Baptiſm conſiſteth not *alone* in Water, but in the Word of God, and in the Faith: The Water is but a *Medium*, wherein the Word of God and the Faith, taketh hold and worketh, and without the Word of God and Faith there is *no* Baptiſm; the Faith of Man muſt take hold on the promiſed Word, and in the Water theſe two, *viz.* the Faith and the Word of God bring themſelves into [r] *one Subſtance*, and that ſpiritual Subſtance is the Baptiſm, which is underſtood under Water. Now if there be no Faith

[r] Or Eſſence.

at this Work, then is the Word without *human* Subſtance, only in itſelf according to, and in the Covenant, and that baptiſeth Man according to the Man's Property, but Faith in the Grace apprehendeth the Grace in the Covenant and Word, and *bringeth itſelf* with the Covenant *into* the Water; and ſo then the Word of God and the Faith and the Water *baptiſe* alike.

32. For the outward elementary Water is *not* the Ground of the Baptiſm; but the ſpiritual Water, which is united and tyed with the Word in the Covenant, and with the Faith: For *the Word* poureth itſelf forth in a Water-Source of Life in [s] great Meekneſs and Love, and the *Faith* taketh hold of this promiſed Word of Grace in the Covenant: This Grace in the ſpiritual Water, comprehendeth itſelf with the elementary Water, after the Manner as the inviſible World hath made itſelf viſible with this World's Subſtance, *viz.* with the Elements: And as the *inviſible* Word of God worketh by the *viſible*, and as the viſible Subſtance of the Elements ſhall again go into the inviſible: Thus alſo in the Baptiſm Covenant, the inviſible Element, *viz.* the *heavenly* Subſtance, uniteth itſelf with the viſible Elements of *Man's* Body, *viz.* the Subſtance of Eternity with the Subſtance of Time; the Eternal ſpeaking Word of Divine Love with the outſpoken [t] imaged Word of the Humanity.

[s] Text. *Eine.*

[t] Or formed.

33. For the pure Element, according to the holy ſpiritual World, out of which the four Elements are ſprung forth, is that which baptiſeth *through* the four Elements of Man's Body: The true Man created in *Adam*, which *ſticketh* in the groſs Huſk of the four Elements, that is baptiſed to Eternal Life; for the pure Element ſoaketh or *infuſeth* itſelf again into the vaniſhed Image of Man, which Image was out of the pure Element, but vaniſhed in *Adam*; and to that End God hath [u] *ordained* his Covenant in the Water-Baptiſm: And there belongeth now *Faith* to it, and *Repentance* to this receiving: For Repentance is an unlocking or ſtirring of the hidden ſhut up Things of Man, whereby the inward ſpiritual *Deſire*, viz. the ſpiritual Mouth to ſuch receiving is opened; and Faith is the opened Mouth which taketh in the holy Element.

[u] Or inſtituted.

34. And although a Child *without* Underſtanding cannot do this, yet thoſe with their Faith ſhould do it, who baptiſe, and the *reſt that are preſent* at the Baptiſm; for their Faith muſt comprehend itſelf in the Child's Will, for the Child hath *not yet* a willing, neither to Good nor Evil, but their Faith comprehendeth itſelf in the Child's *Life*, viz. in Soul and Spirit; which may well be, being *all Souls* have their Original from One, and ſo they are in the *Centre* one only Ground, *viz.* in the Word of God, out of which the Soul hath taken its Original, and wherein they *all* ſtand *together* in the Ground, for this comprehending in [the Child] is nothing elſe but to introduce their *Love-Will* into the Child: And although a Man cannot do that in his *own Power* and Might, yet if the Will of Man comprehendeth itſelf in *God's Word* and Promiſe, and taketh hold of the promiſed *Grace*, together with the Command that we ſhould do this Thing, then is the *Poſſibility* there: For the promiſed Word giveth and worketh the Ability in Man's Will, and giveth the *Deed*; God's Will taketh Man's Will reſigned up to him, and *doth* it through his Might *with* Man's Will.

35. Therefore ſay I, it is a dangerous Thing to baptiſe Children *without* the Faith of the Parents, and of them that baptiſe, and the reſt that are preſent to the Work: The Scripture ſaith, *Heb.* xi. 6. *Without Faith it is impoſſible to pleaſe God:* But this Faith is not a Hiſtory or Knowledge, that a Man only give *Aſſent* to it, and believe that it is God's Work: *No*; it is an earneſt, deſireful *co-working*, *a preſſing in* to the promiſed Grace, an earneſt Conſideration of our inherited Sin, and of the great Earneſtneſs of God, and how he through this *Grace-Covenant* receiveth us again as Children, and poureth his Grace into us *with this Work.*

36. Thoſe that are *preſent* ſhould with great Humility and [x] Inverſion to God, with earneſt Prayer, apply themſelves to this Covenant, and well conſider what they there

[x] Turning into God.

purpose to do, for they stand even before the Covenant of the Holy Trinity, before God's open Face, and have to deal with God and Man, and should well *imprint in them* the bitter Sufferings and dying of Jesus Christ: Into which a Child is baptised, of which they are *co-working* Witnesses according to the Faith; and not stand before this Covenant, as a *Whore before a Glass*, with proud Hearts, as if it were a worldly Honour which a Man should make use of about it: Such People which have *no* Understanding and Faith towards it, and only come to it with proud Hearts, are not [y] profitable to this Covenant, but a *Hinderance*; they hinder others, who gape upon the Pride and Bravery, and therewithal forget the Earnestness.

[y] Or, Furtherance.

37. And although Baptism *may* be performed without such Persons, through the Parents and the Baptiser's Earnestness and Prayer; yet the Christian *Church* hath so ordained, that living *Witnesses* should be present, which with their Prayer attend this Earnestness, and it was well ordained: But it is come to such a Misuse, that it were *many Times better* that *such* Children of Infidelity were not present; for the Devil belongeth not to this Work: Now, if the Devil have the chief Dominion in a Man, what is then such a Man profitable at it? as is mentioned before: The Font-Stone or Bason, and the unfaithful *Stander-by*, is one as good as the other; but that the *proud* Man is a Hinderance to others.

[z] Or, Signification.

38. The Baptism is a *substantial* working, not a meer Sign or [z] Symbol of the Testament of Christ: The Holy Ghost baptiseth the Soul and the Spirit, from Christ's Blood and Death, with his Victory; and the holy Element of the spiritual Water baptiseth the *Body* of the four Elements to the Resurrection of the Dead, and baptiseth *the Serpent's Ens*, and awakened introduced Poison to die [or for dead].

Note.

39. It is a substantial working Infusion of the Covenant of God; therefore, if the Infant baptised should worthily receive it, there must be Earnestness: A *Christian*, who is a Christian in Christ, in whom Christ worketh, liveth, and * dwelleth, *he* should baptise; for *he must enter into this Sheepfold by the Door of Christ*, viz. through Christ's Spirit, *and not climb up otherwhere, else he is a Thief and a Murtherer, and cometh only that he may rob and steal* the Honour of Christ, and deceive Men; he should be *a true Shepherd, and not a Hireling:* Here availeth no babbling and making a Show, but there must be Earnestness; for it is an Earnestness with God: All *Jangling* and Disputation about this Work, is an unprofitable Thing, and moreover hurtful; Men should lay hold of it with Earnestness, and *follow* the Command of Christ, and believe what Christ hath said.

* Text. *Ist.*

Note.

40. There belongeth no more to this Work but Faith and Water, and earnest Prayer in true Repentance, with such a Will, that one Man *would help* to release another from Death, the Devil, and Hell, and (help) to introduce him with himself into the Kingdom of God; that is the whole Process that belongeth hereunto: *Every one that is a true Christian in Christ*, is worthy to be a Stander-by, and present at this Work; but he that is not such a one, is unworthy, whether he be *Baptiser* or *Stander-by*, *one as well as the other*; *there is no Respect of Persons with God: In Christ* we are ONE, *he is the Stock, we are the Branches:* He worketh his Work *through* his Fellow Members, as the Stock of the Tree generateth its Fruit through its Twigs and Branches: The Stock useth no strange Tree for its Twigs; so also Christ only useth *his Members* to his Work of his Fruit.

Note.

END OF THE FIRST LITTLE BOOK CONCERNING THE HOLY BAPTISM.

THE SECOND BOOK

CONCERNING

The Holy Supper of our Lord Jesus Christ.

WHAT KIND OF PARTICIPATION IT IS,

AND

HOW THAT IS TO BE UNDERSTOOD.

Also concerning the Contention of the Learned about Christ's Cup: What they do about it; also what is to be held concerning it.

Wherein *Babel*, the great City upon Earth, with her Form and Wonders, together with the Antichrist, standeth quite naked and manifest.

To the Comfort of the simple Children of Jesus Christ, and to the building up of the true Christian Religion, in this confused troublesome Time.

All very earnestly and sincerely discovered from the Knowledge of the Great Mystery.

1 Cor. ii. 28.

Let a Man examine himſelf; and ſo let him eat of this Bread, and drink of this Cup.

AN

INTIMATION

OR

INSTRUCTION TO THE READER.

THOUGH *indeed I here dive and ſearch ſublimely and* deep, *and ſet it down very clearly, yet the Reader muſt be told thus much, that without the* Spirit of God, *it will be a Myſtery to him, and not apprehended.*

Therefore let every one look well to it what he judgeth, *that he fall not into the Judgement of God, and be captivated by his own* Turba, *and that his own Reaſon diſtract him: This I ſay, meaning well, and give it to the Reader to ponder* [*in his Mind*].

JACOB BEHMEN, of *Old Seidenberg.*

THE

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OF THE

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The Firſt Chapter.

Of the Ground of the Old Teſtament; how this Teſtament was clearly in the Type *among the* Jews.

1. WHEN God ſent *Moſes* to *Pharaoh*, and commanded him to let the Children of *Iſrael* go into the Wilderneſs and ſacrifice to him, and *Pharaoh* would not do it, then God ſent great Plagues and Puniſhments upon him; and laſtly, the [a] *deſtroying Angel, which ſlew all the firſt-born in Egypt*; and there he commanded *Iſrael* the *Paſſover*, or to ſlay and eat the Paſchal-Lamb, viz. *a Lamb of a Year old, and beſprinkle the Doors and upper Poſts with the Blood thereof, that the ſlaying Anger ſhould there* [b] *paſs over, and kill none in the Houſe*, Exod. ii. 12.

[a] Stifling.

[b] Paſs by.

2. Which was a *Type* of the New Teſtament, [ſhewing] how the Poſts and Doors of our *Life* ſhould be ſprinkled with the Blood of the Lamb Chriſt, that God's Anger in Soul and Body may not ſwallow us up into his Wrath: And as *they muſt eat up that Lamb wholly or quite, and leave nothing over*, ſo would the Lamb Chriſt give himſelf in his Teſtament *wholly* for Food to his Chriſtendom, and not divided; and would beſprinkle the Poſts of our Life with his Blood of *Love*, that the deſtroying Angel in God's Anger might not take hold of us and ſlay us.

3. Alſo we have an Image or Similitude thereof in *the unleavened Cakes, which they muſt bake and eat*, [ſhewing] that they ſhould through this Paſchal Lamb's Figure, which ſignified Chriſt, be a *new* and ſweet [c] *Lump*, when they ſhould eat the right Paſchal Lamb, Chriſt, in his Teſtament; all which was a Figure of the New Regeneration; [ſignifying] how the ſame ſhould be borne through *the right Paſchal Lamb, Chriſt*, 1 Cor. v. 7. and how the ſame (New Birth) would eat the ſweet Food of the Divine Grace.

[c] Dough.

4. This is a powerful Figure of the terrible Fall in *Adam*, and then in the New Birth or Regeneration in *Chriſt*; for in *Adam* the *firſt Birth*, viz. the firſt Angelical Life, was ſlain by God's Anger, and by the Grace-Covenant in *Chriſt*, was the ſame brought back *again*, and ſpoken [or inſpired] into *Adam* and *Eve:* Thus now the Spirit of God ſignifieth by this Figure of *Moſes* in *Egypt*, how that ſame inſpoken Grace ſhould be fulfilled with heavenly and Divine *Subſtance*; and alſo how Man ſhould be [d] marked and ſprinkled by that Mark, *viz.* by the Blood of the Lamb of God; and how God would give him the ſweet Subſtance of his ſweet Love for Food, whereby the natural ſouliſh Fire-Life ſhould be again quickened, and attain a Divine *Ens* in his Life's Eſſence, and thereby be tranſmuted and changed again *into the Angelical Image*.

[d] Smeared, or ſtreaked.

5. Alſo we ſee this Image very clearly in the *Sacrifices* of *Iſrael*; how *they muſt ſlay and ſacrifice Beaſts, and burn the Fat:* For when God gave the Law to *Moſes*, that *Iſrael* ſhould live in full Obedience in the Covenant of this Law, then he gave him alſo the Figure, [ſhewing] how this Law ſhould be fulfilled, and how Man ſhould be [e] atoned from Sin, and from the Anger of God; as we may clearly ſee this in the * third Book of *Moſes*, in the eighth Chapter, where the Image of the Reconciliation or Atonement ſtandeth.

[e] Releaſed, or reconciled.

* Levit. viii. 14, to 21.

Where it ſtandeth thus:

[f] *And* Moſes *cauſed an Heifer to be brought for a Sin-Offering, and* Aaron *with his Sons laid their Hands upon his Head: There it was ſlain; and* Moſes *took the Blood, and with his*

[f] Sacrifice.

[g] Cleanſed it from Sin.

Finger put it round about upon the Horns of the Altar, and [g] *cleanſed the Altar, and poured out the Blood at the Foot of the Altar, and ſanctified it, ſo that he made an Atonement on it: And took all the Fat upon the Inwards, and the Caul upon the Liver, and the two Kidneys with the Fat on them, and burned it upon the Altar: But the Heifer, with his Hide, Fleſh, and Dung, he burned with Fire without the Hoſt, as the Lord had commanded him: And brought a Weather or a Ram for a Burnt-Sacrifice;* and Aaron *with his Sons laid their Hands upon his Head, and it was ſlain there: And* Moſes *ſprinkled the Blood round about upon the Altar, and clave the Ram in Pieces, and burned the Head, the Pieces, and the Rump; and waſhed the Inwards and the Legs with Water, and ſo burned the whole Ram upon the Altar; this was a Burnt-Sacrifice for a ſweet Savour, a Fire to the Lord, as the Lord had commanded him,* Levit. viii. 14, 15, 16, 17, 18, 19, 20, 21.

6. This is a true Figure of the Sacrifice of *Chriſt with our aſſumed Humanity*; how he hath offered our Humanity, through the Sacrifice of his Body, to the Anger of God; and how God in this Sacrifice, hath ſmelled his ſweet Love in the Humanity of Chriſt, and *reconciled* his Wrath in the Fire.

7. The Figure of Chriſt ſtandeth thus:

[*] Levit. viii. 10, 11, 12. [h] Tabernacle.

[*] *When* Moſes *ſhould make this Sacrifice, he took firſt the anointing Oil, and anointed the* [h] *Dwelling-place, and all that was therein, and ſanctified it, and ſprinkled therewith ſeven Times upon the Altar, and anointed the Altar, and all its Implements, the Laver with its Foot, ſo that it was ſanctified; and poured the anointing Oil upon* Aaron's *Head, and anointed him, ſo that he was ſanctified.*

Moſes ſtandeth here in the Figure of *God*, and *Aaron* ſtandeth in the Figure of *Chriſt*, according to our Humanity, and the *Heifer* ſtandeth in the Figure of the earthly, *periſhed Adam*, according to his beaſtial Property; and the *Ram* ſtandeth in the Figure of the *true Man* created in *Adam* [ſhewing] how the ſame ſhould be offered up to God again in the Humanity of Chriſt: *Moſes* anointed *Aaron*; that is, God anointed our Humanity in Chriſt with his higheſt Love, *viz.* with the *ſubſtantial Wiſdom*, and Divine Subſtance in the Name JESUS.

8. And that is it, that *Moſes* firſt anointed the Tabernacle, which ſignifieth the *Body* of *Mary*, in which GOD became MAN, and therefore *the Angel called her the Bleſſed among all Women*, Luke i. 28. For God firſt ſanctified the Tabernacle, and ſprinkled with his anointing Oil of Love upon all the ſeven Properties of the natural Life; which *Life* in the Humanity of Chriſt, the *Altar* of *Moſes* ſignified, which God anointed, when JESUS aſſumed Man's Life: The *Laver*, with its Foot, ſignifieth, how God hath anointed the human Hand or *Deſire*, in the Humanity of Chriſt, with which he ſhould do Wonders: The anointed *Head* of *Aaron* ſignifieth, how the Humanity of Chriſt, *viz.* our human *Science*, ſhould be anointed with the Holy Ghoſt.

9. This God ſet forth by *Moſes* in the *Type*; for when *Moſes* had anointed *Aaron*, together with the Tabernacle and the Sons of *Aaron*, and eſtabliſhed the whole Buſineſs, then he cauſed a Heifer to be brought for a Sin-Offering; which *Heifer* ſignified the groſs *earthly Man*, impreſſed through *Adam*'s Luſt: On this Heifer muſt *Aaron* and his Sons lay their Hands upon his Head, which ſignifieth, how *God* in Chriſt, and then the *Prieſts* or Phariſees would *lay their Hands* upon our, in Chriſt aſſumed, *mortal Humanity*, and ſlay, that is, put to Death, our Humanity, according to this World's Subſtance; and how his human Blood ſhould be ſprinkled round about on the Horns of the holy Altar, with the *Finger* of God, *viz.* as with the laying hold of God's Anger; and how God would thus cleanſe his Altar in the Humanity; upon which Altar, *viz.* the human *Life*, ſhould holy Sacrifices be offered to God again.

10. But that *Moſes* did *burn the Fat* of the Liver and Kidneys upon the Altar, ſignifieth, that our *true* Adamical *Man* out of the *Limus* of the Earth, according to its right inward Ground, ſhould *not* be caſt away, or thruſt out from God, but be *kindled* in the

Fire of God's Anger with the Fire of Love, and be offered to God. As this then was done in the Humanity of Chriſt, when he ſacrificed our Humanity to the Anger of God, but yet did introduce it with his *Love* through Death into *Life*, as out of the Fire there ſpringeth up a clear Light, as out of the Fire dying a new Life, which conſiſteth in Power and Love.

11. But that *Moſes* did *burn with Fire the Heifer, with his Hide, Fleſh, and Dung, without the Hoſt*, and only ſprinkled the Blood of the Heifer upon the Horns of the Altar, and kindled the Fat, it ſignifieth, that the groſs *beaſtial Body* of our Fleſh, with Skin and Bones, ſhall not come upon God's Altar, and inherit the Kingdom of God; but it ſhall be conſumed with the eſſential Fire of the Earth, *without the holy Fire of God:* As *Moſes* muſt burn the Heifer without the Hoſt, ſo alſo ſhould and muſt, the groſs beaſtial Man be burned up without the City of God, *viz.* in its own Principle, by that ſame Nature-Fire, as it is done before our Eyes: But this earthly Man's *Blood*, wherein the Aſtral Soul liveth, ſhould be ſprinkled upon the Horns of the *Altar*; which ſignifieth the right Man created in *Adam* out of the *Limus* of the Earth with the right *Aſtrum*, whoſe Blood or *Power* ſhall come again at the *laſt Day:* That ſame Blood was in Chriſt's Humanity, with the Incluſion of the heavenly Blood, ſprinkled upon the [i] Note. Horns of the Altar in his ſuffering and dying on the [i] Tree of the Croſs; for a Sign, that *our Blood*, after a right human Manner, is with Chriſt come upon God's Altar; and that God in Chriſt hath therewith marked us in the Eternal *heavenly Altar*.

12. But that the other Blood muſt be poured at the Foot of the Altar, ſignifieth, that our human Blood, wherein our *outward* human Life conſiſteth, which here *dyeth*, is in its dying poured out at the *Foot* of the Altar, *viz.* into the [four] *Elements*, and reſerved to the bringing again of the firſt true Man, that the right Life ſhall be kept at the Foot of the Altar, that is, in its own *Principle*, as in *Myſterio magno*, in *Spiritu Mundi*, in the Great Myſtery, in the Spirit of the World, till God ſhall purge this Altar of the four Elements, and bring forth again the ſame *pure* Virtue and Power of the Blood, together with the Elements, and bring them into the Temperature; and ſo then the human Blood ſhall again *come to the Soul*, according to the Property of the ſpiritual World.

13. For this Cauſe muſt *Moſes* and *Aaron* in the Figure, pour out the Heifer's Blood at the Foot of the Altar: For God had *not* to do about the Blood of Beaſts; but he ſet forth the Figure of Man's Reſtoration, and ſignifieth under it, that we Men, according to the outward groſs earthly Man, were but ſuch Beaſts, which groſs beaſtial Property had ſwallowed up the true Man into itſelf: Thus he ſignifieth, how he would with his Power bring again and *new* generate that ſame inward devoured Ground: And as the Power and Virtue of our *Mumia*, of the oily Property ſhall be kindled again through the Fire of God, as *Moſes* kindled the Fat, ſo ſhall the Power of the inward Ground, here even *in the Time of this Life*, be kindled with the Divine Fire, and burn upon God's Altar, which through the *Unction* or anointing of the Spirit of God, ſhould be done *in us:* Even as *Moſes* kindled the Fat, ſo ſhould alſo the Spirit of Chriſt kindle our inward Ground, even in this [Life's] Time; and when this comes to be done, then ſhould the Heifer, *viz.* the Beaſt-Man be ſlain; that is, he ſhould be daily *mortified*, and with his Will and beaſtial Deſire be caſt forth without the Hoſt of God; for he is but Earth and a Beaſt, *and not fit for the Kingdom of Heaven*, John vi.

14. But the *Ram* now ſignifieth the right *anointed* Man in the Humanity of Chriſt, as alſo our inward Ground, which, with Chriſt's anointing in us, becometh living again. As God through *Aaron*'s Sons, *viz.* through the High-Prieſt, would lay the Hand of his Anger upon *it*, and ſlay *it*, that our human Will might be ſlain; ſo ſhall in this ſlaying the Blood of this Ram, *viz.* the right Humanity, be *ſprinkled* every where upon the Altar of God, and the human Will ſhall be ſplit in Pieces, and quite forſake the

own Will, and the *Head*, viz. the human Senſes or *Thoughts*, be kindled with God's Fire: Even as *Moſes* kindled the Head of the Ram, as alſo the Pieces and the Rump, ſo muſt alſo our Humanity in Chriſt, be waſhed with the Water of Love, and afterwards be ſacrificed upon the Altar of God, *viz.* on the Tree of the Croſs.

Note. 15. *Note.* But that the Ram muſt be kindled with Fire, and be offered to the Lord *for a ſweet Savour to the Lord*; therein lyeth the Great Myſtery: The Ram is the right Man created in *Adam*, which Chriſt, as the Word, or the Power of God, *took on him* from our Adamical Humanity, in the Body of *Mary*; and ſignifieth by the Ram, that God in Chriſt would thus anoint our right Adamical Humanity with the holy anointing *Oil*, and bring it to God again.

16. But ſeeing the human Will was departed from God, and had brought itſelf into the earthly beaſtial Luſt; therefore ſhould this Ram, *viz.* the Humanity of Chriſt, be kindled with God's Fire of Anger: For the Anger of God was become manifeſt in the Humanity; and therefore God anointed firſt the Humanity with *the Spirit* of his Love in Chriſt's Humanity, and afterwards offered this Ram, *viz.* the right Adamical Humanity to the Fire of God, that in the anointing of the Love-Oil, the Anger-Fire might be kindled; and the Anger-Fire, in the anointing of the Love, *viz.* through the *Oil* of its holy Subſtance, be tranſmuted, and wholly turned into a Love-burning.

17. For our human Soul was become an Anger-Fire, *viz.* an *Enmity* againſt God; and therefore thus God reconciled it in the Love of its Subſtance; that is, God's Anger in the human Life was thus reconciled; for God's Power ſmelled, or thus drew, in the Fire, the human Life again into the Eternal Word, *viz.* into God. God's Anger-Fire was the *Mouth* which received the human Life again into it, and ſwallowed up the human *averted* Will into itſelf.

18. But when this great Love had given up itſelf into the human Life of Chriſt, then was God's Anger-Fire, with its devouring in the Soul's Fire, turned into meer Love, *viz.* wholly into a Love-Fire; and thus *Death* in the Fire of God's Anger, which holdeth the Soul captive with its Impreſſion, wherein the Soul was a Darkneſs, *viz.* a dark Fire, *was broke open*, and again turned into the Light-Life.

19. And that is it which God with this Sacrifice ſets forth in a Type of the coming of Chriſt; for *Moſes* ſaith, *This was a ſweet Savour to the Lord:* Now God doth not favour the beaſtial Life; for that ſhall not inherit the Kingdom of God: God's Buſineſs which he had to do by *Moſes*, was not about the Ram and the Heifer, but he ſet forth the Humanity under them before him: God's Imagination went into the Humanity in his inſpoken Grace-Covenant, *viz.* in that inſpoken Grace Word of Love, which ſtood as a Goal or Limit in Man, even unto *Mary*, where it manifeſted itſelf in the Humanity: Into this went God's Imagination, and Man's Imagination went into the *Type*, viz. into the Sacrifice in the Fire: Thus went alſo the incorporated Grace Covenant with Man's Imagination into the Sacrifice of the Fire, as into the *Type* [ſignifying] how Chriſt ſhould reconcile God's Anger in the Humanity.

20. And thus was the human Will in the Type of Chriſt ranſomed in the Fire; for the incorporated Grace-Covenant, went with the human Deſire, in their *Prayer* (which through this Sacrifice in the Fire preſſed into God) together into the Fire of the Sacrifice, and reconciled (that is, deſtroyed) the earthly beaſtial *Property* of the human Will in the Fire, with the Love: For with the Fire God formed an Image before him, as a Subſtance; in which Fire Subſtance God's Fire imaged itſelf, and reconciled the elementary Fire in Man: His Eternal Love-Fire *favoured* the human Will, through the incorporated Grace, through that *Medium* of the Fire; for *Moſes* had holy Fire, wherewith he kindled the Sacrifice.

21. Thus was the elementary Fire of Man reconciled in the holy Fire, and yet muſt a beaſtial *Medium*, viz. Beaſts Fleſh, come into the holy Fire of *Moſes*, ſeeing Man was

become beaſtial: That the beaſtial Kind be burned away in the holy Fire through the Father's Anger-Fire; and that God's Love-Fire might kindle the human Soul-Fire in its introduced Deſire in the Sacrifice: And ſo God's Deſire in the Word *ſmelled* Man's Deſire through the Fire; for in the Fire the beaſtial Vanity of Man's Will burned away in the Anger-Fire: And ſo then the clear human Will preſſed into God's Love Fire as *a ſweet Savour*; for the incorporated Paradiſical inſpoken Grace, preſſed with the clear Will of Man, into God.

22. And that is it which *Moſes* ſaith, *It was a Sacrifice of a ſweet Savour unto the Lord:* For God deſired to ſmell nothing there, but only Man's Will, *viz.* the human *Life*, which before the Times of the World, was in the Word of God; indeed without Creature, but yet in *Power*, which was inbreathed to the created Image: That ſame did God ſmell through the Sacrifice in the *Ens* of Chriſt, *viz.* through the inſpoken Grace, and reconciled the averted Will through the Grace in the Fire, ſo that the human Will became *Divine* again, and brought (1) the human Life's Fire, and (2) God's Love-Fire, into one Fire, as into *one* Life's burning; and that was a right Sacrifice of Reconciliation, or Sin-Offering, when Sin was offered to the Fire of God's Anger, to be *conſumed.*

23. And thus alſo the beaſtial *Fleſh*, which they offered and eat afterwards, was ſanctified to Man: For God's Imagination in the Covenant went thereinto; therefore *Moſes* calleth it *holy Fleſh*; alſo, *holy Bread*, ſuch was the *Shew-Bread*, 1 Sam. xxi. 6. Matth. xii. 4. All which ſtood in the Type [ſignifying] how that ſame *incorporated* Power of the Grace-Covenant, would manifeſt itſelf with heavenly Subſtance in Chriſt, and give it for Food of the human Soul, *viz.* to the Soul's-Fire; in which Food, the Soul's-Fire ſhould be *turned* into a Love-Fire.

24. For in the Old Teſtament this ſweet Grace Covenant gave itſelf into the Sacrifice of the fiery Soul's Deſire, for Food, as to the Soul's Mouth in the Fire: For the Soul *viz.* the ſouliſh Faith's *Mouth*, did in the Sacrifice of Fire, eat of this ſweet Grace, *not* in the Subſtance, but in the Power, upon the fulfilling that was to come, till the Power was manifeſted in the Fleſh: But their Body did under it, eat of the bleſſed Bread and Fleſh, wherein alſo the *Power* of the Grace, *viz.* the Imagination of the Covenant was. Thus the *Jews did eat Chriſt's Fleſh and drink his Blood* in the Grace *Ens*, Note. in the Power, in the Type, where the Power was not yet Fleſh and Blood; but yet that ſame Word of Grace, which afterwards became Man, was *therein.*

25. But when the Time came, and was fulfilled, that the ſame incorporated Word of Grace (which received their Soul in the Faith's-Deſire in the fiery Eſſence) *became Man*, then it gave itſelf into this Faith's Mouth, *viz.* of the fiery ſouliſh Eſſence, according to the Divine and human Property, for Food: Of which we will here following write more at large, and ſet down the true Ground, how *Chriſt's Fleſh and Blood is to be eaten and drunk*; not out of a Conceit or Opinion, but out of the Ground of *the Scripture*, and true certain Knowledge through God's Grace.

The Second Chapter.

Of the Supper of the New Teſtament; how the Type *is come into Subſtance.*

1. WHEN the Time was *fulfilled* that this Grace-Covenant ſhould manifeſt itſelf, and aſſume the Humanity with Soul and Body, then the *Type* ceaſed; for the Anger-Fire of God in the Soul and in the Fleſh of Man, was together [a] imprinted in the ſubſtantial Word, *viz.* in the Divine *Ens*; which Divine *Ens*, out of the Divine Power, aſſumed alſo the Divine *Ens* of *Adam*, which vaniſhed as to the Kingdom of Heaven, *viz.* to the holy working Fire, when the Soul imaged itſelf into Earthlineſs, and made it living, that is, burning in itſelf again, through the *holy* Fire, where then the Divine Sacrifice in the Fire was manifeſted in the Humanity.

[a] Or, immodelled.

2. For the Soul was of the Father's Property, according to his Fire's Might, and was become a meer Fire of *Anger: This the Father gave to the Son*, as to the manifeſted Grace-Covenant, and brought the Father's Anger-Fire in the Soul, into the Son's Love-Fire, ſo that the Father's Anger-Fire and the Son's Love-Fire, in the *human* Subſtance ſtood in one Ground: The Love-Fire became ſubſtantial, that is, a heavenly Fleſh, and gave itſelf to the Anger-Fire of the Father in the human *Life's* Property, for Food to a Fire-burning, after the Manner as a Man putteth a pleaſant oily Balſam to a Fire, and then the Fire in its burning giveth forth out of itſelf a pleaſant Smell and Virtue out of this Balſam Oil.

3. Thus the Father now *ſmelled this pleaſant Savour* in the Humanity in the Soul's Fire, which Savour he *formerly* ſmelled in the Sacrifice in the Type; for Chriſt was now the right High-Prieſt, which offered to God his Father the acceptable Sacrifice of the ſweet Savour in the Humanity, and reconciled the Anger in the Humanity: The *Altar* of God, upon which *Moſes* ſacrificed, was now *in* the Humanity of Chriſt, who offered up to God the ſweet Humanity out of the heavenly *Ens*, with the Adamical Humanity into his Anger-Fire, which burned in the Adamical Humanity: Sin in the Adamical Fleſh was deſtroyed through the ſweet heavenly Fleſh, *viz.* through the ſubſtantial Word of Love, through JESUS, *viz.* God's greateſt *Sweetneſs*.

4. God brought the Sacrifice of *Moſes*, viz. the Reconciliation in Fire, into the Humanity, and made of *Moſes*, Chriſt, *viz.* the right High-Prieſt, who with his holy Blood beſprinkled the Altar, *viz.* the Fire-*Life*, as *Moſes* did with the Blood of Beaſts in the *Type*.

5. And we ſee this eminently in *the Supper* of Chriſt, which, when at laſt he would enter into his Sufferings, and kill Sin in our Humanity, with the ſubſtantial Love-Fire in his Blood, then at laſt *he eat the Paſchal Lamb with his Diſciples:* For he had given himſelf up into the Type with his Grace-Covenant, with the heavenly Fleſh, and would fulfil the Type with the Fleſh of Love, and bring forth the Adamical Humanity through Death, *viz.* through God's Anger, through the Incloſure of the Adamical Life into God's Love-Fire, and *break open the Priſon of Death.*

6. So now in the Type of the Paſchal Lamb he began the New Teſtament, *viz.* the *fulfilling* of theſe Types, and led his Diſciples to the Sacrifice of the New Teſtament, *viz.* to the Altar of God, in his Fleſh and Blood, that they ſhould eat the fulfilling of the Old Teſtament in the Sacrifice of the New Teſtament; for he brought the Old

Teſtament, *viz.* the *Figure*, into the New, *viz.* into his Fleſh and Blood, which was *the Sacrifice of Reconciliation for the Sins of the World*; and gave them the [b] Atonement in his Fleſh to eat, and in his Blood to drink.

[b] Or, Reconciliation.

7. For the Reconciliation ſhould be no more done in Fire, where the Father's Anger burned away the Vanity in Man's Faith; but it ſhould be done in the Love-Fire, in *the Fleſh of Chriſt:* They ſhould now with their Faith's Deſire, *viz.* with the fiery Life's Mouth of the Soul, eat and drink the Reconciliation with Chriſt's Fleſh and Blood: *No more* with Faith in the Type, but in Subſtance; no more in Power without Subſtance, but with ſubſtantial Divine and human Power, wherein the *Humanity of Chriſt himſelf* ſhould be the Paſchal Lamb: Not Deity without Humanity, but Deity and Humanity alike.

8. For *the Paſchal Lamb muſt be eaten quite up*, and ſo alſo he would not give them only a Piece of his Humanity, but (note) gave himſelf to them wholly and altogether, into their Soul's Fire-Mouth, *viz.* into the Faith's-Deſire: The Soul's fiery Mouth was now the Fire of God, which devoured the Sacrifice, as common Fire devoureth Oil, and giveth a clear Light out of its conſuming: Thus alſo Chriſt gave to his Diſciples, *viz.* to their Faith's *Deſire*, underſtand, to the fiery Mouth of the Soul, as to the true Life; his heavenly Body and his heavenly Blood, in that Manner and Way, as the heavenly *Ens* in the Limit of the Covenant gave itſelf into *Mary*, into the vaniſhed *Ens*, and became one Perſon, wholly undivided.

9. *Note:* He gave his *whole* heavenly Humanity to them into their Adamical Humanity; underſtand, to the Paradiſical Ground: For every Life deſireth an *Ens* of its Likeneſs; *viz.* every Fire deſireth an *Ens* for its burning, which is like that Fire.

10. The ſouliſh Fire-Life was become dark through the Impreſſion of Death, and therefore needed a Light *Ens* out of the Divine Light, as a Subſtance of Light; as a holy anointing Oil, wherein the dark painful Soul's Fire changeth itſelf into a Light and Love-Deſire: This now conceived upon Chriſt's *Altar*, viz. out of Chriſt's *Humanity*, the ſubſtantial Love, *viz.* the ſubſtantial Wiſdom of God; that ſame Fire in this Subſtance, was the *Name* and the Power JESUS, *viz.* God's greateſt *Holineſs*, which changeth the Soul's Fire into a Light: Whence Chriſt ſaid, *He was the Light of the World*, John viii. 12. For in his Power hath the Soul attained Eyes of Divine Light, ſo that it beholdeth God again.

11. And as a Man giveth Oil to a common Fire, out of which ariſeth a Light; ſo in like Manner is to be underſtood concerning the dark Soul's Fire, which receiveth into itſelf Chriſt's heavenly *Ens* of the Divine ſubſtantial Love in this Teſtament, and kindleth again the vaniſhed even heavenly *Ens* in *Adam*, and burneth in its Likeneſs: Wherein *the Kingdom of Heaven*, viz. *the City of God* is again unlocked, where the Divine Light in that ſame unlocked Paradiſical Ground ſhineth again; which is the City of God *in Man*, where the Holy Ghoſt dwelleth; of which Chriſt ſaith, *He that eateth my Fleſh and drinketh my Blood, he continueth in Me, and I in him*, John vi. 56.

12. In this Paradiſical unlocked Ground, Chriſt, *viz.* the Divine Love-*Ens*, continueth dwelling in the Light: For the Power in the Light is the Divine *Ens*, viz. the ſupernatural heavenly Fleſh, a Tincture of Life; which Tincture tinctureth the Soul, and giveth the heavenly Fire-Glance to the Soul's-Fire: But yet that a Man may rightly underſtand it: The Soul is the Father's Fire, which receiveth into itſelf (*viz.* into its fiery Deſire) the Son's *ſubſtantial* Love, *viz.* the holy Love-Fire, which hath turned itſelf into the human Tincture, *viz.* into Fleſh and Blood; underſtand, into that ſame human Life's Power: Thus is the changing of the Soul's Will effected.

13. Thus we ſee firſt this Figure in *Moſes*'s Sacrifice of Reconciliation, that the Soul, *viz.* the Faith's Deſire of the Soul brought itſelf into the Sacrifice, as into a *Subſtance*, and with the Subſtance went into the Fire, where the Reconciliation through Fire, was

made in the introduced *Covenant* of the Love-Fire, in that Manner and Way, as the ſubſtantial Love of Chriſt ſhould give itſelf up into the Soul's-Fire, wherein God's Anger did burn, for Food and Reconciliation. Secondly, We ſee alſo by *Moſes*, not only how the Soul is ranſomed from Sin through Fire, and with the Love in the Covenant, became fed with the holy Fire of Grace, but they *bleſſed alſo the Bread and Fleſh* through the Reconciliation of the Grace-Covenant, and did eat the ſame, *viz.* the holy Bread and Fleſh, as God alſo commanded them.

14. Which ſignifieth the oral eating and drinking of the ſubſtantial Grace; where not only the Soul is fed, but (note) alſo the right Adamical Man, *which ſhall ariſe* from Death again: For the Earth was curſed through Man's Sin, and Man muſt from the Curſe of God's Anger eat of the earthly Fruit: But with this Sacrifice and Bleſſing of the Covenant, God erecteth now *a new Bleſſing*, ſo that *Iſrael* did eat of the bleſſed Fruit again, where the Grace preſſed through the Curſe again, as the Sun preſſeth and penetrateth through Water.

15. All which was a *Type* of the Teſtament of Chriſt, which would not only feed the Soul with ſubſtantial fiery Love; but (note) alſo the right Adamical *Body*; and that when he would ordain his New Teſtament under *Bread and Wine*, [ſignified] how the inward Grace of Love would preſs through the outward Man, as the Sun penetrateth through the Water, or as Fire penetrateth through Iron.

16. And by the oral eating and drinking of his New Teſtament is ſignified the Paſchal Lamb in the Old Teſtament, where the Grace-Covenant of the Divine Bleſſing *gave itſelf* into a viſible elementary Subſtance, *viz.* into a *Medium*, wherein the human Body received the Grace: And it points at the New Teſtament, where Chriſt, *viz.* the ſubſtantial Grace, would with his Love, with the Power of his Fleſh and Blood, of Divine and human Property, *give himſelf* into his Fellow-Members the Chriſtians, through an elementary *Medium* of bleſſed Bread and Wine for Food and Drink; where-through, the accurſed Body out of the *Limus* of the Earth (which hath eaten the Curſe into itſelf) is bleſſed again.

17. This we ſee clearly by the Laſt Supper of Chriſt, that Chriſt, with the Inſtitution of the New Teſtament, would *not* ordain any ſtrange or *new Thing*, but only fulfil the Old Teſtament; and with the ſubſtantial Grace, which in his Soul and Fleſh was become MAN, give himſelf up into the Covenant of the Old Teſtament; and himſelf be the *fulfilling*, viz. the Paſchal Lamb, and the holy Bread and Fleſh, where-through our right Adamical Man is to be bleſſed: *For he* firſt *eat the Paſchal Lamb with his Diſciples*, and incorporated himſelf with them in the Covenant of the Old Teſtament, *and waſhed their Feet for them*: Afterwards *he took the Bread, gave Thanks, and brake it, and gave to them*, and ſaid, *Take and eat; that is my Body, which is given for you: In like Manner alſo he took the Cup after the Supper and gave Thanks, gave to them, and ſaid, Drink ye all thereof; that is my Blood of the New Teſtament, which is ſhed for many for the Forgiveneſs of Sins: I ſay unto you, I will now henceforth drink no more of this Fruit of the Vine, till at the Day that I will drink it new with you in my Father's Kingdom*, Matth. xxvi. Mark xiv. 1 Cor. xi. 23.

18. This is now the true Ground, and *ſignifieth*, Firſt, How the ſweet Grace of God's Covenant hath given itſelf up into our Humanity; and, Secondly, How that ſame Grace-Covenant (which in the Old Teſtament with the Sacrifices and Paſchal Lamb, gave itſelf to *Iſrael* under that ſame Food for a Bleſſing) doth now with the aſſumed Humanity give itſelf to Man alſo under a *Medium*, viz. under Bread and Wine, to be eaten and drank: And, Thirdly, How he would not take away the firſt Covenant, and begin ſome new Thing; but how he *himſelf* would be that very Grace-Covenant, and now preſent himſelf as a Man, and now give himſelf *into* Man after a Divine and human Way; that as they had participated of him heretofore, with his Grace in the Covenant,

in the Sacrifice, in a spiritual Way *in Power*, through a *Medium*, so now they should participate of him also in a corporeal and spiritual Way, through the *Medium* of Bread and Wine, and substantially participate of that same incorporated Grace in the Covenant.

19. For the Cause was this: That he would give himself to them to be participated both in a human and also in a Divine Property, alike; that they should participate of the Grace (which had given itself into the Humanity, and slain Death, and opened the human Life again, and brought it through Death) in a *new human Life:* That the same new Life, out of Christ's Death and Resurrection, might unlock even their Life, which was shut up in Death; therefore he gave this new unlocked human Life of his assumed human Life, with his Flesh and Blood, even under an *elementary Medium*, that the Faith might conceive it through a *Medium*.

20. Therefore there must be a *Medium*, that (first) God's Imagination of his Love, and (secondly) Man's Faith's Desire might come together, and take hold one of another by a *Medium*; for as the Participation of the Old Testament was done in a spiritual Way, so now it should be both in a substantial and spiritual Way *alike:* For the Deity hath now presented the Paschal Lamb in the Humanity of Christ; and God's Imagination (which went formerly into the Sacrifice) went now into the Humanity of Christ; and the Imagination of the Humanity of Christ went with Divine Power into the *Medium* of Bread and Wine, and through the same, in the Participation thereof, *into the human Life.*

The Third Chapter.

How the Disciples *of Christ have eaten and drunk Christ's Flesh and Blood; and how that is properly to be understood.*

1. REASON should here go out from the Imagelikeness to that which is un-imagelike, and forsake the *Folly* which Men strive for, for it was not imagelike Participation, but is understood under an imagelike one; Christ gave *not* his Disciples the imaged *creaturely outward* palpable fleshly Humanity, as some Piece thereof: No, that is not consistent; for he *sat by them at the Table*, and did not rend the imaged Substance of his Body, but he gave them the spiritual Humanity, *viz.* the Power and Virtue of his Body and Blood, his own *Mumia*, wherein the Divine and human Power is understood: Which *Mumia* is a true human Substance of Flesh and Blood, and is a spiritual Flesh, out of which the visible Image groweth, and is wholly *one* with the visible Image.

2. See a Similitude in the Sun, which *standeth* in its Orb, but presseth with its Lustre, Power, and whole Substance, with all whatsoever it is in Essence, Power, and Substance, forth out of itself into the *whole World*, and giveth itself to every Element, Substance, and Creature, to all Herbs and Trees, also to every creaturely Life, and worketh in all Things whatsoever it will receive, and yet teareth not itself, when it goeth forth from itself, and *giveth itself* to the other Creatures, it continueth always whole, and goeth not away from its Substance.

3. So is alſo the Supper of Chriſt to be underſtood; as we ſee a Similitude of it in the Herbs and Graſs of the Earth, which neither doth, nor can do any Thing *without* the Power of the Sun, it ſetteth the Jaws of its Eſſence wide open towards the Sun's Power and Virtue; that is, it hungereth only after that, and into that Hunger the Sun ſhineth in, and kindleth *the Spirit*, viz. the Brimſtone, Salt, and Oil of the Herb; and as ſoon as that is done, that the Sun's Virtue findeth or perceiveth itſelf in the Brimſtone, Salt, and Oil of the Herb, then it *worketh* therein, whence the Herb attaineth a perceptible Warmth, and conceiveth and impreſſeth the Sun's Virtue in itſelf, ſo that the Sun's Virtue and Power becometh *ſubſtantial* in the Herb, and groweth with the Herb, and tinctureth the ſame, whereby the Herb becometh ſunny or ſolar, and worketh, to [the bringing forth] Fruit.

4. So in like Manner we are to underſtand concerning Chriſt's Teſtaments: For he is the Sun of Life, and *the Light of the World*, John viii. 12. He, according to the Deity, is the Eternal Speaking Word, *viz.* the Power and Virtue of the Deity, the Power of the Divine Light, and according to the Humanity, he is the formed outſpoken Word, which is wholly one with the Eternal Speaking Word: For he hath *introverted* our received Humanity with the Eternal Word, *viz.* turned the outward inward, *viz.* the Subſtance of Time; and turned the inward outward, *viz.* the Subſtance of the Eternity; and is with the Divine Subſtance, through our human Subſtance received from us, become preſſing forth; as the *Sun* preſſeth forth from itſelf, and giveth forth itſelf, ſo the Divine Subſtance giveth itſelf forth through the human: *Note:* The Divine Subſtance bringeth the human forth with itſelf; for the Divine Deſire goeth forth towards the human Eſſence; and the human Eſſence goeth in towards the Divine outpreſſing Delight or Deſire.

5. *Note:* But, being the Divine Power and Virtue excelleth the human, therefore is the human *brought forth* through the Divine Power, ſo that the human Power and Virtue giveth itſelf, together with the Divine, through the Divine Power: For the human Power and Virtue is a *Perception* or Invention of the Divine, wherein the Divine findeth itſelf in ſomething, *viz.* in the formed Subſtance of the Word of Power, wherein the Divine Power loveth itſelf, as in its perceptible Subſtance, as the Soul loveth itſelf in its Body.

6. *Note:* And thus hath God poured his Love through the human Subſtance in the Humanity of Chriſt, *into the Diſciples* of Chriſt, with the human Subſtance, in that Way and Manner, as the Sun's Power and Virtue *in Spiritu Mundi*, in the Spirit of the World; as with the Effluence of the Power and Virtue of the Stars, mingleth itſelf with the *ſpiritual* Brimſtone, Salt, and Oil, in the upper Elements, ſo that it comprehendeth their Power and Virtue in its Glance, and giveth itſelf to them; and it (the Power) giveth itſelf into the Sun's Power and Virtue, and [ſo they] work together, whereby *the Light of Nature* is unlocked, and with ſuch working give themſelves into the Earth, Herbs, Trees, and all Creatures: So that in an Herb or Tree ſuch a *Virtue* doth exiſt; whence the Vegetation or budding forth of Creatures doth exiſt: Where always in ſuch Growing or Life, a Man is to underſtand (1) an elementary ſubſtantial Power and Virtue; and then (2) a ſuper-elementary ſunny or ſolar and ſtarry or aſtral Power and Virtue, where the ſunny and ſtarry, with their ſtrong Power *preſs forth* with the elementary.

7. *Note:* Now we ſee in Herbs and all Things that grow out of the Earth, when they take hold of and *eat* this Power and Virtue of the Sun and Stars in them, that they do not rend themſelves, and make or uſe a ſevered Mouth to do it withal; but the Eſſence of their *Deſire* (viz. even the natural Brimſtone, Salt, and Oil in the Herb) is the *Mouth* which taketh hold and eateth in itſelf the Influence of the upper Elements of the Sun and Stars: Thus alſo in like Manner it is to be underſtood concerning Chriſt's

Disciples and *all other Men:* They *have* eaten and drunk Christ's Flesh and Blood, under Bread and Wine, as through a *Medium*, with the essential desirous Faith's Mouth; not with a circumscribed creaturely Comprehension, but with the Faith's *Desire*.

8. *Note:* Yet that a Man may rightly understand it [he is to know] (1) the *outward* Mouth with its Comprehension, apprehendeth the outward elementary Substance, Bread and Wine: The mortal transitory Substance of Man, *viz.* the gross *Flesh* (which shall not, nor *cannot inherit the Kingdom of Heaven*, John vi. 63. 1 Cor. xv. 50.) that apprehendeth and eateth Bread and Wine, for Bread and Wine is also an earthly *transitory* Substance, *which goeth into the Belly, and out from thence again*, as all natural Food, *Matth.* xv. 17. And (2) the *right* true *Man*, which was created in *Adam*, which before the beastial Grossness was a right Man, and Image of the visible World, according to its *inward* spiritual Ground; the same eateth Christ's Flesh, which is even such spiritual substantial Flesh, with the essential Desire: *Note*, Understand the Flesh that he took on him in *Mary*, viz. *our human*, but *not* the outward Ground of the corporal four Elements, but the inward holy Element, *viz.* the Ground out of which the four Elements proceed: Not Fire, Air, Water, and Earth, but the Eternal pure Element, which is a *Substance* of Paradise, which is hidden in the four Elements, understand, the Substance of Eternity, out of which Time is gone forth into a visible Substance; that same Flesh, as a spiritual *Mumia*, out of which, Man, as to the visible Body, hath taken its Original *in Verbo Fiat*, in the Word Fiat, which in *Adam* became blind as to the Kingdom of Heaven, when he went with the Desire into the four elementary Grossness; which fleshly Substance in Christ's becoming Man, was *filled* with heavenly living Substance, and made living again: *Note*, That is it which the right Adamical Man eateth, which sticketh hidden in the gross Shell of the four Elements; and in that Substance, the right Man *eateth* Christ's Passion, Dying, and Death; which Death of Christ is in his Victory become an Eternal Life; which Life, so risen out of the Death of Christ, breaketh our earthly evil Will, and is become a *Death to our Death*, which the outward Nature *holdeth* for a Life.

9. *Note: Note:* And here is Christ's Passion and dying *put on* to Man, altogether essentially, [a] operatively, which Life's Death of Christ swalloweth up our Death, wherein the Body when it here dieth according to the four elementary Substance, *resteth*; and the four elementary becometh Dust and Ashes: This same Power and Virtue of the true Humanity resteth in its Principle to the coming again of the *corporeal* Substance.

[a] Workingly, effectually.

10. But (2) the Soul which is a spiritual Fire, in its Desire, as with the true Faith's Mouth, eateth the supernatural *substantial* Love of the Name JESUS; which (Name) is become a substantial Power and Virtue, *viz.* the supernatural Wisdom of God, wherein the *whole Deity* is understood workingly.

11. The Soul's Mouth eateth of this holy Substance, whereby the Soul is turned into a Love-fire-burning, for the Love of Christ giveth *Ens* and Substance to the Soul's Fire; the fiery Life of the Soul taketh this Love Substance into its Essence, and by this Love-burning the Temple [b] Soph-JAH is again *unlocked*, viz. the substantial holy powerful-Light, the true Spirit which vanished in *Adam:* As a Light goeth forth out of Fire, so through the Soul's-Fire, another Principle, *viz.* the Property of the *Divine* Power and Virtue goeth forth; and in that out-going Power and Virtue dwelleth the supernatural *unsubstantial* God in Trinity: For this is the Divine Principle where God in Man dwelleth, worketh, and willeth, wherein the Divine Light is understood, which [c] *diffuseth* itself through the true Man, as Fire through Iron.

[b] Or, *Sophia*. The Wisdom of God.

[c] Penetrateth.

12. *Note:* Understand it aright thus: Man standeth in three Principles, *viz.* in three Beginnings: (1) The *visible Man* is the visible World, which is outward and inward, *viz.* a transitory and an untransitory, *viz.* the pure Element, and the Efflux, *viz.* the four Elements. (2) The *gross Man*, with outward Flesh and Blood, is the four-ele-

mentary Body, and the spiritual Body in the *Quintessence*, or fifth Essence, is the holy Element which is hidden in the four, which is neither hot nor cold, neither dry nor moist: But the *soulish Ground* is not the Element; it is grounded in the Eternal Word, where the fiery Word of the Father's Property hath inbreathed itself into the created Body, as another Principle of an Eternal Nature.

13. Now the third (3) *supernatural Ground* of Man is the true Spirit; understand, the substantial Light, the substantial Wisdom, which with the Soul's breathing in came into Man, but yet vanished when the Soul brought itself from the breathing Word into own Will, into the visible Substance, with the Desire; for the Soul's Fire-Life out of the Father's Property, could no more attain that; therefore was this Ground *vanished* as to the Creature, and not in God, but only to the creaturely Soul.

14. And when this holy Ground of the Soul and Body was hidden, then was Soul and Body in a dark [d] *Dungeon*, full of Pain and Torment: For God was hidden to it, and instantly the Principles, according to their Properties, began to qualify and operate; as (1) The *Soul* according to the Anger Property of God the Father, which as to the Light shining in it, was hidden: And (2) The *outward Body* began to qualify in the four Elements, *viz.* in hot and cold, and in all other Properties of the Stars Power and Virtue, and every awakened Property impressed itself into a Substance, whence the Body became gross, hard, and beastial, and the true Image of God a *Wizard* and Monster: And that is the Sin, for the Sake of which God's Power and Virtue went *again* into the Humanity, and received the Humanity, and overflowed into us again his Divine Power and Virtue, through, and in a right Humanity.

[d] Dale, or Valley.

15. Seeing then Man standeth in Three Principles, as an Image according to Time and Eternity of the visible and invisible Substance, and that *Christ*, true GOD and MAN, hath also put on to himself the visible and invisible Substance in one undivided Person, so also is the *Participation* of his Substance in his Testaments to be understood, as that every Principle in Man eateth and drinketh of its Likeness again; *viz.* Note: (1) The *outward right* Adamical Image out of the *Limus* of the Earth eateth again of the same Humanity of Christ which he received from Man; and (2) The *Soul* eateth of the Divine Love-Fire; and (3) the *heavenly Divine Substance* vanished in *Adam*, eateth of the substantial Wisdom, and yet wholly unsevered through one only Faith's Mouth alike: But note: (4) The *gross Beast* of the gross Flesh, which is but a Husk, receiveth only the outward Husk of the Testament, *viz.* Bread and Wine, and under them the *Judgement* of God, that breaketh and killeth the Lust of the Body of this Grossness; therefore *Man should distinguish the Body of the LORD, and his Blood*, from the animal Man [that is] without Faith, which receiveth only the Judgement under Bread and Wine; for as the Mouth is, so is also the Food in the Mouth.

16. Christ said, *John* vi. *My Flesh is the right Food, and my Blood is the right Drink:* Also, *I am the Bread that is come from Heaven, that giveth Life to the World: He that eateth my Flesh, and drinketh my Blood, he continueth in me, and I in him; but he that eateth not the Flesh of the Son of Man, he hath no Life in him: Then the* Jews *contended one among another, and said, How can this Man give us his Flesh to eat? and were offended at this Saying: But he said, My Words are Spirit and Life.* Note: To signify that we should believe his Words; and he that comprehendeth and receiveth his Word in himself, he comprehendeth in himself *that Word* which is become Flesh and Blood; which Word is become a true human Substance, and that the Faith's Mouth comprehendeth in itself, *viz.* the right Hunger or *Desire* of the right true Humanity, after a spiritual Way and Manner. Note: As the Word of the Divine Power is become Man, so is it also comprehended by the Faith, and is Man *in his Members* also.

17. That same spiritual substantial Word taketh on it our Humanity, understand the spiritual Humanity, and giveth itself *into* the same, and worketh and dwelleth therein

substantially after a spiritual Manner, as he *dwelled* and wrought in the Body which he received from *Mary*; where Men saw on him outwardly our Flesh and Blood, *viz.* the spiritual World's Substance, and yet in the visible was the invisible Substance; of which he said, *John* iii. 13. *He was therewith come from Heaven.*

18. Thus also that same invisible spiritual Substance of Christ, which hath united and introverted itself with our Humanity, into our Faith's Desire; in that Manner as a *Spark* of Fire falleth into *Tinder*, and kindleth the Tinder, and consumeth the Substance of the Tinder, and maketh it altogether Fire; so also the substantial Power and Virtue of Christ consumeth in his Tinder, *viz.* in the *human* spiritual Ground; in the Mind, Thoughts [e] and Will, all evil Influxes in Thoughts and Will, whether they were from the Desire of the earthly Flesh, or from the Devil, and from the Lust of the World cast thereinto; yet that same spiritual Fire *consumeth* all, for it taketh in the Life of Man, and ruleth it.

[e] Senses.

19. It is a Light, *viz.* a spiritual Oil in the Life of Man, wherein the true spiritual Life, *viz.* the soulish Life burneth, and *without* this spiritual Oil there is no true Light or Life in Man, but only an Astral Light; and the true Soul standeth in the dark Dungeon in its Essence, and helpeth itself with the Astral Light of the *Sun*, in which Regard it hath also vain earthly Desires and Lust in it.

20. But that Soul which attaineth this *holy* anointing Oil of Christ in itself, turneth its Longing and Desires away *from the Vanity of the World*, into God's Word and Power, and is as a new young Child, that lyeth in the Mother's Womb, and suffereth the Mother to nourish it: Thus it hangeth to Christ's Essence, Substance, and Power, and eateth of the Stock of the Vine Christ, *as the Branch eateth of the Stock of the Vine*, John xv.

21. Reason should understand us right: It is not so to be understood, that Christ hath with his Flesh and Blood, with the gross *mortal* Flesh and Blood, introverted himself into Man, which Flesh and Blood is of no Profit, but is only as a Receptacle or Shell of the right spiritual Man: Much *less* doth the *Divine* Substance mingle itself with Bread and Wine; so that when I behold the blessed Bread and Wine, and receive it into the earthly mortal Mouth, I should think that I comprehended Christ's Flesh and Blood with my *fleshly* Mouth, as I comprehend Bread and Wine therewith.

22. No: That cannot be; Bread and Wine is but a *Medium* or Means thereunto, even as the earthly Mouth is a *Medium* or Means of the Spirit: The spiritual Faith's Mouth of Man comprehendeth Christ's Flesh and Blood under Bread and Wine; *not inherent* in Bread and Wine: For Bread and Wine changeth *not* itself into Christ's Flesh and Blood, but it is a Means thereto ordained; which *Medium* belongeth to the visible Man, through which *Medium* the invisible giveth itself into the invisible and spiritual Man.

23. In Bread and Wine *two* Properties are understood, as (1) The gross elementary earthly Substance, that belongeth to the mortal Man; and then (2) the Power and Virtue therein, wherein the Tincture of the Bread and Wine lyeth, which (*Tincture*) is above the elementary Substance, wherein the four Elements lye in the *Temperature*, which is a heavenly Paradifical Power and Virtue; that same Tincture of Bread and Wine is the *true Medium* wherewith Christ, the human Tincture, giveth himself as into the human Life: For *Man liveth not* [f] *from the four Elements only*, Matth. iv. 4. The gross Food which entereth into the Mouth, doth not *alone* sustain Life, but the inward Power and Virtue, *viz.* the *Quintessence*, or fifth Essence, wherein the Tincture lyeth as a spiritual Fire.

[f] By Bread only.

24. The elementary Food [g] produceth only mortal Flesh, and giveth a Source or Moving of the mortal Life; but the spiritual Man taketh his *Nutriment* from the Tincture, for itself is a Tincture, *viz.* a spiritual Fire: Therefore Christ *poureth* or overfloweth his heavenly Flesh and Blood, *viz.* the holy anointing Oil, into the Life of

[g] Worketh, or effecteth.

Man, through and with the Nutriment of the true Life, *viz.* through the *Tincture* of Bread and Wine: Not to underſtand that the Tincture of Bread and Wine is able to apprehend ſuch a Thing, but it is only a *permiſſive Medium* thereunto, as the outward Mouth of a Man is but a *Medium*, where-through the Power and Virtue of the Tincture in the Food is overflowed into the ſpiritual Man: And, becauſe in Bread and Wine there lyeth the *higheſt* Tincture, which is neareſt to the Life of Man, which moſt of all ſuſtaineth the Life of Man, *therefore alſo* hath Chriſt ordained this Teſtament under it.

25. But (1) we ſhould *not* be earthly-minded, and ſuppoſe, that after the Bread and Wine is bleſſed with the Words of Inſtitution, that then Chriſt's Fleſh and Blood is *inherent* in the Bread and Wine, and that every wicked Man may partake of it without the right Mouth: No; if that were ſo, then could Bread and Wine comprehend the Divine Power and Virtue in its own Capacity, and Chriſt's ſpiritual Fleſh and Blood were become Bread and Wine, and it would *no more* continue to be as Chriſt ſaid, *My Words are Spirit and Life*, John vi. 63.

26. Man's ſpiritual Mouth taketh with the Faith Chriſt's Words and Life, which Words are a Power of his Fleſh and Blood, where the Divine Word *is become* a human Subſtance: That ſame human and Divine ſubſtantial Word is given to Man with the *Tincture* of Bread and Wine, as through a *Medium*, that there may be a *viſible* Sign of what is done in the inward Ground.

27. Note, note: (2) We ſhould not *depend* on this Means or Medium *alone*, and think that Chriſt's Fleſh and Blood is only and alone participated in this Uſe of Bread and Wine, as Reaſon in this preſent Time miſerably erreth therein: No, that is not ſo; Faith, when it hungereth after God's Love and Grace, always eateth and drinketh of Chriſt's Fleſh and Blood, through the *Medium* or Means of the bleſſed Food, and without the *Medium* or Means of the Food: Chriſt hath not *bound* himſelf to Bread and Wine *alone*, but hath bound himſelf to the *Faith*, that he will be in Man; he will continue in him, and Man ſhall continue in Chriſt: His powerful living Word would continue ſubſtantially in the Faith, of which Subſtance the Faith may always (as alſo it *ever* might) eat; for it is the Faith's Nutriment, wherein the Faith doth ſubſiſt, and is a Subſtance: Note, The Faith in *ſuch* Participation becometh a Subſtance, *viz.* a ſpiritual Fleſh and Blood of Chriſt, in which the Living GOD in Trinity, dwelleth, worketh, and willeth.

28. The *ſubſtantial Faith* in Man is *Chriſt* himſelf, who continueth in Man, who is the Life and Light of Man; that is, *the Temple of the Holy Ghoſt, who dwelleth in us*; as *Paul* ſaith, *Know ye not that ye are the Temple of God, that the Spirit of God dwelleth in you?* Alſo, *The Temple of Chriſt is holy, which ye are*, 1 Cor. iii. 16, 17. Alſo, *Shall we that belong unto Chriſt, be yet Sinners? that be far from us; then were Chriſt a Servant of Sin*, in us, *Galat.* ii. 17. This ſame ſubſtantial Faith is alſo *the Branch on the Vine* of Chriſt, which Power and Virtue penetrates through the whole Man (as the Sun doth an Herb) and killeth the Luſt and Works of the Fleſh.

29. The mortal Fleſh is not the ſubſtantial Faith; that Fleſh comprehendeth *not* Chriſt's Fleſh and Blood, but ſuffereth it as a groſs Stone ſuffereth the Tincture of Gold; and as fine Gold lyeth and groweth in the groſs Stone, ſo alſo the Love of Chriſt groweth in the true Life of Man, and penetrateth through the Life, as Fire doth through Iron: Not that ſuch Power ſtood in Man's Life, that it could receive the Subſtance of God *in its own* Power and Virtue; No, it is given him of *Grace*; as the Sun of its own Will giveth itſelf to the Herb: And the Herb cannot therefore ſay, I am the Sun, becauſe the Sun worketh within it: So alſo can Man *not* ſay, I am Chriſt, becauſe that Chriſt dwelleth and worketh in him as in his expreſs Image: But the Creature is the paſſive wherein the Creator dwelleth and worketh.

Note.

30. We are Members of Chriſt according to his Humanity, and are therefore called *Chriſtians*, becauſe Chriſt dwelleth and worketh in us, in that we are in our Life his Twigs and Branches, in thoſe in whom he bringeth forth Fruit through his Power and Virtue: O little Children, it is a great Myſtery! Note, note: The *Uſe* of this Teſtament, where we eſpecially under Bread and Wine ſhould partake of Chriſt's Fleſh and Blood, is *therefore* ordained, that ſo we ſhould come together, and eat of one Bread, drink of one Cup, and thereunder receive Chriſt; that we ſhould *inſtruct* one another, what he hath done for us, and declare his ſuffering Death and Blood ſhedding one *among* another, and *teach it to our Children*, and ſhould *bind* ourſelves therewith in Love, and exhort one another, that we in Chriſt are Members of one Body; that we in Chriſt are all but One.

31. Even as the One only Chriſt giveth himſelf into us *all* in *common*, to be one only Life, and loveth us all in his one only Humanity, and reacheth forth that ſame Humanity with his great Love and Grace to us all in common under one Bread and Wine, and ſo bindeth himſelf to us in one only Participation: Thus ſhould we alſo in *ſuch coming together* and Participation, as Members of one Body, *bind* ourſelves together *in true Love* and Faithfulneſs, and ſeriouſly conſider, that in ſuch Participation, we are all but one in Chriſt; for we partake all of one only Chriſt, and in that ſame one Chriſt we are one only Body, which is Chriſt in his Members: O little Children, what a Depth of Myſtery is this, if we did rightly conſider it! Satan in the Anger of God, hath rent us aſunder, and made us *at Odds*, ſo that we have *oppoſite* Thoughts; and here cometh Chriſt with his Love, and maketh us all in himſelf, one only Man again, which is he himſelf in us; ſo that *all* of us together are become Branches rooted in his Tree, which he himſelf is; and *all* live from his Virtue and Subſtance, and ſtand in one Stock, which is himſelf.

32. Therefore we ſhould rightly conſider this, and not with unworthy Hearts and Mouths draw near to this *Communion*, and ſuppoſe it is enough that we partake of Bread and Wine: No; it is a brotherly, memberly *Band* and Covenant; we bind ourſelves therewith in Chriſt to be one only Man, and that ſame one only Man, is every one himſelf in Chriſt: Therefore our Purpoſe in coming together ſhould be, that we, as Members of one Body, will *bind* ourſelves faſt with ſuch Participation, and forſake Satan with his oppoſite Will, and *heartily love* one another, *as Chriſt hath loved us, and hath given his Life into* Death *for us*.

33. To this End is this Teſtament of Participation under Bread and Wine ordained: Not to underſtand, as it were, a Participation apart and aſunder, whereof a Chriſtian without the Uſe of this *could not* partake; for if we are in Chriſt, and he himſelf be in us, and is our Life and Light, and we thus rooted in him in the ſubſtantial Faith; which Faith's Subſtance he himſelf is; wherefore ſhould not then *that* ſame Life's Deſire be able *always*, if it but turn itſelf thereinto, to eat thereof: This Ordinance is only a member-like *Band* of Love; that we might thereby inſtruct one another what Chriſt hath done for us, till he ſhall *viſibly* come to us again in his aſſumed Imagelikeneſs; and as our right High Prieſt be *ever* with us and *in us*.

The Fourth Chapter.

Of the Difference of ſuch Participation, what the Wicked receive by this Teſtament; and how a Man ſhould rightly prepare *himſelf for it, that he may be rightly worthy.*

1. AS is above-mentioned, it lyeth not in the Conceit or Suppoſition that one need only draw near with the *Body* to ſuch *Communion*, and think, when I have participated of Bread and Wine with others, then I have received the true Teſtament of Chriſt, whereby my Sins are forgiven me: No; St. *Paul* ſaith, *He that diſtinguiſheth not the Body of the LORD* from Bread and Wine, he *receiveth it to his own Judgement*, 1 Cor. xi. 29. Bread and Wine cannot apprehend this Teſtament, much leſs the faithleſs, who come to it only out of Cuſtom, and that he will have the *Name* of a Chriſtian.

2. So alſo it ſtandeth *not* in the Prieſt's Power, with his Bleſſing to bring the Body and Blood of Chriſt into Bread and Wine; but it ſtandeth in the Divine Inſtitution, which Inſtitution is *hidden* from the wicked Mouth, and it is done to him as to *Judas*, who, though indeed he alſo eat and drank of the Bread and Wine of the Supper, and was invited to the Teſtament, yet he did *not* receive Chriſt's Fleſh and Blood, *viz.* the Love of God, *for after the Supper Satan went into him*; which is as much as to ſay, the Power and Virtue of the Teſtament touched him, ſo that his inward falſe Faith's Mouth was thus ſtirred and opened; but as his Faith's Mouth, ſo was alſo the Teſtament in his Participation, as the Scripture ſaith, *With the holy thou art holy, and with the perverſe thou art perverſe*, Pſal. xviii. 26, 27.

3. He received the Teſtament of Chriſt, but [it was] the *Judgement only*; which Judgement in the Holy or Saints, killeth the earthly Will of the Serpent; that is, when the Soul is capable of the holy Power and Virtue, ſo that it hath a Mouth of Faith, which receiveth the Love in the Teſtament, then it receiveth alſo *herewith* in like Manner Chriſt's Suffering, Death and Reſurrection, which killeth Sin in the Soul and Fleſh; but the wicked Mouth is not capable of the Love; therefore it receiveth *only* Chriſt's Suffering and Death, and *not* his Reſurrection, for with his falſe Opinion he layeth his Deſire, *viz.* the falſe Faith's Mouth to Chriſt's Fleſh and Blood, and *killeth Chriſt* in this Participation in his Teſtament, *in himſelf:* He is thereby guilty of the Death of Chriſt; for with his falſe Participation and falſe Faith's Deſire, he toucheth the ſevere Judgement of God in Chriſt's Agony, Wounds, and Death.

4. Therefore, in that he is only capable of the Judgement, the *Judgement* of God, which killed Chriſt for our Sin's Sake, in this Teſtament is moveable in the Soul and Property of the Wicked; which Judgement toucheth or ſtirreth Chriſt's Wounds and Death in his Teſtament, in this Participation of falſe Property; for the falſe *Serpent's Seed* with this Touch [a] *ſtingeth Chriſt in the Heel:* For Chriſt offereth the Soul his Teſtament, and would ſlay the Serpent; but while Satan hath the chief Dominion in the Soul, he will not receive it, but through the Soul's Eſſence caſteth his falſe poiſonous Rays [b] upon the Wounds of Chriſt, and deſireth to kill Chriſt.

[a] Or pierceth.

[b] Or againſt.

5. Underſtand: He deſireth to poiſon and *infect* that Ground in Man, where Chriſt's Blood and Death, with his Reſurrection, ſhould be poſſeſſed, and ſtirreth itſelf ſo much the more in the falſe Soul, *as* he did in *Judas*; when he received this Teſtament, then he was ſtirring in *Judas*, and took his Life in: Therefore, ſaith the Scripture, *After the Sop, Satan entered into him*, John xiii. 27. For his falſe Heart had ſtirred the Judgement

of God, therefore it came alſo into him, for it was *within* him aforehand, but not manifeſt, till he touched the Covenant in the Teſtament; ſo it went with him as with *Uzza, who unworthily touched the Ark of God*, 2 Sam. vi. 6, 7. 1 Chron. xiv. 9, 10. which a wicked Man ought to obſerve, that he do not *without* Repentance for his Sins touch this Teſtament, elſe he layeth his Hand of falſe Property on Chriſt's Wounds, Agony, and Death, and will in the End receive *Judas's Wages* therefrom.

6. It is *not* ſo to be underſtood, as if the Wicked, who applyeth himſelf with others to the Covenant of the Teſtaments of Chriſt, did receive nothing, as alſo is to be underſtood in *Baptiſm*; for the Teſtament ſtandeth firm, the Inſtitution continueth in Power and Virtue; for the *Faithleſs* doth not take away the Covenant and Power: The Covenant goeth with ſuch Participation and *Uſe* into all; but as the Mouth is, ſuch alſo is the Participation: God's great Love and Grace, *viz.* the ſubſtantial Love, giveth not itſelf into the *wicked* Soul, but the Proceſs of Chriſt, with his Pain, [c] Agony, Scorn and Death, goeth into the wicked Soul, for therein the Man-Devil, *viz.* the wicked Heart, *pierceth* Chriſt in his Wounds, and maketh itſelf guilty of the Death of Chriſt.

[c] Or, Anguiſh.

7. The Wicked indeed *participateth* on Chriſt's going into Hell, on his Anguiſh, and Death, but he is not capable of his Reſurrection, wherein Chriſt ruleth over Death and Hell: For his wicked Will *deſireth not* to die in Chriſt's Death with Chriſt, to his Wickedneſs and falſe Matters and Converſation, but deſireth only to ariſe and live with Sins in Chriſt's Spirit; he will rule in the Reſurrection of Chriſt with his earthly *Luciſer*, therefore he treadeth the Death of Chriſt with the Feet of his falſe Deſire, and doth the ſame which the *Phariſees* did to Chriſt; therefore it were better for him not to boaſt himſelf to be a Chriſtian, and that he did not touch or *meddle* with Chriſt's Teſtament.

Of the Ground of Abſolution. What the Forgiveneſs of Sins is.

8. THE falſe Conceit and groſs [d] Miſunderſtanding, when Men *teach*, Chriſt's Teſtaments deſtroy Sin, needs yet a more [e] acute Expoſition, that the wicked Man may not thus hide himſelf under it, and ſo cover himſelf with Chriſt's Purple Mantle, and wear it as a *Badge* upon him in Falſehood: Chriſt's Blood-ſhedding, as when he deſtroyed God's Anger therewith, and turned the Anger into Love, *is that* which deſtroyeth Sin: He that worthily participateth of Chriſt's Blood-ſhedding, in him Sin is deſtroyed through his Victory and Reſurrection with his Blood and Love: He that cometh to it with a *penitent* Heart for his by-paſſed Sin, and is angry at it, and hath a ſtrong Purpoſe in himſelf, *no more* to enter into it, he layeth hold with the Faith on the Teſtamentary Grace.

[d] Or, Ignorance.
[e] Or, ſharp.

9. It is falſe for one to *defer* his Repentance till the Participation of the Teſtament of Chriſt [and then to think] that the ſame will take away his Sin: There is no Forgiveneſs of Sins, either by *Teſtament* or *Abſolution*, unleſs a Man convert from Sin, and be *renewed* through earneſt ſincere Repentance, and turning in to the Grace of God in Faith on Chriſt in the Holy Ghoſt; that he taketh up *another* Will and Reſolution to go out from Falſehood and Wickedneſs.

10. For the Forgiveneſs of Sins in Chriſt's Teſtaments, and *without* the Uſe of them is nothing elſe but this: When Chriſt in the converting Sinner ariſeth from Man's Death, into Man's Faith; and a new obedient Will ariſeth out of his Death, and becometh a Light in Man's Life, ſo that the Eternal Night is turned into a clear Day, *then* Sin is *forgiven:* For if the Eternal Day of Love dawneth, then is the Night of the Eternal Darkneſs of God's Anger turned into Love, and there is *the Wedding of the Lamb* rightly kept; and not with the unworthy Heart, which, without Repentance and forſaking of

its Sins, *runneth* to the Teſtament, and ſuppoſeth that its Sins are forgiven through the *laying on* of the Prieſt's Hand, and Participation of the Teſtaments.

11. The Prieſt hath *no* Power to forgive Sin, it ſtandeth not in his own Might and Power; the Might is in the *Ordinance* of Chriſt: Chriſt in Man, and ſo far alſo as he is in the Prieſt himſelf, *forgiveth* Sin to the repenting Conſcience: The Abſolution is but a *Medium*, viz. an outward Sign thereof, that we ſhould receive one another in Love and hearty Forgiveneſs, and bind and reconcile ourſelves in the Love of the Bands of Chriſt, in his *Bride*, and in Love receive one another into the *Communion* of the Body, viz. *of the Bride of Chriſt.*

12. The *Miniſter* of Chriſt taketh the faithful penitent Man, through an outward Abſolution, in Chriſt's Stead, into the [f] Communion or *Congregation* of Chriſt: He is with his Abſolution a *Medium* or Means, of that which Chriſt himſelf through his Abſolution doth [g] effectually in the inward Ground; and ſo Man is through ſuch a *Medium* outwardly confirmed: But if there be no Faith and Converſion there, but *only* a Cuſtom, then there is alſo no Abſolution; for the Prieſt's Abſolution without Chriſt's co-working, is powerleſs and dead; for the Power ſticketh *not* barely in the outward Ordinance and in the Prieſt, but in the Communion of the Saints in Chriſt, *viz.* in the Bride of Chriſt, the ſame taketh the repenting Man into their member-like Fraternity, in the *Faith* of that which is to come, the Spirit of Chriſt in his Members receiveth him.

[f] Church.

[g] Workingly.

13. A wicked Prieſt, in whom the Spirit of Chriſt is not, *cannot* abſolve him, nor receive him; but the Office of Chriſt through the Word of his Promiſe, receiveth him: A falſe Prieſt is but an outward workleſs Inſtrument as to himſelf, and doth no more with this, than the wicked Prieſt with the *Water-Baptiſm*, which only poureth the Water, and ſpeaketh the Words without co-working: But the Spirit of the Office looketh not upon the *unworthy Miniſter* of the Office, but upon thoſe that come to the Office with Faith: He abſolveth him through his Office, and receiveth him with the Bride of Chriſt, in whom he worketh, into the Church or *Congregation*, and not by a wicked *Phariſee*, who himſelf is not capable of the Office, and only ſitteth there as an *Idol*, which Man worſhippeth, and is himſelf but a *Devil* full of Falſehood, and attributeth that to himſelf, which he himſelf *hath not.*

14. There muſt be Earneſtneſs uſed in going about with ſuch an Office of the Power of God, or elſe Chriſt is but mocked therein: Therefore no Man ſhould *rely* upon the Ordinance, and think that the Ordinance abſolveth him, or that for the Ordinance and Inſtitution Sake of Chriſt he *receiveth* the Teſtament: * If any will receive Chriſt into himſelf for a Lodger, he muſt then bring the Temple of Chriſt, wherein Chriſt abſolveth him, with him into the Ordinance: The Abſolution is but a receiving into the *Communion* of the Members of Chriſt: The Prieſt receiveth him outwardly with the Congregation, and Chriſt receiveth him in the *Faith*, and bindeth himſelf workingly with him; which cannot be done without Faith and earneſt turning into God: And now as Chriſt worketh inwardly in him, ſo alſo the Congregation or *Church*, viz. the Bride of Chriſt, work *memberally* in him with their *Prayers*, and they all are but one in Chriſt.

* This is the *Opus operatum* by which many do deceive themſelves.

15. But it is a Snare of the Devil, that the Wicked think that he is a Sinner indeed, but he will at laſt go to the Office of Chriſt, to the Communion of Saints; and *will be abſolved* and *receive* Chriſt's Teſtament, that his Sins may once be forgiven him, and then will ſin anew, when his old Sin is done away: As it cometh to paſs that many *begin to hang their Heads a little, and make a Show*, and preſently afterwards enter into their old Cuſtom again, into all Abominations and Blaſphemy: *Theſe crucify Chriſt*, and [h] pierce him in his Wounds; and it goeth with ſuch a one as with *Judas*, who, after he had eaten, Satan entered into him; it were better he continued altogether from it, ſo long as it is not with him in Earneſtneſs, if that he thinketh to be and remain a true Chriſtian.

[h] Note.

Of true Chriſtianity. What a right Chriſtian is.

16. CHRISTIANITY is not a *bare Conceit* that a Man need only to acknowledge with the Mouth, and believe that Chriſt died for us, and hath ſatisfyed for Sin; that a Man need only to give Aſſent to the Goſpel, and hold the Hiſtory of what was done by Chriſt to be true; and that a Man need *only* and *barely* to go to his Teſtament, and there receive the Grace which he left behind him, and comfort himſelf therewith, and account it as a Merit and *imputed Grace:* It is not *enough* for a Man to hear Sermons preached, and to be baptiſed to Chriſt, and go to the Supper, ſo that a Man do but keep the Cuſtom: This by far maketh *no* Chriſtian; it muſt be Earneſtneſs; none is a Chriſtian, unleſs Chriſt *live* and work in him; as Chriſt himſelf ſaith, *Without me ye can do nothing*, John xv. 5. Alſo, *He that gathereth not with me, ſcattereth*, Matth. xii. 30.

17. A Chriſtian muſt be one Spirit *in* and with Chriſt, and will and work in the Power of Chriſt: It is a living active working Grace in a Chriſtian; a continual burning Fire, a *feeling Power* and Virtue, which though it be often covered with the Luſt of the Fleſh, and the *Vanity* of the World, yet it [i] glimmereth and burneth in the Heart, as a Fire, and reproveth the Fleſh, and the vain Luſt of Untruth, rejecteth the falſe Way, and willeth it not: That ſame *inward Fire is the Spirit of Chriſt*, which without ceaſing breaketh the Head of the Serpent, *viz.* the Luſt of the Fleſh: The Fleſh hath the Will of this World; but that ſame kindled Ground hath *the Will of God:* If any be a Chriſtian, then he will hate and be angry at the Will of the Fleſh; he will be an Enemy to his evil fleſhly Luſt, and conſtantly complain and hold himſelf to be *unworthy*, and continually with his inward Will of the Soul, ſink himſelf into the [k] meeteſt Grace, into God's Mercy, and *not* ſay of himſelf, *I am a right Chriſtian*; but will continually preſs with his Deſire into God's Mercy, and fly to Grace, that he might be but a right Chriſtian, and will account himſelf in all his Converſation always *too unworthy* of ſuch Grace, and in continual reſigned Humility with Weeping and Prayer, only preſs into Grace; his whole Life will be a *continual* Repentance, and [he will] evermore deſire to apprehend Grace, as it hath apprehended him.

[i] Gloweth.

Note

[k] Pureſt.

18. A right Chriſtian is *affrighted* at Sin, when the Luſt of the Fleſh would work Sin: Alſo, when he ſeeth others work Sin, then he *groaneth* in himſelf at it, and wiſheth that ſuch Evil were not committed: It is an Abomination to him in his Eyes; he loveth *Truth* and *Righteouſneſs*, and hateth the falſe Way: And although the earthly Fleſh often unawares without any Purpoſe of Will, falleth upon him with a ſudden falſe Luſt, and *many Times* bringeth him to fall, as hath been with *David* and *Solomon*, and *many Saints*, and *is ſtill* done, yet ſuch a Man, in whom the Spirit of Chriſt is, doth not *lye in Sin*; but the inward Ground, *viz.* the incorporated Grace in the the Spirit of Chriſt, cometh *quickly* with God's [l] ſevere Righteouſneſs, in the Anger, and entereth into him in the *Conſcience*; as the Prophet *Nathan* entered into *David*'s Conſcience, and touched his Conſcience, and awakened the fire of Anger: When *David* ſuddenly began with great Sorrow to repent and acknowledge his Sin, and entered into ſuch earneſt Repentance, that *he would receive no Comfort from all his Friends*, and would not ſuffer his Ears to be filled with Comfort, and the Tickling of Grace, till he felt the Grace of the Lord *in his Conſcience*; no Flattery would *ſet his Heart at Peace, till the Lord ſpake unto him with his Grace*, 2 Sam. xii. 7.

[l] Strict.

Of the worthy Preparation to the Holy Teſtament of Chriſt.

19. IF any will call himſelf a Chriſtian, and comfort himſelf with the Merits of Chriſt, and approach to his Teſtament, and worthily receive the ſame, let him conſider his *Ways* well, and look to his *Heart*, and ſee how it is framed. 1. Whether he ſtandeth in ſuch a Deſire as to be *willing to die* wholly from Vanity. 2. Whether it be in his Purpoſe to *go out* from all Falſehood, Unrighteouſneſs, Lying, and Deceit; and that he be reſolved never to enter into them again. 3. Whether he deſire the Grace of God in Chriſt, with a clean *pure* Will. 4. Alſo, whether he is *ſorry* for his Sin. 5. Whether he find and feel ſuch a Will in himſelf, that from henceforth he will *wholly* go forth from his former Sins and Blaſphemies. 6. And alſo, whether he be ſo minded, that he will yield up his *whole Heart* and Will to God's Mercy. 7. Alſo, whether he findeth, feeleth, and knoweth a *Place* in himſelf where he will lay up this high Teſtament, *viz.* the Fleſh and Blood of Chriſt, with his Grace. 8. Alſo, whether or no he hath made *Room* in his Heart and whole Soul for the Spirit of Chriſt, that he may there enter in as a living Conqueror over Death and Hell, and may erect his kingly *Palace* in his Heart and Soul. 9. And whether he be *capable* of this, where Chriſt ſaith, *We will come unto you, and make our Dwelling in you*, John xiv. 23. 10. Alſo, whether the Temple of the Holy Ghoſt in him be ſwept and *purged* with right Repentance. 11. Alſo, whether there be a right *Mouth* in him, that can rightly receive Chriſt's holy Fleſh. 12. Alſo, whether the Eſſence of his Life be ſo framed, that Chriſt with his Subſtance and with his Love may *continue* therein? For Chriſt ſaith, *He that eateth my Fleſh and drinketh my Blood, continueth in Me, and I in him*, John vi. 56. 13. Alſo, whether he find in his Mind that the Stream of the Living Waters of *Divine Love* flow from him; that he love his God, and his Brother and Neighbour, as himſelf. 14. Alſo, whether he wiſheth and deſireth to do *Good to his Enemies*. 15. Whether he accounteth any Thing in this World as *his own*, of which he ſaith, *This is mine own only*. 16. Or whether in that which he hath and poſſeſſeth, he accounteth himſelf but a Servant of God, and a *Steward* to him and his Brother therein; and conſider that he is but an *Officer* and Servant of God in his State and Condition, and in his temporal Goods; that *none* of it is his own, but God's and his Brother's? 17. Alſo, whether he truſteth God in his Converſation, and keep and eſteem his *Life* as his Lord Chriſt did; who was but a *Pilgrim* in this World, and had nothing for his own; and alſo willingly left his *Life* for his Brethren? 18. Alſo, whether he findeth *a Sparkle* of ſuch a Will in himſelf?

20. Now if he find *all* this in himſelf, then he is rightly worthy and very fit for ſuch a Teſtamentary Participation: *But if not*, and yet findeth ſuch a *Hunger* in himſelf, that he would willingly be and will ſo, then he is *in the drawing of the Father* to the Grace in Chriſt, then he ſhould *not* long *parly* with Reaſon, and frame *Doubts* in himſelf, but ſhould that very Hour enter into ſuch an earneſt Purpoſe, that he will enter into earneſt ſincere Repentance, and continually fly to the Grace of God in Chriſt, and pray, that he will give him ſuch a *Heart* and Will, and not *attribute* to himſelf, as if he would attain it in his own Power and Virtue, but barely and meerly ſink into the moſt pure Grace, into the Mercy of God, and be in himſelf as a young Child, which only hath a *Deſire* after the Mother's Milk, that *cannot* help himſelf, but flyeth to the Mother for her to help him.

21. His going to the Communion of Saints ſhould be in *Humility*; with a right Reconciliation with all thoſe whom he hath wronged, or who have wronged him, and ſhould forgive *all his Enemies*, and wiſh the ſame to them which he deſireth for himſelf: With

the Fear of God, and a penitent Heart, in a right earneſt Purpoſe, he may approach thereto, and bring no *own* Deſire to the Teſtament of Chriſt, nor Willing to apprehend and comprehend ſuch Grace by his own Ability, but only ſink himſelf down, and wholly give himſelf up into the Grace as unworthy; and caſt himſelf upon the Grace, to do with him what it will; and not at all *will* to deſire the Spirit of *Divine* Joy; underſtand, as a Propriety; but give himſelf up to it, and ſink down in the Grace, that the ſame (Spirit of Grace) may be in him *how* and when it will.

22. *The Heart and Mind ſhould ſay in itſelf before the Teſtament of God, thus:*

O thou great Grace of God, I, unworthy ſinful Man, come to thee upon thy Call, whereas thou haſt bidden us poor Men to come and thou wilt refreſh us, *Matth.* xi. 28. *Be it done unto me according as thou ſayeſt, how thou wilt; I give up myſelf herewith wholly and altogether, do thou with me, poor unworthy Man, according to thy Grace, how thou wilt; I will eternally be thy own: Break now my Will, and govern it with thy Will; I can and am able to do nothing, but ſink now wholly and altogether into thy Grace.*

23. Such a Man as ſo wholly giveth himſelf up to God, and continueth ſtanding in ſuch Reſignation with his *Will*, he will in the End, when the Grace moveth in him, find and *feel* what Grace and Divine Love is: When the Divine Fire is kindled in his *Life*, then he will feel and taſte what Chriſt in him is, and find quickly how he is become another Man of other Thoughts and Will.

24. And *then* he is a Chriſtian, when Chriſt's Love-Fire ſtriveth with God's Anger in the Conſcience, and it will be ſet before that Man in Chriſt's Proceſs in this World, that he muſt *follow* after *Chriſt* in his Suffering, Anguiſh, Pain, Scorn, and Perſecution, and muſt take the *Croſs* of Chriſt upon him, and be *conformable to Chriſt's Image*; where there is inwardly Strife againſt Sin, and fleſhly Luſts that are in him, ſo that he deſpiſeth himſelf and hateth the evil Luſt; and outwardly he hath Contempt, Scorn, Trouble, and Miſery: Whereas the World accounteth him for a Stranger and a *Fool*, where Reaſon looketh upon itſelf as fooliſh, and he himſelf, as to the Matters and Converſation of this World will be a Fool, and hateth *every Thing which his Fleſh loveth:* Where there is none that flattereth him, but all his good Friends ſhun him and withdraw themſelves, except only a *few* of the Children of God, who take Notice of it, and whom God *ſendeth* him for his Comfort: Then he may think that he at that Time with Chriſt hangeth to the Croſs, and he ſo behaveth himſelf, that he would willingly *even die* with Chriſt, for the Profeſſion Sake of the Truth, in *Hope* that he alſo in Chriſt's Victory and Overcoming ſhall *ariſe* with Chriſt, and live eternally in Chriſt.

25. This is a Chriſtian, and worthy for *the Communion of Saints*, who is entered into this Proceſs, and converſeth therein: All others who go out of Cuſtom, and account Chriſt's Teſtament for an outwardly *imputed Grace*, and as a Work done believingly, appropriate it to himſelf, and will receive it as a Gift, but will *not* be new born, and be another Man of other Thoughts and Will, and keep the defiled Cloak of Sin in the *Conſcience* in him, and paſs quickly again into the old Footſteps: All theſe are unworthy and unfit, and uncapable of the Teſtament, and receive it *only* unto Judgement, as before is mentioned.

The Fifth Chapter.

Of the Contention, Disputation, and Strife *of the Learned about Christ's Testaments: What they effect therewith, and what is to be held concerning it.*

1. NOT out of an Affection to meddle with any one in his good Conscience, will I add this Chapter, but for the Comfort of the *simple* Children of Christ, which Men so lead into Error, and shut them up in Opinions, and seduce them from the true Understanding in Contention, and make of Christ's Testaments a meer *Den of Murther*, and bind and shut up the Conscience in Snares and Bands, to whom I will signify what they should hold concerning the contentious Disputation of the *Learned* in Reason, and what they set up thereby.

2. Christ's Testaments are nothing else but a Bond and Covenant between God and Man; a *memberlike* Union of the Children of Men, where God with the Humanity of Christ hath bound himself with Man again after their Fall, to be their loving God: Now all that *without* this memberlike Bond and Covenant of Love, contend and dispute about Conceits and Opinions about Knowledge, that goeth into own self without Christ, and there is no true *Understanding* in any such; *for none knoweth Christ, but the Father only, and those to whom the Father will reveal him*, Matth. xi. 27.

3. Now if Christ be revealed *to* and *in* Man, then he hath no contentious Disputation, nor Strife with any Man about *that* Knowledge and Skill, but he is *lowly*, and accounteth himself unworthy of any such Knowledge; he despiseth none *for* the *Difference* Sake of his Gifts, but is in Love with all Men, and letteth every Man have his own, and giveth to his Neighbour only his Love-Will, and considereth how he may be a *Member* of Christ, and of his Brethren and Sisters.

4. But that Men *run into so many* Opinions, and strive, and contend, and dispute about them, and despise one another for the *Letter* Sake, and scorn and give them to the Devil: There the simple Christian is to know, that in all such Strife there is *no true* Understanding, but meer Pride and *Antichristian* [a] Doings, or miserable confounding of the Words of Christ, where nothing ariseth from it but Dis-union, Unsafety, Enmity, and nothing else is effected therewith but the *Devil's* Will.

[a] Matters.

5. And that is, because they give out themselves to be *Teachers* of the Kingdom of Christ, and yet are *not sent* or known of God; they take their Matter from all others, and exchange Words and Letters, and contend and dispute about the Art, how Men may artificially set Letters together, and make Opinions, which Composure is most artificial, and compel the *Consciences* into that Art; but they themselves *understand not* what they do: Their Knowledge sticketh barely in the *Letters*, and yet have not the *living* Word CHRIST in them, who giveth *Testimony* to the literal Word: Had they Christ in Love in them, then they would impart that same Love, and would show Men Christ in themselves, and would so walk that *Men might see* they were Christ's Children: But while they only contend and dispute, and will not so love and live themselves, it is false, and but an hypocritical Show.

6 But that this is true, let Men look upon their Supposition about which they contend: One Heap of them saith, *Christ is substantially under Bread and Wine.* Also, *Bread and Wine is changed into the Testament of Christ, and there is a Change of the Bread and*

Wine; and so will receive Christ into the beastial and mortal Man, which Beast yet is not profitable [b] as to Holiness: The other Party saith, *It is only a Sign and Signification of the Body of Christ, that he was broken or died for us*; and denieth the [c] present substantial Participation, and understand nothing concerning Man, what, and how he is, what he wanteth and standeth in need of, that he may attain the Salvation of God again. The third Party will handle the Matter best, and keep to the Words of the Institution, but say, *That Christ is participated with and under Bread and Wine*; *that is, Christ's Flesh and Blood is eaten and drunk under Bread and Wine*; but yet have no Understanding how that comes to pass, what is in Man that is capable of such a Gift, and *will know nothing* of the inward Ground and right Adamical Humanity, and deny also moreover the substantial inhabiting of Christ, and is as far from understanding as either of the other two: Neither *will* they know how the Participation is wrought, but depend barely on the dead Letter, but lay about them, lash and thunder, with Railing, Scorn, Heresy, and Blasphemy.

[b] *Text.* In the Holiness.
[c] All-present, presential.

7. *Every* Party striveth only about a literal Image, and will have Christ bound to their [d] imagelike Opinion, and will be *Patron* of that Image, and do it upon no other Ground, but that they will attain, Glory, Honour, and high *Esteem* by it; which may be known, in that they all of them *disgrace* and contemn one another, that each of them may but maintain his [d] imagelike Opinion, and be called and esteemed [e] Lords of the Mysteries of Christ; and yet in their Hearts respect nothing but the earthly *Lucifer*, with temporary Honour and Self-Will; and will be [f] worshipped as Christ: Every Party would have it so, that Men should worship their Image, *viz.* their *framed* literal Opinion.

[d] Imaginary.
[e] Or, Masters and Dispensers.
[f] Venerated.

8. With Christ's Testaments they distinguish their Images, and make them a Sect therewith, and cry, *Here is the Church of Christ*; *there is Heresy and Seduction*; cleave unto me, *here is Christ*; and therewith imbitter the Hearts of *Kings* and *Princes*, as also the Minds of the *People*, so that one Brother, for an image-like Opinion Sake, despiseth, disgraceth, slandereth, and blasphemeth another, and accounts him, and cryeth out upon him for devilish, and will raise Wars and Bloodshed, and Desolation of Land and People, for the Sake of such *Idol Images*; all which are a meer empty Shell without Fruit, and belong to the fiery World for Separation.

9. Men have brought it to this Pass, that the People *think* they are saved, if they do but cleave to the Opinion [of such Men] and allow it: Whether they understand it or no, when they do but honour a Sectarian Name thereby, and hold the *Patron* of their Opinion to be right; so that when one heareth the Name of him, he cryeth, *Yes, yes, that is right*; and yet knoweth not what it is: So altogether have Men blinded and seduced the simple, that Men look only upon Men's *Names*, and think Christ is in the Opinion; and that which is yet worse, Men so compel the People with Power into such image-like Opinions, and have so blinded Men, that they forsake even Body and Goods for an Opinion Sake, which yet they understand *not* in the Ground of it, and persecute, hate, and kill one another for it.

10. Every one of them cryeth, Men will *take away* the true Doctrine, *viz.* the true Faith, *from them*, and yet they have it not, neither is it in their Opinion; thus altogether is the World filled and blinded with Opinions: Men suppose, if a Man *use* but Christ's Testaments according to the Opinion of his Patron, then there is Blessedness and Salvation therein, else there can be *no* Salvation: And whosoever imagineth not according to the same Opinion, and hangeth and cleaveth to them, cannot be saved; also he is no true Member of the right Christendom.

11. Men do so miserably contend about such image-like Opinions, that the *Churches* are made nothing else but meer Houses of contentious Disputation, and spiritual *Dens of Murther*; which Murther in the End comes *to Wars and Bloodshed*, and meer Disgrace

and Dishonour done to Christ for his holy Gifts and Testaments Sake; and nothing else in Truth is thereby erected, but *as* Israel *danced about the golden Calf, and made an Idol Calf to be their God*, and joined in their own Handywork, viz. in their Idol Image, *and lost their God; and therefore also the Anger of God was wrath against them, and devoured them all in the Wilderness, so that such Idol* and Image *Servants could not come into the promised Land.*

12. Loving Brethren, contend not about Opinions; all contentious Disputation is an Image of an Idol: Christ hath, concerning his Omnipresence, told us of no Opinion, where he saith, *He will be with us every Day to the End of the World*, Matth. xxviii. 20. He saith not, *in such or such an Opinion*, but where he signifieth his Presence, he saith thus: *As the Lightning goeth forth and shineth to the going down thereof, so shall also the ever enduring coming of the Son of Man be*, Matth. xxiv. 27. And saith, *The Kingdom of God is inwardly within you*, Luke xvii. 21.

13. Christ's Light and Power riseth up in his Children in the *inward* Ground, and shineth to them through the *whole* Course of their Life, and in that Well-Spring of Light is the Kingdom of God *in* Man: Now if he have not this, let him contend and dispute as much as he will, yet he will bring it into him by no Opinion; but if he hath it, *out of the same Well-Spring flow even Streams of Love*; it needeth no Opinion, let him only look that Christ's Kingdom be *born* in him, that Christ be Man in him; else he is no Christian, be he how he will for Opinion, he must stand as *a Branch in the Vine of Christ*, John xv. The Opinion helpeth him not, but the true Faith, which through the breaking forth of Love is active, *and worketh good Works*, Gal. v. 6. if he have not the Works of Love, then he hath also no Faith: The Opinion maketh no Salvation, but is *Babel*, a Confusion of the Tongues of the one only Love: None is a Christian, unless he love his Neighbour, and desireth to do him good.

[s] Or, Child-like.

14. The outwardly imputed Grace, without the innate [s] filial Grace, is all false; when Christ worketh in a Man, then he is a Christian, and then the Sufferings, Merits, and Satisfaction of Christ *avail* him: When he hath him in himself for an Advocate, who hath done it, that he do it also in him, and attracteth his Merits in him, then is the Kingdom of God in that *Merit*, otherwise all imagelike Opinions are false: No Work pleaseth God but what he himself worketh in Man through *his Spirit*; therefore let us be the Children of Christ, and not the Children of Images.

15. Christ hath imparted his Kingdom to us in his Testaments; he that will receive it must be his Child, else there is *no* Inheritance: To work Repentance is better than to desire to know much: Is *not* the Knowledge given from God to a Man? Then he will *not* [be able to] understand the Ground of the Divine secret Mystery, but if it be given him, he *need* no Image: To continue in the *Humility* and Simplicity of Christ, and to cleave to his *Love* and Grace, without despising of any one, is good Christianity: All whatsoever speaketh of itself is *Babel*; in *Christ* we are all Members, and all one. *Amen.*

THE END OF THE SECOND LITTLE BOOK CONCERNING THE HOLY SUPPER.

AN

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FINIS.

THE

WAY TO CHRIST

DISCOVERED AND DESCRIBED

IN THE FOLLOWING TREATISES.

I. Of True Repentance.
II. Of True Resignation.
III. Of Regeneration.
IV. Of the Supersensual Life.

Written in the *German* Language, *Anno.* 1622,

By JACOB BEHMEN, the Teutonic Theosopher.

Jeſus anſwered and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the wiſe and prudent, and haſt revealed them unto Babes.
Even ſo, Father, for ſo it ſeemed good in thy Sight. Matt. xi. 25, 26.
Ye ſee then *your Calling, Brethren; how that not many wiſe Men after the Fleſh, not many mighty, not many noble are called.*
But God hath choſen the fooliſh Things of the World to confound the wiſe; and God hath choſen the weak Things of the World to confound the Things which are Mighty.
And baſe Things of the World, and Things which are deſpiſed hath God choſen, yea, and Things which are not, to bring to nought Things that are.
That no Fleſh ſhould glory in his Preſence. 1 Cor. i. 26, 27, 28, 29.

THE

AUTHOR'S PREFACE

TO THE

READER.

EAR Reader, if thou wilt uſe this Book aright, and art in good Earneſt, *thou ſhalt certainly find the Beneſit thereof. But I deſire thou mayeſt be warned, if thou art not* in Earneſt, *not to meddle with the* dear Names *of* God, *in and by which the moſt* High Holineſs *is invoked, moved, and powerfully deſired, leſt they kindle the* Anger of God *in thy Soul. For we muſt not abuſe the* Holy Names of God. *This little Book is only for thoſe that would fain* repent, *and are in a* Deſire to begin. *Such will find what Manner of Words are therein, and whence they are* born. *Be you herewith commended to the* Eternal Goodneſs *and* Mercy *of* God.

AUTHOR'S PREFACE

TO THE

READER.

THE FIRST BOOK.

OF

TRUE REPENTANCE:

SHEWING

HOW MAN SHOULD STIR UP HIMSELF

IN

MIND AND WILL,

AND

WHAT HIS EARNEST CONSIDERATION AND PURPOSE SHOULD BE.

JOHN iii. 3, 4, 5, 6, 7, 8.

Jeſus *ſaid unto* Nicodemus, *Verily, verily I ſay unto thee, Except a Man be born again, he cannot ſee the Kingdom of God.*

Nicodemus *ſaith unto him, How can a Man be born when he is old? Can he enter the ſecond Time into his Mother's Womb and be born?*

Jeſus *anſwered, Verily, verily, I ſay unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit.

Marvel not that I ſaid unto thee, Ye muſt be born again.

The Wind bloweth where it liſteth, and thou heareſt the Sound thereof, but canſt not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

MATT. xxvi. 26.

What is a Man profited, if he ſhould gain the whole World, and loſe his own Soul? or, What ſhall a Man give in Exchange for his Soul?

OF

TRUE REPENTANCE.

How Man muſt ſtir up himſelf in Mind and Will; and what his Conſideration and earneſt Purpoſe muſt be, when he will perform powerful and effectual Repentance: And with what Mind he muſt appear before God, when he would aſk, ſo as to obtain, Remiſſion of Sins.

1. WHEN Man will enter upon *Repentance*, and with his Prayers *turn to* God, he ſhould, before he beginneth to pray, ſeriouſly conſider the State of his own *Soul*. How it is wholly and altogether *turned away from* God, become *faithleſs* to Him, and only bent upon *this temporal, frail*, and *earthly Life*; bearing no ſincere Love towards God and its Neighbour, but wholly luſting and walking contrary to the Commandments of God, and ſeeking *itſelf* only, in the temporal and tranſitory *Luſts of the Fleſh*.

2. In the next Place, he ſhould conſider that all this is an *utter Enmity againſt* God, which Satan hath raiſed and wrought in him, by his *Deceit* in our *firſt Parents*; for which Abomination's Sake we muſt ſuffer Death, and undergo Corruption with our Bodies.

3. He ſhould conſider the *three horrible Chains* wherewith our *Souls* are faſt bound during the Time of this earthly Life.—The *firſt* is the ſevere *Anger of* God, the *Abyſs* and *dark World*, which is the *Centre*, *Root*, or *conſtituent Principle* of the Soul's *Life*. The *ſecond* is the *Deſire of the Devil* againſt the Soul, whereby he continually ſifteth and tempteth it, and without Intermiſſion ſtriveth to throw it from the Truth of God into his own *evil Nature* and *Element*, viz. into *Pride*, *Covetouſneſs*, *Envy*, and *Anger*; and with his *Deſire*, bloweth up and kindleth thoſe *evil Properties* in the Soul, whereby its *Will* turneth away from God, and entereth into *Self*. The *third* and *moſt hurtful Chain* of all, wherewith the poor Soul is tyed, is the corrupt and altogether vain, earthly, and mortal *Fleſh and Blood*, full of evil Deſires and Inclinations.

Here he muſt conſider that he lyes *cloſe Priſoner* with Soul and Body in the *Mire* of *Sins*, in the *Anger of* God, in the Jaws of *Hell*; that the *Anger of* God burneth in him in Soul and Body, and that he is that very loathſome *Keeper* of *Swine*, who hath ſpent and conſumed his Father's *Inheritance*, namely, the precious *Love* and *Mercy* of God, with the fatted *Swine* of the *Devil* in earthly Pleaſures, and hath not kept the dear *Covenant* and *Atonement* of the innocent *Death* and *Paſſion* of Jeſus Chriſt; which *Covenant* God of mere Grace hath given or put into our Humanity, and reconciled us in *him*. He muſt alſo conſider that he hath totally forgotten the *Covenant* of holy *Baptiſm*, in which he had promiſed to be faithful and true to his *Saviour*, and ſo wholly defiled and obſcured his *Righteouſneſs* with *Sin*, (which *Righteouſneſs* God had freely beſtowed upon him in Chriſt), that he now ſtands before the Face of God, with the fair Garment of Chriſt's Innocency which he hath defiled, as a *dirty*, *ragged*, and *patched Keeper* of *Swine*, that hath

continually eaten the *Huſks* of *Vanity* with the *Devil's Swine*, and is not worthy to be called a *Son of the Father*, and *Member of Chriſt*.

4. He ſhould earneſtly conſider that *wrathful Death* awaiteth him every Hour and Moment, and will lay hold on him in his *Sins*, in his *Garment* of a *Swine-herd*, and throw him into the Pit of *Hell* as a *forſworn Perſon* and *breaker of Faith*, who ought to be reſerved in the dark Dungeon of Death to the *Judgement* of God.

5. He ſhould conſider the earneſt and ſevere *Day* of God's *final Judgement*, when he ſhall be preſented living *with his Abominations* before God's *Tribunal*. That all thoſe whom he hath here offended or injured by Words and Works, and cauſed to do Evil, (ſo that by his Inſtigation or Compulſion they alſo have committed Evil), ſhall come in againſt him, curſing him before the Eyes of Chriſt and of all holy Angels and Men. That there he ſhall ſtand in great *Shame* and *Ignominy*, and alſo in great *Terror* and *Deſperation*, and that it ſhall for ever grieve him to reflect that he hath fooled away ſo *glorious* and *eternal* a State of Salvation and Happineſs, for the Pleaſure of ſo *ſhort* a Time; and that he had not taken Care in that *ſhort Time* to ſecure to himſelf a Share in the *Communion of the Saints*, and ſo to have enjoyed with them *Eternal Light*, and *Divine Glory*.

6. He muſt conſider that the ungodly Man loſeth his *noble Image*. God having created him in and for His *Image* or creaturely Repreſentation, and gets inſtead thereof a *deformed* or *monſtrous Shape*, like a *helliſh Worm* or *ugly Beaſt*. Wherein he is an Enemy to God, Heaven, and all holy Angels and Men, and that his Communion is, and will be for ever, with the *Devils* and *helliſh Worms* in horrible *Darkneſs*.

7. He muſt earneſtly conſider the eternal *Puniſhment* and *Torture* of the *damned*; how that in eternal Horror they ſhall ſuffer *Torments* in their *Abominations* which they had committed here, and may never ſee the Land of the Saints to all Eternity, nor get any Eaſe or Refreſhment, as appears by the Example of *Dives* the rich Man.

All this a Man muſt earneſtly and ſeriouſly conſider, and remember alſo that God had originally created him in ſuch a fair and glorious *Image*, even in *his own Likeneſs*, in which *he himſelf* would dwell. That he created him out of his Goodneſs, for Man's own eternal Bliſs and Glory, to the End that he might dwell with the holy *Angels* and *Children* of God in great *Happineſs*, *Power* and *Glory*; in the Eternal *Light*; in the praiſeful and melodious *Harmony* of the *Angelical* and *Divine Kingdom* of *Joy*. Where he ſhould rejoice continually with the *Children* of God, without Fear of any End. Where no *evil Thoughts* could touch him, neither *Care* nor *Trouble*, neither *Heat* nor *Cold*. Where no *Night* is known; where there is no *Day* or limited *Time* any more, but an *everlaſting Bleſſedneſs*, wherein Soul and Body *tremble* for *Joy*. And where he himſelf ſhould rejoice at the infinite Wonders and Virtues appearing in the Brightneſs of Colours, and the Variety of Splendor opened and diſplayed by the Omnipotent Powers and Glories of God, upon the new *chryſtalline Earth*, which ſhall be as *tranſparent Glaſs*. And that he doth ſo wilfully loſe all this *Eternal* Glory and Happineſs for the Sake of ſo ſhort and poor a *Time*, which even in this State of Vanity and Corruption, in the evil Life of the voluptuous Fleſh, is full of *Miſery*, *Fear*, and utter *Vexation*; and wherein it goeth with the Wicked as with the Righteous, as the one muſt die, ſo muſt the other; only the Death of the Saints is an Entrance into the Eternal *Reſt*, while the Death of the Wicked is an Introduction into the Eternal *Anguiſh*.

8. He muſt conſider the *Courſe* of *this World*, that all Things in it are but a *Play*, wherewith he ſpends his Time in ſuch Unquietneſs; and that it goes with the *Rich* and *Mighty* as with the *Poor* and the *Beggar*. That all of us equally live and move in the four Elements; and that the hard-earned Morſel of the *Poor* is as reliſhing and ſavoury to him in his *Labour*, as the Dainties of the *Rich* are to him in his *Cares*. Alſo, that all of us ſubſiſt by one Breath, and that the *rich* Man hath nothing but the *Pleaſures of the*

Palate and the *Luſt of the Eye*, for a little while more than his poor Neighbour, for the End of both is the ſame. Yet for this ſhort-lived *Luſt's* Sake, many fooliſhly forego ſo inconceivable a Happineſs, and bring themſelves into ſo extreme and eternal Miſery.

In the deep Conſideration of theſe weighty Truths, Man ſhall come to *feel* in his *Heart* and *Mind*, eſpecially if he at the ſame Time repreſent and ſet before his Eyes *his own End*, a hearty *ſighing* and *longing* after the *Mercy* of God, and will begin to bewail his committed Sins; and to be ſorry he has ſpent his Days ſo ill, and not obſerved or conſidered that he ſtands in this World as in a *Field*, in the growing to be a *Fruit* either in the *Love* or in the *Anger* of God. He will then firſt begin to find in himſelf that he has not yet laboured at all in the *Vineyard* of Chriſt, but that he is a *dry fruitleſs Branch of the Vine.* And thus in many a one, whom the *Spirit* of Chriſt touches in ſuch a Conſideration, there ariſes abundant *Sorrow*, *Grief of Heart*, and *inward Lamentation* over the Days of his Wickedneſs which he hath ſpent in Vanity, without any working in the *Vineyard* of Chriſt.

Such a Man, whom the *Spirit* of Chriſt thus brings into *Sorrow* and *Repentance*, ſo that his Heart is opened both to know and bewail his Sins, is very eaſily to be helped. He needs but to draw to himſelf the *Promiſe* of Chriſt, *viz. That God willeth not the Death of a Sinner*, but that he wiſheth them *all to come unto him, and he will refreſh them*; and, that *there is great Joy in Heaven for one Sinner that repenteth.* Let ſuch a one but lay hold on the *Words* of Chriſt, and wrap himſelf up into his *meritorious Paſſion and Death.*

But I will now ſpeak to thoſe who feel indeed in themſelves a *Deſire to repent*, and yet cannot come to *acknowledge* and *bewail* their committed Sins. The *Fleſh* ſaying continually to the Soul, *Stay a while, it is well enough*; or *it is Time enough To-morrow*; and when To-morrow is come, then the *Fleſh* ſays again, *To-morrow*; the Soul in the mean while, ſighing and fainting, conceiveth neither any true *Sorrow* for the Sins it hath committed, nor any *Comfort.* Unto ſuch a one, I ſay, I will write a *Proceſs* or *Way*, which I myſelf have gone, that he may know what he muſt do, and how it went with me, if peradventure he be inclined to enter into and purſue the ſame; and then he will come to underſtand what he ſhall find here afterwards written.

A Proceſs *of* Repentance; *or* Way *to* Converſion.

WHEN any Man findeth in himſelf by the former or any other Conſiderations, preſſed home upon his Mind and Conſcience, a *Hunger*, or *Deſire* to *repent*, and yet feeleth no true *Sorrow* in himſelf for his *Sins* which he hath committed, but only an *Hunger*, or *Deſire* of ſuch *Sorrow*; ſo that the poor captive Soul continually *ſighs*, *fears*, and muſt needs *acknowledge itſelf guilty* of Sins before the *Judgement* of God. Such a one, I ſay, can take no better Courſe than this, namely, to wrap up his *Senſes*, *Mind*, and *Reaſon* together, and make to himſelf inſtantly, as ſoon as ever he perceiveth in himſelf the *Deſire* to *repent*, a mighty ſtrong *Purpoſe* and *Reſolution* that he will *that very Hour*, nay, *that Minute*, immediately enter into *Repentance*, and go forth from his wicked Way, and not at all regard the Power and Reſpect of the World. Yea, and if it ſhould be required, would forſake and diſeſteem all Things for true *Repentance* Sake; and never depart from that *Reſolution* again, though he ſhould be made the Fool and Scorn of all the World for it. But that with the full Bent and Strength of his Mind, he will go forth from the Beauty and Pleaſure of the World, and patiently enter into the *Paſſion* and *Death* of Chriſt in and under the *Croſs*, and ſet all his Hope and Confidence upon the Life to come. That even *now* in Righteouſneſs and Truth he will enter into the *Vineyard* of Chriſt, and do the Will of God. That in the *Spirit* and *Will* of Chriſt he will begin and finiſh all

his Actions in this World, and for the Sake of Chriſt's Word and Promiſe, which holds forth to us an *heavenly Reward*, willingly take up and bear every Adverſity and Croſs, ſo that he may but be admitted into the *Communion* or *Fellowſhip* of the Children of Chriſt, and in the *Blood* of the *Lamb* Jeſus Chriſt, be incorporated and united unto his *Humanity*.

He muſt firmly imagine to himſelf, and wholly wrap up his Soul in this Perſuaſion, that in ſuch his Purpoſe he *ſhall* obtain the *Love* of God in Chriſt Jeſus, and that God will give unto him, according to his faithful Promiſe, that noble Pledge, the *Holy Ghoſt*, for an *Earneſt*; that, in the *Humanity* of Chriſt, as to the *heavenly Subſtance*, he ſhall be born again in himſelf, and that the *Spirit* of Chriſt will renew his Mind with his *Love* and *Power*, and ſtrengthen his weak Faith. Alſo that in his *divine Hunger* he *ſhall* get the *Fleſh* and *Blood* of Chriſt for *Food* and *Drink*, in the Deſire of his Soul, which hungereth and thirſteth after it *as its proper Nutriment*; and with the *Thirſt* of the Soul drink the *Water of Eternal Life* out of the ſweet *Fountain* of Jeſus Chriſt, as Chriſt's moſt true and ſtedfaſt Promiſe is.

He muſt alſo wholly and firmly imagine to himſelf, and ſet before him, the great *Love* of God. That *God willeth not the Death of a Sinner*, but that *he repent and believe*; that Chriſt calleth poor Sinners very kindly and graciouſly to himſelf, and will *refreſh* them; that *God hath ſent his Son into the World, to ſeek and ſave that which is loſt*, viz. the poor repentant and returning Sinner; and that for the poor Sinner's Sake *he hath given his Life unto Death*, and died for him in our Humanity which he took upon him.

Furthermore, he muſt firmly perſuade himſelf that God in Chriſt Jeſus will much more readily hear him and receive him to Grace, than he come; and that God in the Love of Chriſt, in the moſt dear and precious Name JESUS, *cannot will any Evil.* That there is no *angry* Countenance at all in *this Name*, but that it is the *higheſt* and *deepeſt Love* and *Faithfulneſs*, the *greateſt Sweetneſs* of the Deity, in the great Name JEHOVAH, which he has manifeſted in our Humanity, corrupted as it is, and periſhed as to the *heavenly Part*, which in *Paradiſe* diſappeared through Sin. And he was therefore moved in his *Heart* to flow into us with his *ſweet Love*, that the *Anger* of his Father, which was kindled in us, might be quenched and turned into *Love* by it. All which was done for the poor Sinner's Sake, that he might obtain an open Gate of Grace again.

In this Conſideration he muſt firmly imagine to himſelf that this very Hour and Inſtant he ſtandeth before the Face of the *holy Trinity*, and that God is really preſent within and without him, as the holy Scripture witneſſeth, ſaying, *Am not I he that filleth all Things?* And in another Place, *The Word is near thee, in thy Mouth, and in thy Heart.*— Alſo, *We will come unto you, and make our Abode with you.* And, *Behold, I am with you always, even to the End of the World.* And again, *The Kingdom of God is within you.*

Thus he muſt firmly know and believe, that with, and in his *Interior* he ſtandeth really before the Face of Jeſus Chriſt, even before the *holy Deity*, on whom his Soul hath turned its Back; and muſt reſolve that he will this very Hour turn the Eyes and Deſire of his Soul towards God again, and with the poor, *loſt*, and *returning Son*, come to the *Father.* He muſt, with the Eyes of his Mind caſt down in Fear and deepeſt Humility, begin to *confeſs his Sins* and Unworthineſs before the Face of God in Manner following:

A ſhort Form of Confeſſion before the Face of God.

Every one, as his Caſe and Neceſſity requires, may order and enlarge this Confeſſion as the Holy Ghoſt ſhall teach him. I will only ſet down a ſhort Direction.

O THOU great unſearchable God, Lord of all Things; Thou, who in Chriſt Jeſus, of great *Love* towards us, hath manifeſted thyſelf with thy *holy Subſtance* in our Humanity: I, poor unworthy ſinful Wretch, come before thy Preſence, which thou haſt manifeſted in the *Humanity* of Jeſus Chriſt, though I am not worthy to lift up mine Eyes to thee, acknowledging and confeſſing before thee, that I am guilty of Unfaithfulneſs, and breaking off from thy great *Love* and *Grace*, which thou haſt freely beſtowed upon us. I have left the *Covenant*, which of mere Grace thou haſt made with me in *Baptiſm*, in which thou didſt receive me to be a Child and Heir of Eternal Life, and have brought my *Deſire* into the Vanity of this World, and defiled my Soul therewith, and made it altogether *beaſtial* and *earthly*. So that my Soul knoweth not itſelf, becauſe of the *Mire* of *Sin*; but accounteth itſelf a ſtrange Child before thy Face, not worthy to deſire thy Grace. I lye in the *Guilt* and *Filth* of Sin, and the Vanity of my corrupt Fleſh, up to the very Lips of my Soul, and have but a *ſmall Spark* of the *living Breath* left in me, which deſireth thy Grace. I am dead in Sin and Corruption, ſo that in this woeful Condition I dare not lift up mine Eyes to thee.

O God in Chriſt Jeſus, thou who for poor Sinners Sakes *didſt become Man* to help them, to thee I complain; to thee I have yet a *Spark of Refuge* in my Soul. I have not regarded thy purchaſed *Inheritance*, which thou haſt purchaſed for us poor Men, by thy bitter *Death*, but have made myſelf Partaker of the Heritage of Vanity, in the *Anger* of my Father in the Curſe of the Earth, and am enſnared in Sin, and half dead as to thy Kingdom. I lye in Feebleneſs as to thy Strength, and the *wrathful Death* waiteth for me. The *Devil* hath poiſoned me, ſo that I know not my Saviour: I am become a *wild Branch* on thy *Tree*, and have conſumed mine *Inheritance* which is in thee, with the *Devil's Swine*. What ſhall I ſay before thee, who am not worthy of thy Grace? I lye in the *Sleep of Death* which hath captivated me, and am faſt bound with *three ſtrong Chains*. O thou *Breaker-through-Death*, aſſiſt me, I beſeech thee; I cannot, I am able to do nothing! I am dead in myſelf, and have no Strength before thee, neither dare I for great Shame lift up mine Eyes unto thee. For I am the defiled *Keeper* of *Swine*, and have ſpent mine *Inheritance* with the falſe adulterous Whore of Vanity in the Luſts of the Fleſh; I have ſought *myſelf* in my own Luſt, and not *thee*. Now in myſelf I am become a Fool; I am *naked* and *bare*; my *Shame* ſtands before mine Eyes; I cannot hide it; thy Judgement waiteth for me. What ſhall I ſay before thee, who art the Judge of all the World? I have nothing to bring before thee.—Here I ſtand *naked* and *bare* in thy Preſence, and fall down before thy Face bewailing my Miſery, and fly to thy great Mercy, though I am not worthy of it; yet receive me but in *thy Death*, and let me but die from my Death in *thine*. Caſt me down, I pray thee, to the Ground in my innate *Self*, and kill this *Self* of mine through *thy Death*, that I may live no more to *myſelf*, ſeeing I in *myſelf* work nothing but *Sin*. Therefore, I pray thee, caſt down to the Ground this wicked *Beaſt*, which is full of *falſe Deceit* and *Self-deſire*, and deliver this poor Soul of mine from its heavy Bonds.

O merciful God, it is owing to thy Love and Long-ſuffering that I lye not already in Hell. I yield myſelf, with my whole *Will*, *Senſes*, and *Mind*, unto thy Grace, and fly to thy Mercy. I call upon thee through *thy Death*, from that ſmall *Spark of Life* in me encompaſſed with *Death* and *Hell*, which open their Throat againſt me, and would wholly ſwallow me up in *Death*; upon thee I call, who haſt promiſed that *thou wilt not quench the ſmoaking Flax.* I have no other Way to thee but by *thy own bitter Death* and *Paſſion*, becauſe thou haſt made our Death Life by thy *Humanity*, and broken the Chains of *Death*, and therefore I ſink the Deſire of my Soul down into *thy Death*, into the Gate of *thy Death*, which thou haſt broke open.

O thou great *Fountain* of the *Love* of God, I beſeech thee, help me, that I may die from my Vanity and Sin in the *Death of my Redeemer*, Jeſus Chriſt.

O thou *Breath* of the great *Love* of God, quicken, I beſeech thee, my weak Breath in me, that it may begin to *hunger* and *thirſt* after thee. O Lord Jeſus, thou *ſweet Strength*, I beſeech thee give my Soul to *drink* of thy *Fountain* of Grace, thy *ſweet Water* of Eternal Life, that it may awake from *Death* and thirſt after thee. O how extreme fainting I am for Want of thy Strength! O merciful God, do thou turn me, I beſeech thee; I cannot turn myſelf. O thou *Vanquiſher* of *Death*, help me, I pray thee, to wreſtle. How faſt doth the Enemy hold me with his *three Chains*, and will not ſuffer the *Deſire* of my Soul to come before thee! I beſeech thee come and take the *Deſire* of my Soul into thyſelf. Be thou my drawing to the Father, and deliver me from the Devil's Bonds! Look not upon my *Deformity* in ſtanding *naked* before thee, having loſt thy Garment! I pray thee, do but thou clothe that Breath which yet liveth in me and panteth after thy Grace; and ſo ſhall I yet *ſee thy Salvation.*

O thou *deep Love*, I pray thee take the *Deſire* of my Soul into thee; bring it forth out of the Bonds of *Death* through *thy Death*, in thy Reſurrection, in thee. O quicken me in thy Strength, that my *Deſire* and *Will* may begin to ſpring up and flouriſh anew. O thou *Vanquiſher* of *Death* and of the *Wrath* of God, do thou overcome in me *Self*; break its Will and bruiſe my Soul, that it may fear before thee, and be aſhamed of *its own* Will before thy *Judgement*, and that it may be ever obedient to thee as an *Inſtrument* of thine. Subdue it in the Bonds of *Death*; take away its Power, that it may will nothing without thee.

O God the Holy Ghoſt in Chriſt my Saviour, teach me, I pray thee, what I ſhall do, that I may turn to thee. O draw me in Chriſt to the Father, and help me, that now and from henceforward I may go forth from Sin and Vanity, and never any more enter into them again. Stir up in me a true Sorrow for the Sins I have committed. O keep me in thy Bonds. and let me not looſe from thee, leſt the Devil ſift me in my wicked Fleſh and Blood, and bring me again into the *Death* of *Death*. O enlighten thou my Spirit, that I may ſee the *divine Path*, and walk in it continually. O take *that* away from me, which always turneth me away from thee; and give me *that* which always turneth me to thee; take me wholly from *myſelf*, and give me wholly to thyſelf. O let me begin nothing, let me will, think, and do nothing without thee. O Lord, how long! Indeed I am not worthy of that which I deſire of thee, I pray thee let the *Deſire* of my Soul dwell but in the Gates of thy Courts; make it but a Servant of thy Servants. O preſerve it from that horrible Pit, wherein there is no Comfort or Refreſhment.

O God in Chriſt Jeſus! I am blind in myſelf, and know not myſelf for Vanity. Thou art hidden from me in my Blindneſs, and yet thou art near unto me; but thy *Wrath* which my *Deſire* hath awakened in me, hath made me dark. O take but the *Deſire* of my Soul to thee; prove it, O Lord, and bruiſe it, that my Soul may obtain a Ray of thy ſweet Grace.

I lye before thee as a dying Man, whoſe Life is paſſing from his Lips, as a *ſmall Spark* going out; kindle it, O Lord, and raiſe up the Breath of my Soul before thee. Lord,

I wait for thy Promiſe, which thou haſt made, ſaying, *As I live, I will not the Death of a Sinner, but that he ſhall turn and live.* I ſink myſelf down into the *Death* of my *Redeemer* Jeſus Chriſt, and wait for thee, whoſe Word is Truth and Life. *Amen.*

In this, or the like Manner, every one may *confeſs his Sins*, as he himſelf findeth on examining his Conſcience, what Sins he hath brought his Soul into. Yet if his *Purpoſe* be *truly earneſt*, to uſe a Form is needleſs, for the *Spirit of God*, which at that Inſtant is in the *Will of the Mind*, will itſelf make the Prayer for him, in his *Interior*. For it is the *Spirit* of God which in a true earneſt *Deſire* worketh *Repentance*, and *intercedeth for the Soul before God*, through the *Death* of Chriſt.

But I will not hide from the beloved Reader, who hath a *Chriſtian Intent*, how it commonly uſeth to go with thoſe who are in ſuch a firm *Purpoſe* and *Reſolution*; though, indeed, it goeth otherwiſe with one than with another, according as his *Purpoſe* is more or leſs *earneſt* and *ſtrong*. For the *Spirit of God is not bound*, but uſeth divers Ways or Proceſſes accordingly as he knoweth to be fitteſt for every one. Yet a Soldier who hath been in the Wars can tell how to fight and inſtruct another that may happen to be in the like Condition.

Now when ſuch a Heart with *ſtrong Reſolution* and *Purpoſe* doth thus come before God, and enter into *Repentance*, it happeneth to it as to the *Canaanitiſh* Woman; that is, it ſeems as if God would not hear. *The Heart remaineth without Comfort*; its Sins, Follies, and Neglects, alſo preſent themſelves before it, and make it *feel* itſelf *unworthy* of any. The Mind is as it were *ſpeechleſs*; the Soul *groaneth* in the Deep; the Heart receiveth nothing, nor can ſo much as pour forth its *Confeſſion* before God; but it is as if the Heart and Soul were quite ſhut up. The Soul would fain go towards God, but the Fleſh keepeth it captive: The Devil too ſhuteth it up ſtrongly, and repreſenteth to it the Way of Vanity again, and tickleth it with the Luſts of the Fleſh, and ſaith inwardly to it, *Stay awhile*; *do this or that firſt*; *get a Sufficiency of Money or Goods beforehand, that thou mayeſt not ſtand in Need of the World, and afterwards enter into Repentance and an holy Life*; *it will be Time enough then.*

O how many hundreds periſh in ſuch a Beginning, if they go back again into Vanity; and become as young *Grafts* broken off with the Wind, or withered by the Heat!

Beloved Soul, mark: If thou wilt be a *Champion* in thy Saviour Chriſt againſt Death and Hell, and wouldſt have thy *young Graft* grow, and become *a Tree* in the Kingdom of Chriſt, thou muſt go on, and ſtand faſt in thy firſt *earneſt Purpoſe*. It is as much as thy paternal Inheritance is worth, and thy Body and Soul too, whether thou becomeſt an Angel in God, or a Devil in Hell. If thou wilt *be crowned*, thou muſt *fight*; thou muſt overcome in Chriſt, and not yield to the Devil. Thy *Purpoſe* muſt ſtand firm, thou muſt not prefer temporal Honour and Goods before it. When the Spirit of the Fleſh ſays, *Stay a while, it is not convenient yet*; then the Soul muſt ſay, *Now is the Time for me to go back again into my native Country, out of which my Father* Adam *hath brought me. No Creature ſhall keep me back, and though thou earthly Body ſhouldeſt thereby decay and periſh; yet I will now enter with my Will and whole Deſire, into the Roſe-Garden of my Redeemer Jeſus Chriſt, through his Suffering and Death into him, and in the Death of Chriſt ſubdue thee, thou earthly Body, that haſt ſwallowed up my Pearl from me, which God gave to my Father* Adam *in Paradiſe. I will break the Will of thy Voluptuouſneſs, which is in Vanity, and bind thee as a mad Dog with the Chain of my earneſt Purpoſe*; *and though hereby thou ſhouldeſt become a Fool in the Account of all Men, yet thou muſt and ſhalt obey the firm Reſolve of my Soul. Nothing ſhall unlooſe thee from this Chain, but the temporal Death. Whereunto God and his Strength help me.*

A ſhort Direction how the poor Soul muſt come before God again, and how it muſt fight for the noble Garland; what Kind of Weapons it muſt uſe, if it will go to War againſt God's Anger, againſt the Devil, the World and Sin, againſt Fleſh and Blood, againſt the Influence of the Stars and Elements, and all its other Enemies.

BELOVED Soul, there is *Earneſtneſs* required to do this, and not a bare Recital of Words only! No, the *earneſt reſolved Will* muſt drive on this Work, elſe nothing will be effected. For if the Soul will obtain the *triumphal Garland* of Chriſt from the *noble* Sophia, or *Divine Wiſdom*, it muſt wooe her for it in great Deſire of Love. It muſt intreat her in her moſt *holy Name* for it, and come before her in moſt *modeſt Humility*, and not like a *luſtful Bull* or a *wanton* Venus. For ſo long as any are ſuch, they muſt not *ſeek* theſe Things; for they ſhall not *obtain* them, and though ſomething ſhould be obtained by thoſe who are in ſuch an *impure* State, it would be no more than a *Glimpſe* of the *true Glory*. But a *chaſte* and *modeſt* Mind *may* prevail ſo far as to have the Soul in its noble Image, which died in *Adam*, quickened in the *heavenly Corporality* as to the *inward Ground*, and the precious *Garland* ſet upon it. Yet if this ſhould come to paſs, it is taken off again from the Soul, and laid by, as a *Crown* uſeth to be, after a King is once crowned with it; it is then laid by and kept. So it cometh to paſs alſo with the *heavenly Garland* or *Gift*. It is taken from the Soul again, becauſe the Soul is yet encompaſſed with the *Houſe of Sin*; ſo that if it ſhould unhappily *fall* again, its *Crown* might not be *defiled*. This is ſpoken plainly enough for the Children that know and have tryed theſe Things: None of the Wicked are worthy to know more about them.

The Proceſs, *or* Way.

A MAN muſt bring a *ſerious Mind* to this Work. He muſt come before God with *ſincere Earneſtneſs*, *deep Humility*, and *hearty Sorrow for his Sins*, and with a *deliberate* and *firm Reſolution*, not to enter any more into the old *broad Way* of *Vanity*. And though the whole World ſhould account him a Fool, and he ſhould loſe both Honour and Goods, nay, and the temporal Life alſo, for the Sake of his *new Choice*, yet he muſt reſolve firmly to abide by it.

If ever he will obtain the *Love* and *Marriage* of the *noble Sophia*, he muſt make ſuch a *Vow* as this in his *Purpoſe* and *Mind*. For Chriſt himſelf ſaith, *He that forſaketh not Wife and Children, Brethren and Siſters, Money and Goods, and all that he hath, and even his earthly Life alſo, to follow me, is not worthy of me.* Here Chriſt meaneth the *Mind* of the *Soul*; ſo that if there were any Thing that would keep the *Mind* back from it, though it ſhould have never ſo fair and glorious a Pretence or Shew in this World, the *Mind* muſt not regard it at all, but rather part with it than with the *Love* of the *noble Virgin Sophia*, in the *Bud* and *Bloſſom* of Chriſt, in his tender *Humanity* in us as to the *heavenly Corporality*. For this is the *Flower* in *Sharon*, the *Roſe* in the *Valley* of *Jericho*, wherewith *Solomon* delighted himſelf, and termed it his *dear Love*, his *chaſte Virgin* which he loved; as indeed all other Saints before and after him did; whoſoever obtained her, called her his *Pearl*.

After what Manner to pray for it, you may ſee by this ſhort Direction following. The Work itſelf muſt be committed to the *Holy Ghoſt*, he formeth and frameth the Prayer for the Soul, in every Heart wherein he is ſought.

The PRAYER.

I, a poor unworthy Creature, come before thee, O *great* and *holy* God, and lift up mine Eyes to thee. Though I am not worthy, yet thy great Mercy, and thy faithful Promiſe in thy Word, have *now* encouraged me to lift the Eyes of the *Deſire* of my Soul up to thee. For my Soul hath *now* laid hold on the Word of thy Promiſe, and received it into itſelf, and therewith cometh to thee. And though it is but a *ſtrange Child* which *was* diſobedient unto thee, yet *now* it deſireth to be obedient; and doth *now* infold itſelf with its Deſire into that *Word* which became *Man*, which became *Fleſh and Blood*, and hath broken Sin and Death in my Humanity. Which hath changed the *Anger* of God into *Love* into the Soul, hath deprived *Death* of his Power, and *Hell* of its Victory over Soul and Body; and hath opened a Gate for my Soul to the clear Face of thy Strength and Power. O *great* and moſt *holy* God, I have brought the *Hunger* and *Deſire* of my Soul into this moſt *holy Word*, and now I come before thee, and in my *Hunger* call unto thee, thou *living Fountain*, through thy *Word* which became *Fleſh and Blood.* Thy *Word* being made the Life in our Fleſh, I receive it firmly into the *Deſire* of my Soul as my own Life; and I pierce into thee with the *Deſire* of my Soul through the *Word* in the Fleſh of Chriſt; through his holy Conception in the Virgin *Mary*, his Incarnation, his holy Nativity, his Baptiſm in *Jordan*, his Temptation in the Wilderneſs, where he overcame the Kingdom of the Devil and this World in the *Humanity*. Through all his Miracles, which he did on Earth; through his Reproach and Ignominy, his innocent *Death* and *Paſſion*, the ſhedding of his Blood, wherein God's Anger in Soul and Fleſh was drowned. Through his Reſt in the Sepulchre, when he awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven. Through his Love, which pierced through the *Anger* and deſtroyed *Hell* in the Soul. Through his Reſurrection from the Dead, his Aſcenſion, the ſending of the *Holy Spirit* into our Soul and Spirit, and through all his Promiſes; one of which is, *that thou, O God the Father, wilt give the Holy Spirit to them that aſk it, in the Name and through the Word which became Man.*

O thou Life of my Fleſh and of my Soul in Chriſt my Brother, I beſeech thee in the *Hunger* of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou haſt promiſed me, and freely beſtow upon me in my Saviour *Jeſus Chriſt*, his *Fleſh* for *Food*, and his *Blood* for *Drink*, to refreſh my poor hungry Soul, that it may be quickened, and ſtrengthened in the *Word* which became Man, by which it may long and hunger after thee aright.

O thou deepeſt Love in the moſt ſweet Name JESUS, give thyſelf into the Deſire of my Soul. For therefore thou haſt moved thyſelf, and according to thy great Sweetneſs manifeſted thyſelf in the human Nature, and called us to thee, us *that hunger and thirſt after thee*, and haſt promiſed us *that thou wilt refreſh us.* I now open the Lips of my Soul to thee, O thou ſweet Truth; and though I am not worthy to deſire it of thy Holineſs, yet I come to thee through thy bitter *Paſſion* and *Death*; thou having ſprinkled my Uncleanneſs with thy *Blood*, and ſanctified me in thy *Humanity*, and made an open Gate for me through *thy Death*, to thy ſweet Love in thy *Blood.* Through thy five holy Wounds, from which thou didſt ſhed thy *Blood*, I bring the Deſire of my Soul into thy Love.

O Jeſus Chriſt, thou Son of God and Man, I pray thee receive into thyſelf thy purchaſed Inheritance, which thy Father hath given thee. I cry within me, that I may enter through thy holy *Blood* and *Death* into thee. Open thyſelf in me, that the Spirit of my Soul may reach thee, and receive thee into it. Lay hold on my Thirſt in me with thy

Thirſt; bring thy Thirſt after us Men, which thou hadſt upon the Croſs, into my Thirſt, and give me thy *Blood* to drink in my Thirſt. That my Death in me which holdeth me captive, may be drowned in the *Blood* of thy Love, and that my extinguiſhed or ſuppreſſed Image, which as to the Kingdom of Heaven diſappeared in my Father *Adam* through Sin, may be made alive through thy powerful *Blood*, and my Soul clothed with it again as with the new Body which dwelleth in Heaven. In which Image thy holy Power and *Word* that became Man dwelleth, which is the *Temple of the holy Spirit*, who dwelleth in us according to thy Promiſe, ſaying, *we will come to you, and make our Abode with you.*

O thou great Love of Jeſus Chriſt, I can do no more than ſink my *Deſire* into thee; thy *Word* which became Man, is Truth; ſince thou haſt bidden me come, now I come. Be it unto me according to thy Word and Will.. *Amen.*

A Warning to the Reader.

BELOVED Reader, out of Love to thee, I will not conceal from thee what is here earneſtly ſignified to me. If thou loveſt the *Vanity* of the *Fleſh* ſtill, and art not in an earneſt Purpoſe on the Way to the *new Birth* or *Regeneration*, intending to become a *new Man*, then leave the above-written Words in theſe Prayers un-named; elſe they will turn to a *Judgement* of God in thee. Thou muſt not take the holy Names in vain, thou art faithfully warned: They belong to the *thirſty* Soul. But if thy Soul be in earneſt, it ſhall find by Experience what Words they are.

A Direction how the Soul muſt meet its Beloved, when ſhe knocketh in its Center, or Shut-Inner-Chamber.

BELOVED Soul, if thou wilt be earneſt without Intermiſſion, thou ſhalt certainly obtain the Favour of a *Kiſs* from the *noble* Sophia (*or divine Wiſdom*) in the holy Name JESUS; for ſhe ſtandeth ever before the Door of the *Soul*, *knocking*, and warning the Sinner of his wicked Way. Now if he once thus deſireth her Love, ſhe is ready for him, and *kiſſeth* him with the Beams of her ſweet Love, from whence the Heart receiveth Joy. But ſhe doth not preſently lay herſelf in the *Marriage-Bed* with the Soul, that is, ſhe doth not preſently awaken the *extinguiſhed heavenly Image* in herſelf, which diſappeared in *Adam* in *Paradiſe*. No, there might be Danger to Man in that; for if *Adam* and *Lucifer* fell, having it manifeſted in them, the ſame may eaſily happen to Man, who is ſtill ſo ſtrongly enthralled in Vanity.

The Bond of thy Promiſe muſt be firm and ſtedfaſt. Before ſhe will *crown* thee, thou muſt be tempted and tryed: She taketh the Beams of her Love from thee again, to ſee whether thou wilt prove faithful; alſo ſhe letteth thee ſtand as it were aloof, and anſwereth thee not ſo much as with one Look of her Love. For before ſhe will *crown* thee thou muſt be *judged*, that thou mayeſt taſte the bitter *Potion of Dregs*, which thou haſt filled for thyſelf in thine Abominations. Thou muſt come before the Gates of *Hell* firſt, and there ſhew forth thy Victory for her in her Love, in that Strength wherewith ſhe upheld thee in Oppoſition to the Devil's malign Influence.

Chriſt was tempted in the Wilderneſs; and if thou wilt put on him, thou muſt *go through* his whole Progreſs or Journey, even from his Incarnation to his Aſcenſion. And though thou art not able, nor required to do that which he hath done; yet thou muſt enter wholly into his *Proceſs*, and therein die continually from the Corruption of the Soul. For the *Virgin Sophia* eſpouſeth not herſelf to the Soul, except in this Property, which ſpringeth up in the Soul through the *Death* of Chriſt, as a new Plant ſtanding in Heaven.

The *earthly Body* cannot comprehend her in his Life-time, for it muſt firſt die from the corruptible Vanity; but the *heavenly Image* which diſappeared in *Adam*, viz. the true *Seed of the Woman*, wherein God became Man, and into which he brought his living Seed, the *heavenly Subſtantiality*, is capable of the *Pearl*, after the Manner wherein it came to paſs in *Mary*, in the *End or Fulfilling* of the Covenant.

Therefore take heed what thou doeſt: When thou haſt made thy Promiſe, keep it; and then ſhe will *crown* thee more readily than thou wouldſt be *crowned*. But thou muſt be ſure when the Tempter cometh to thee with the Pleaſure, Beauty, and Glory of the World, that thy Mind reject it, and ſay, *I muſt be a Servant and not a Maſter in the Vineyard of Chriſt; I am but a Steward of God in and over all that I have, and I muſt do with it as his Word teacheth me; my Heart muſt ſit down with the ſimple and lowly, in the Duſt, and be always humble.* Whatſoever State and Condition thou art in, *Humility* muſt be in the Front, or elſe thou wilt not obtain the *noble Virgin* in *Marriage*. The Free Will of thy Soul muſt ſtand the Brunt as a Champion; for if the Devil cannot prevail againſt the Soul with Vanity, nor catch it with that Bait, then he cometh with its *Unworthineſs* and *Catalogue of Sins*. And there thou muſt fight hard, and the *Merits* of Chriſt muſt be ſet in the Front, or elſe the Creature cannot prevail againſt the Devil. For in this Conflict it goeth ſo terribly with many a poor Sinner, that *outward Reaſon* thinketh him to be diſtracted, or poſſeſſed by an *evil Spirit*. The Devil defendeth himſelf ſo horribly in ſome, eſpecially if he hath had a great *Fort* of *Prey* in them, that he muſt be ſtoutly aſſaulted before he will depart and leave his *Caſtle*. In this Kind of Combat *Heaven* and *Hell* are fighting one againſt the other.

Now if the Soul continue conſtant, and getteth the Victory over the Devil in *all* his Aſſaults, diſeſteeming all temporal Things for the Love of its *noble Sophia*, then the *precious Garland* will be ſet upon it for a Token or Enſign of Victory.

Here the *Virgin*, (which manifeſteth herſelf in the dear Name of JESUS CHRIST, the *Treader upon the Serpent*, *God's Anointed*) cometh to the Soul, and kiſſeth it with her ſweeteſt *Love* in the *Eſſence* moſt inwardly, and impreſſeth her *Love* into its *Deſire* for a Token of Victory. And here *Adam* in his *heavenly Part* riſeth again from *Death* in Chriſt. Of which I cannot write; for there is no Pen in this World that can expreſs it: It is the *Wedding of the Lamb*, where the noble *Pearl* is ſown with very great Triumph; though *in the Beginning it be ſmall as a Grain of Muſtard-Seed*, as Chriſt ſaith.

Now when the *Wedding* is over, the Soul muſt take heed that this *Pearl-Tree*, or *Tree* of *Faith* ſpring and grow, as it hath promiſed the *Virgin*; for then the Devil will preſently come with his furious Storm, the ungodly People, who will ſcoff at, contemn, and cry down this Way for *Madneſs*; and then a Man muſt enter into the Proceſs of Chriſt, under his *Croſs*. Here it will appear indeed and in Truth, what Sort of *a Chriſtian* he is. For he muſt ſuffer himſelf to be proclaimed a *Fool* and ungodly *Wretch*; nay, his greateſt *Friends*, who favoured him, or flattered him in the Luſts of the Fleſh, will now be his *Enemies*, and though they know not why, will *hate* him. Thus it is that Chriſt hideth his *Bride* wholly under the *Croſs*, that ſhe may not be known in this World: The Devil alſo ſtriveth that theſe Children may be *hidden* from the *World*, leſt haply many ſuch *Branches* ſhould grow in that Garden which he ſuppoſeth to be his.

This I have ſet down for the Information of the Chriſtian-minded Reader, that he may know what to do, if the ſame ſhould befal him.

A very earneſt Prayer in Temptation,

Againſt God's Anger in the Conſcience; and alſo againſt Fleſh and Blood, when the Temptation cometh to the Soul, and wreſtleth with it.

MOST deep *Love* of God in Chriſt Jeſus, leave me not in this Diſtreſs. I confeſs I am guilty of the Sins which now riſe up in my *Mind* and *Conſcience*; and if thou forſake me, I muſt periſh. But haſt thou not promiſed me in thy Word, ſaying, *If a Mother could forget her Child*, which can hardly be, *yet thou wilt not forget me?* Thou haſt ſet me as a *Sign* in thine Hands, which were pierced through with ſharp Nails, and in thy open Side whence *Blood* and *Water* guſhed out. Poor Wretch that I am! I am caught in thy *Anger*, and can in *my Ability* do nothing before thee; I ſink myſelf down into *thy Wounds* and *Death*.

O great Mercy of God, I beſeech thee deliver me from the Bonds of Satan. I have no Refuge in any Thing, but only in thy *holy Wounds* and *Death!* Into thee I ſink down in the *Anguiſh* of my *Conſcience*, do with me what thou wilt. In thee I will now live or die, as pleaſeth thee, let me but die and periſh in thy *Death*; do but bury me into *thy Death*, that the *Anguiſh* of *Hell* may not touch me. How can I excuſe myſelf before thee, that knoweſt my *Heart* and *Reins*, and ſetteſt my Sins before mine Eyes? I am guilty of them, and yield myſelf unto thy *Judgement*; accompliſh thy *Judgement* upon me, through the *Death* of my Redeemer Jeſus Chriſt.

I fly unto thee, thou righteous Judge, through the *Anguiſh* of my Redeemer Jeſus Chriſt, when he did ſweat the bloody Sweat on the *Mount* of *Olives* for my Sake, and was ſcourged by *Pontius Pilate* for me, and ſuffered a Crown of Thorns to be preſſed upon his Head, ſo that his *Blood* came forth.

O righteous God, haſt thou not ſet him in my Stead? He was innocent, but I guilty, for whom he ſuffered, wherefore ſhould I *deſpair* under thy *Wrath?* O blot out thy *Anger* in me through *his Anguiſh*, *Paſſion* and *Death*; I give myſelf wholly into *his Anguiſh*, *Paſſion* and *Death*; I will ſtand ſtill in *his Anguiſh* and *Paſſion* before thee; do with me what thou pleaſeſt, only let me not depart from *his Anguiſh*. Thou haſt freely given me *his Anguiſh*, and drowned thy *Wrath* in *him:* And though I have not accepted it, but am departed from him and become faithleſs, yet thou haſt given me this precious Pledge in my Fleſh and Blood. For he hath taken my Fleſh and Soul upon *his heavenly Fleſh* and *Blood*, and hath ſatisfied the *Anger* in my Fleſh and Soul in him, with *his heavenly Blood*. Therefore receive me now in *his Satisfaction*, and put *his Anguiſh*, *Paſſion* and *Death* in thy *Wrath*, which is kindled in me, and break thy *Judgement* in me in the *Blood* of *his Love*.

O great *Love!* in the *Blood* and *Death* of Jeſus Chriſt, I beſeech thee break the ſtrong *Fort* of *Prey* which the Devil hath made and built up in me, where he reſiſteth me in the Way of thy *Grace*. Drive him out of me, that he may not overcome me; for no one living can ſtand in thy Sight, if thou withdraw thy Hand from him.

O come, thou *Breaker-through* the *Anger* of God, deſtroy its Power, and help my poor Soul to fight and overcome it. O bring me into Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and Fleſh. O mortify the Deſire of my Vanity in Fleſh and Blood, which the Devil hath now kindled by his falſe Deſire, by *helliſh Anguiſh* and *Deſperation*. O quench it with thy *Water* of *Eternal Life*, and bring my *Anguiſh* forth through thy *Death*, I wholly ſink myſelf down into thee; and though Soul and Body ſhould this Hour faint and periſh in thy *Wrath*, yet I will not let thee go. Though my Heart ſaith utterly, *No, no*, yet the Deſire of my Soul

ſhall hold faſt on thy Truth, which neither Death nor the Devil ſhall take away from me; for *the Blood of Jeſus Chriſt the Son of God cleanſeth us from all our Sins.* This I lay hold on, and let the *Anger* of God do what it will with my Sin, and let the Devil roar over my Soul in his *Fort of Prey* which he hath made, as much as he will: Neither the Devil, Death, nor *Hell* ſhall pull me out of my *Saviour's Wounds.* Thou muſt at length be confounded in me, thou malicious Devil, and thy *Fort of Prey* muſt be forſaken, for I will drown it in the *Love* of Jeſus Chriſt, and then dwell in it if thou canſt. *Amen.*

An Information in Temptation.

BELOVED Reader, this is no *jeſting Matter*; he that accounteth it ſo, hath not tried it, neither hath he yet paſſed the *Judgement*; but his *Conſcience* is ſtill *aſleep*; and though it ſhould be deferred to his latter Days, which is very *dangerous*, yet he muſt paſs through this *Judgement*, or *fiery Tryal.* Happy is he that paſſeth through it in the Time of his *Youth*, before the Devil buildeth his *Fort of Prey* ſtrong; he may afterwards prove a *Labourer* in the *heavenly Vineyard*, and ſow his *Seed* in the *Garden* of Chriſt; where he ſhall reap the *Fruit* in due Time. This *Judgement* continueth a long while upon many a poor Soul; ſeveral Years, if he doth not *earneſtly* and *early* put on the *Armour* of Chriſt, but ſtayeth till the *Judgement* of *Tribulation* firſt drive him to *Repentance.* But to him that cometh of himſelf, of his own *earneſt Purpoſe*, and endeavoureth to depart from his evil Ways, the Temptation or Tryal will not be ſo *hard*, neither will it continue ſo *long.* Yet he muſt ſtand out *valiantly*, till Victory be gotten over the Devil; for he ſhall be *mightily* aſſiſted, and all ſhall end in the *beſt* for him; ſo that afterwards when the *Day breaketh* in his Soul, he turneth it to the great Praiſe and Glory of God, that his grand Enemy and Perſecutor was overcome in the Conflict.

SHORT PRAYERS.

When the noble Sophia *(or Eternal Wiſdom) kiſſeth the Soul with her Love, and offereth her Love to it.*

O MOST *gracious* and *deep Love* of God in Chriſt Jeſus! I beſeech thee grant me thy *Pearl*, impreſs it into my Soul, and take my Soul into thy Arms.

O thou ſweet *Love!* I confeſs I am *unclean* before thee. Take away my *Uncleanneſs* through thy Death, and carry the *Hunger* and *Thirſt* of my Soul through thy Death in thy Reſurrection, in thy Triumph! Caſt my whole *Self-hood* down to the Ground in thy Death; take it captive, and carry my *Hunger* through in thy *Hunger.*

O higheſt *Love!* haſt thou not appeared in me? Stay in me, and incloſe me in thee. Keep me in thee, ſo that I may not be able to depart from thee. Fill my *Hunger* with thy *Love*; feed my Soul with thy *heavenly Subſtance*; give it thy *Blood* to drink, and water it with thy *Fountain.*

O great *Love!* awaken my *diſappeared Image* in me, which, as to the Kingdom of Heaven *diſappeared* in my Father *Adam.* By that *Word* which awakened the ſame *Image* in the *Seed of the Woman* in *Mary*; quicken it, I beſeech thee.

O thou *Life* and *Power* of the Deity, who haſt promiſed us, ſaying, *We will come to you, and make our Abode in you.* O ſweet *Love!* I bring my Deſire into this Word of thy Promiſe. Thou haſt promiſed alſo, that *thy Father will give the Holy Spirit to thoſe that aſk him for it*; therefore I now bring the Deſire of my Soul into *that* thy Promiſe, and I

receive thy Word into my *Hunger*. Increaſe thou in me my *Hunger* after thee. Strengthen me, O ſweet *Love*, in thy Strength: Quicken me in thee, that my Spirit may taſte thy Sweetneſs. O do thou believe by thy Power in me, for *without thee I can do nothing*.

O ſweet *Love!* I beſeech thee through that *Love* wherewith thou didſt overcome the *Anger* of God, and didſt change it into *Love* and *Divine Joy*; I pray thee alſo change the *Anger* in my Soul by the ſame great *Love*, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my Will into thy Will; bring thy Obedience into my Diſobedience, that I may become obedient unto thee.

O great *Love* of Jeſus Chriſt, I humbly fly to thee; bring the *Hunger* of my Soul into thy *Wounds*, from whence thou didſt ſhed thy Holy *Blood*, and didſt quench the *Anger* with *Love*. I bring my *Hunger* into thy open Side, from whence came forth *Water* and *Blood*, and throw myſelf wholly into it; be thou mine, and quicken me in thy *Life*, and let me not depart from thee.

O my noble *Vine*, I beſeech thee give *Sap* to me thy *Branch*; that I may *bud* and *grow* in thy Strength and *Sap*, in thy *Eſſence*; beget in me *true* Strength by thy Strength.

O ſweet *Love*, art thou not my *Light?* Enlighten thou my poor Soul in its cloſe Priſon, in Fleſh and Blood. Bring it into the right Way. Deſtroy the Will of the Devil, and bring my Body through the whole Courſe of this World, through the Chamber of Death, into thy Death and Reſt; that at the laſt Day it may ariſe in thee from thy Death, and live in thee for ever. O teach me what I muſt do in thee: I beſeech thee be thou my *willing*, *knowing*, and *doing*; and let me go no whither without thee. I yield myſelf wholly up to thee. *Amen.*

A PRAYER

For obtaining the Divine Working, Protection, and Government; ſhewing alſo how the Mind ſhould work with and in God, in Chriſt the Tree of Life.

O THOU *living Fountain*, in thee I lift up the Deſire of my Soul, and cry with my Deſire to enter through the *Life* of my Saviour Jeſus Chriſt into thee.

O thou *Life* and *Power* of God, awaken thyſelf in the *Hunger* of my Soul with thy Deſire of *Love*, through the *Thirſt* which Jeſus Chriſt had upon the Croſs after us Men, and carry my weak Strength through by thy mighty Hand in *thy Spirit*; be thou the *Working* and *Will* in me with thine own Strength. Bloſſom in the Strength of Jeſus Chriſt in me, that I may bring forth Praiſe unto thee, the true Fruit of thy Kingdom: O let my Heart and Deſire never depart from thee more.

But I ſwim in Vanity in this Valley of Miſery, in this outward earthly Fleſh and Blood; and my Soul and *noble Image*, which is according to thy Similitude, is encompaſſed with Enemies on every Side; with the Deſire of the Devil againſt me, with the Deſire of Vanity in *Fleſh* and *Blood*; alſo with all the Oppoſition of *wicked Men* who know not thy Name. And I ſwim with my *outward Life* in the *Properties* of the *Stars* and *Elements*, having my Enemies lying in wait for me every where, *inwardly* and *outwardly*, together with Death the Deſtroyer of this vain Life. I fly therefore to thee, O holy *Strength* of God, ſeeing thou haſt manifeſted thyſelf with thy *loving Mercy* in our Humanity, through thy holy Name JESUS, and haſt alſo given it to be a Companion and Guide in us. I beſeech thee let his Angels that miniſter to him, attend upon the Souls of me and mine, and encamp themſelves about us, and defend us from the *fiery Darts* of the Deſire of that *wicked One*, which he ſhooteth into us daily by the *Curſe* of the *Anger*

of God which is awakened in our earthly Fleſh. Keep back by thy Divine Strength the malignant Influence of the *Stars* in their Oppoſition, wherein the wicked Enemy of Mankind mingleth himſelf with his Deſire and Imagination, in order to poiſon us in Soul and Fleſh, and to bring us into *falſe* and *evil Deſires*, as alſo into *Infirmity* and *Miſery*. Turn away theſe evil Influences by thy holy Power Jeſus, from our Souls and Spirits, that they may not touch us; and let thy good and holy Angel ſtand by us to turn away their noxious Effects from our *Bodies*.

O great *Love* and ſweet *Strength* JESU, thou Fountain of *divine Sweetneſs*, flowing out of the great Eternal Name JEHOVAH, I cry with the Deſire of my Soul to come into thee. My Soul cryeth to come into that Spirit, from which it was *breathed* into the Body, and which hath formed it in the *Likeneſs* of God. It deſireth in its *Thirſt* to get the ſweet *Fountain* which ſpringeth from JEHOVAH into itſelf, to *refreſh* God's *Breath of Fire*, which itſelf is, that ſo the ſweet *Love* of JESUS may riſe in its *Breath of Fire*, through the *Fountain* JESUS ſpringing out of JEHOVAH; that CHRIST the *Holy One* may be manifeſted, and become *Man* in my *diſappeared Image* of *heavenly ſpiritual Corporality*, and that my poor Soul may receive its beloved *Bride* again into its Arms, with whom it may rejoice for ever.

O IMMANUEL! thou *Wedding-Chamber*, God and Man, I yield myſelf up into the Arms of thy Deſire towards us, *in* us; it is *thyſelf* whom I deſire. O blot out the *Anger* of thy Father with thy *Love* in me, and manifeſt thy *Strength* in my *Weakneſs*, that I may overcome and tame the *Evil* of *Fleſh and Blood*, and ſerve thee in *Holineſs* and *Righteouſneſs*.

O thou great and moſt holy Name and Majeſty of God, JEHOVAH, which haſt ſtirred thyſelf with thy moſt *ſweet Power* JESUS, in the *Limit* of the *covenanted Promiſe* to our Father *Adam*, in the *Woman's Seed*; in the Virgin *Mary*, in our diſappeared *heavenly Humanity*, and brought the *living Eſſentiality* of thy Holy Power in the *Virgin Wiſdom* of God into our Humanity, which was *extinguiſhed* as to thee; and haſt given it to us, to be our *Life*, *Regeneration*, and *Victory*; I intreat thee with all my Strength, beget a *new* holy Life in me, by thy *ſweet Power* JESUS, that I may be in thee and thou in me; that ſo thy Kingdom may be made manifeſt in me, and the *Will* and *Converſation* of my Soul may be in Heaven.

O great and incomprehenſible God, thou who filleſt all Things, be thou my Heaven in which my *new Birth* in CHRIST JESUS may dwell: Let *my Spirit* be the ſtringed Inſtrument, Harmony, Sound, and Joy of *thy Holy Spirit*. Strike the Strings in me in thy *regenerate Image*, and carry through my Harmony into thy Divine Kingdom of *Joy*, in the great *Love* of God, in the *Wonders* of thy Glory and Majeſty, in the *Communion* of the Holy Angelical Harmony. Build up the Holy City *Zion* in me, in which as Children of Chriſt we all live together in *one* City, which is Chriſt in us. Into thee I wholly plunge myſelf, do with me what thou pleaſeſt. *Amen.*

A PRAYER

To be uſed by a Soul in Tribulation under the Croſs of Chriſt, when it is aſſaulted by its outward Enemies, who perſecute and hate it for being in the Spirit of Chriſt, and ſlander and reproach it as an Evil-Doer.

POOR MAN that I am! I walk full of Anguiſh and Trouble in my Return towards my native Country, from whence I wandered in *Adam*, and am going back again through the *Thiſtles* and *Thorns* of this troubleſome *World*. O God my Father, the

Briars tear me on every Side, and I am afflicted and despised by my Enemies. They scorn my Soul, and revile it as an *Evil-Doer*, who hath broken Faith with them; they deride my walking towards thee, and account it *foolish*. They think I am *senseless*, because I walk in this *straight* and *thorny Path*, and go not along with them in their *hypocritical broad Way*.

O Lord JESUS CHRIST I fly to thee under the *Cross*; O dear *Immanuel* receive me, and carry me into *thyself* through the Path of thy Pilgrimage, in which thou didst walk in *this World*; namely, through thy *Incarnation*, *Poverty*, *Reproach*, and *Scorn*; also through *thy Anguish*, *Passion*, and *Death*. Make me conformable unto *thy Example*; send thy good Angel along with me, to shew me the Way through the horrible thorny Wilderness of *this World*. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted thee in the Garden, when thou didst pray to thy Father, and didst sweat great Drops of Blood. Support me in my Anguish and Persecution, under the Reproach of the Devils, and all wicked Men, who know not thee, and refuse to walk in thy Paths. O great *Love* of God, they know not thy Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of their *Darkness* into thy *Light*, that they may learn to *know themselves*, and how they lie Captive in the *Filth* and *Mire* of the Devil, in a *dark Dungeon* fast bound with *three Chains*. O great God have Mercy upon *Adam* and his Children, redeem them in Christ *the new Adam*.

I fly to thee, O Christ, God and Man, in this Pilgrimage and Journey which I must take through this *dark Valley*, despised and troubled on all Sides, and accounted an ungodly wicked Man. O Lord, it is thy *Judgement* upon me, that my *Sins* and *inbred Corruption* may be judged in this earthly Pilgrimage before thee; and I, as a *Curse*, be made an open Spectacle on which thy *Anger* may satiate itself, and thereby may take the *eternal Reproach* away from me. It is the Token of thy *Love*, by which thou bringest me into the *Reproach*, *Anguish*, *Suffering*, and *Death* of my Saviour Jesus Christ, that so I may *die* from *Vanity* and spring up in *his Spirit* with a *new Life*, through his *Reproach*, *Ignominy*, and *Death*.

I beseech thee, O Christ, thou *patient Lamb* of God, grant me *Patience* in this my *Way* of the *Cross*, through all *thy Anguish* and *Reproach*, *thy Death* and *Passion*, *thy Scorn* and *Contempt* upon the *Cross*, where thou was despised in my Stead; and bring me therein, as a *patient Lamb* to thee, into thy Victory. Let me live *with* thee *in* thee; and do thou convert my Persecutors, who (unknown to themselves) by their reproaching sacrifice my *Vanity* and *inbred Sins* before thy *Anger*. They know not what they do; they think they do me Harm, but they do me Good! they do that for me which I should do myself before thee; for I should daily lay open and acknowledge my *Shame* and *Vileness* before thee, and thereby *sink* myself down into the *Death* of thy *beloved Son*, that my *Shame* might die in his *Death*; but I being too negligent, weary, faint, and feeble, therefore thou usest these mine *Enemies* in thine *Anger*, to open and discover my *Vileness* before thee, which thy *Wrath* taketh hold of, and *sinketh* it down into the *Death* of my Saviour.

O merciful God, my *vain Flesh* cannot know how well thou intendest towards me, when thou sufferest mine *Enemies* to take my *Vileness* from me, and sacrifice it before thee. My *earthly Mind* supposeth that thou afflictest me for my Sins, and I am extremely perplexed at it; but *thy Spirit*, in my *inward new Man*, telleth me that it is of thy *Love* towards me, and that thou intendest Good to me by it. When thou sufferest my *Enemies* to persecute me, it is best for me that they perform the Work in my Stead, and unfold my *Sins* before thee in thy *Anger*, that *it* may swallow up the Guilt of them, so that they may not follow me into my *native Country*; for *mine Enemies are strong and mighty* still in thy *Anger*, and therefore can do it better than I that am feeble and fainting already in the *Will* of *Vanity*. This thou knowest full well, O thou righteous God.

I beſeech thee therefore, O righteous God, ſince thou uſeſt them as *Friends* to me, to do ſo good an Office for me, though my *earthly Reaſon* knoweth it not, that thou wouldſt make *them* alſo to underſtand and follow my Courſe, and ſend *them* ſuch *Friends* in turn; but firſt bring them to the *Light*, that they may *know* thee, and give thee Thanks.

O merciful God in Chriſt Jeſus, I beſeech thee out of thy deep *Love* towards us poor Men, which thou haſt manifeſted in me in the *hidden Man*, call us all *in* thee, *to* thee. O ſtir thyſelf in us yet once again in this laſt Trouble; thy *Anger* being kindled in us, do thou reſiſt it, leſt it ſwallow us up wholly both *Soul* and *Body*.

O thou *Dawning of the Day-ſpring of* God, break forth *to the full!* Art thou not already riſen? Manifeſt thy *holy City* Zion, thy *holy* Jeruſalem, in us.

O great God! I ſee thee in the Depth of thy *Power* and *Strength*. Awaken me wholly in thee, that I may be quickened in thee. Break off the *Tree* of thy *Anger* in us, and let thy *Love* ſpring forth and bud in us.

O Lord, I lie down in thy Sight, and beſeech thee not to rebuke us in thine *Anger*. Are we not thy Poſſeſſion which thou haſt purchaſed? Forgive all of us our *Sins*, and deliver us from the Evil of thy *Wrath*, and from the Malice and Envy of the Devil; and bring us under thy *Croſs* in Patience into *Paradiſe* again. *Amen.*

Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, *in the inward Ground of Man*, viz. *between the Spirit of Chriſt in the New Birth, out of his Humanity in us, and the Soul; ſhewing how great a Joy there is in the Heaven of the New regenerate Man; and how lovingly and graciouſly the noble* Sophia *preſenteth herſelf to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul behaveth itſelf towards her, when ſhe appeareth to it.*

The Gates of the Paradiſical Garden of Roſes.

This is underſtood by none but the Children of Chriſt, who have known it by Experience.

WHEN Chriſt the *Corner-ſtone* ſtirreth himſelf in the *extinguiſhed Image* of Man, in his hearty *Converſion* and *Repentance*, then Virgin *Sophia* appeareth in the ſtirring of the Spirit of Chriſt in the *extinguiſhed Image*, in her Virgin's *Attire* before the Soul; at which the Soul is ſo amazed and aſtoniſhed in its *Uncleanneſs*, that all its *Sins* immediately awake in it, and it *trembleth* before her; for then the *Judgement* paſſeth upon the *Sins* of the Soul, ſo that it even goeth back in its Unworthineſs, being *aſhamed* in the Preſence of its *fair Love*, and entereth into *itſelf*, *feeling* and *acknowledging* itſelf utterly *unworthy* to receive ſuch a *Jewel*. This is underſtood by thoſe who are of *our Tribe*, and have *taſted* of this *heavenly Gift*, and by none elſe. But the noble *Sophia* draweth near in the *Eſſence* of the Soul, and *kiſſeth* it in friendly Manner, and *tinctureth* its *dark Fire* with her *Rays* of *Love*, and ſhineth through it with her bright and powerful *Influence*. Penetrated with the ſtrong Senſe and Feeling of which, the Soul ſkippeth in its Body for great Joy, and in the Strength of this Virgin *Love* exulteth, and praiſeth the great God for his bleſſed Gift of *Grace*.

I will ſet down here a ſhort Deſcription how it is when the *Bride* thus embraceth the *Bridegroom*, for the Conſideration of the Reader, who perhaps hath not yet been in this *Wedding-Chamber*. It may be he will be deſirous to follow us, and to enter into the *Inner Choir*, where the Soul joineth Hands and danceth with *Sophia*, or the *Divine Wiſdom*.

I.

When that which is mentioned above cometh to paſs, the Soul rejoiceth in its Body, and ſaith,

PRAISE, Thankſgiving, Strength, Honour, and Glory, be to thee, O great God, in thy *Power* and *Sweetneſs*, for that thou haſt redeemed me from the *Anguiſh* of the *fiery Driver*. O thou *fair Love!* my Heart embraceth thee; where haſt thou been ſo long? Methought I was in *Hell* in the *Anger* of God. O gracious *Love!* abide with me, I beſeech thee, and be my Joy and Comfort. Lead me in the right Way. I give myſelf up into thy *Love*. I am *dark* before thee, do thou *enlighten* me. O noble *Love*, give me thy *ſweet Pearl*; put it I pray thee into me.

O great God in Chriſt Jeſus, I praiſe and magnify thee now in thy Truth, in thy great Power and Glory, for that thou haſt *forgiven me my Sins*, and filled me with thy *Strength*. I ſhout for *Joy* before thee in my *new Life*, and extol thee in thy *Firmament* of Heaven, which none can open but *thy Spirit* in thy Mercy. My Bones rejoice in thy *Strength*, and my Heart delighteth itſelf in thy *Love*. Thanks be to thee for ever, for that thou haſt delivered me out of *Hell*, and turned *Death* into *Life* in me. O ſweet *Love!* let me not depart from thee again. Grant me thy *Garland of Pearl*, and abide in me. O be my *own proper* Poſſeſſion, that I may rejoice in thee for ever.

Upon this Virgin Sophia *ſaith to the Soul,*

MY noble *Bridegroom*, my *Strength* and *Power*, thou art a thouſand Times welcome. Why haſt thou forgotten me ſo long, that I have been conſtrained in great Grief to *ſtand without the Door* and *knock?* Have I not *always* called thee and intreated thee? but thou haſt turned away thy Countenance from me, and thine Ears have declined my Intreaties. Thou couldſt not ſee my *Light*, for thou didſt walk in the *Vallcy of Darkneſs*. I was *very near* thee, and intreated thee *continually*, but thy *Sinfulneſs* held thee Captive in *Death*, ſo that thou kneweſt me not. I came to thee in great *Humility*, and called thee, but thou wert *rich* in the Power of the *Anger* of God, and didſt not regard my *Humility* and *Lowlineſs*. Thou haſt taken the Devil to be thy *Paramour*, who hath defiled thee thus, and built up his *Fort of Prey* in thee, and turned thee quite away from my *Love* and *Faith* into his *hypocritical Kingdom* of *Falſhood*; wherein thou haſt committed much *Sin* and *Wickedneſs*, and torn thy *Will* off from my *Love*. Thou haſt broken the *Bond* of *Wedlock*, and ſet thy *Love* and *Affection* upon a *Stranger*, and ſuffered me thy *Bride*, whom God did give thee, to ſtand alone in the *extinguiſhed Subſtance*, without the Power of thy *fiery Strength*. I could not be *joyful* without thy *fiery Strength*, for thou art my *Huſband*; my ſhining *Brightneſs* is made *manifeſt* by thee. Thou canſt *manifeſt* my hidden *Wonders* in thy *fiery* Life, and bring them into *Majeſty*; and yet without me thou art but a *dark Houſe*, wherein is nothing but *Anguiſh*, *Miſery*, and *horrible* Torment.

O noble *Bridegroom*, ſtand ſtill with thy Countenance towards me, and give me thy Rays of *Fire*. Bring thy *Deſire* into me, and *enkindle* me thereby, and then I will bring the Rays of my *Love*, from my *Meekneſs* into thy *fiery Eſſence*, and be united with thee for ever.

O my *Bridegroom*, how well am I, now I am in *Union* with thee? O *kiſs* me with thy *Deſire* in thy *Strength* and *Power*, and then I will ſhew thee all my Beauty, and will re-

joice and ſolace myſelf with thy ſweet *Love* and ſhining *Brightneſs* in thy *fiery Life*. All the holy Angels rejoice with us, to ſee us *united* again. My dear *Love*, I now intreat thee to abide in my *Faith*, and do not turn thy Face away from me any more. Work thou thy *Wonders* in my *Love*, for which Purpoſe God hath created thee and brought thee into Being.

II.

The Soul ſaith again to its noble Sophia, *its Love, that is born again in it,*

O my noble *Pearl*, and opened *Flame* of *Light* in my anxious *fiery Life*, how thou *changeſt* me into thy *Joy!* O beautiful *Love*, I have broken my *Faith* with thee in my Father *Adam*, and with my *fiery Strength* have turned myſelf to the *Pleaſure* and *Vanity* of the *outward World*. I have fallen in *Love* with a *Stranger*, and had been conſtrained to walk in the Valley of *Darkneſs* in this *ſtrange Love*, if thou hadſt not come into the Houſe of my *Miſery*, in thy great Faithfulneſs, by thy piercing through and deſtroying God's *Anger*, *Hell*, and dark *Death*, and reſtored thy *Meekneſs* and Love to my *fiery Life*.

O ſweet *Love!* thou haſt brought the *Water* of *eternal Life* out of the *Fountain* of God, with thee into me, and *refreſhed* me in my great *Thirſt*. I behold in thee the *Mercy* of God, which was hidden from me before by the *ſtrange Love*. In thee I can *rejoice*; thou changeſt my *Anguiſh* of *Fire* into great *Joy* in me. O amiable *Love*, give me thy *Pearl*, that I may continue in this *Joy* for ever.

Upon this the noble Sophia *anſwereth the Soul again, and ſaith,*

MY dear *Love* and faithful *Treaſure*, thou highly rejoiceſt me in thy Beginning. I have indeed broken into thee through the deep Gates of God, through God's *Anger*, through *Hell* and *Death*, into the Houſe of thy *Miſery*, and have graciouſly beſtowed my Love upon thee, and delivered thee from the Chains and Bonds wherewith thou wert faſt bound. I have kept my Faith with thee, though thou haſt not kept thine with me; but thou deſireſt now an exceeding great Thing of me, which I cannot willingly truſt in thy Hands. Thou wouldeſt have my *Pearl* as thy *proper own*. Remember, I pray, O my beloved *Bridegroom*, that thou didſt careleſsly loſe it before in *Adam*; and thou thyſelf ſtandeſt yet in great Danger, and walkeſt in two dangerous Kingdoms; for in thy original Fire thou walkeſt in that Country wherein God calleth himſelf a *ſtrong jealous God*, and *a conſuming Fire*. The other Kingdom which thou walkeſt in, is the *outward World*, wherein thou dwelleſt in the vain corrupt Fleſh and Blood, and where the Pleaſures of the World and the Aſſaults of the Devil beſet thee every Hour. Thou mayeſt perhaps in thy great Joy bring *Earthlineſs* again into my Beauty, and thereby *darken* my *Pearl*; or thou mayeſt poſſibly grow proud, as *Lucifer* did, when he had the *Pearl* in his Poſſeſſion, and ſo turn thyſelf away from the *Harmony* of God, as he did, and then I muſt be deprived of *my Love* for ever afterwards.

No. I will keep my *Pearl* in myſelf, and dwell in the Heaven in thee, in thy *extinguiſhed*, but now in me, *revived*, *Humanity*; and reſerve my *Pearl* for Paradiſe, until thou putteſt away this *Earthlineſs* from thee, and then I will give it thee to poſſeſs. But I will readily preſent to thee my *pleaſant Countenance*, and the *ſweet Rays* of the *Pearl*, during the Time of this *Earthly Life*. I will dwell with the *Pearl* itſelf in the *inner Choir*, and

be thy faithful loving *Bride*. I cannot eſpouſe myſelf with thy *earthly Fleſh*, for I am a *heavenly Queen*, and *my Kingdom is not of this World*. Yet I will not caſt thy *outward Life* away, but refreſh it often with my *Rays* of *Love*; for thy *outward Humanity* ſhall return again. But I cannot admit to my Embraces the *Beaſt of Vanity*, neither did God create it in *Adam* with a Purpoſe to have it ſo *groſs* and *earthly*. But in *Adam* thy Deſire, through the Power of its ſtrong Luſt, formed this *beaſtial Groſſneſs*, from and with all the *Eſſences* of the *awakened Vanity* of the *earthly Property*, wherein *Heat* and *Cold*, *Pain* and *Enmity*, *Diviſion* and *Corruption* ſubſiſt.

Now, my dear *Love* and *Bridegroom*, do but yield thyſelf up into *my Will*; I will not forſake thee in this earthly Life in thy Danger. Though the *Anger* of God ſhould paſs upon thee, ſo that thou ſhouldſt grow *affrighted* and *diſheartened*, or ſhouldſt think that I had *deſerted* thee, yet I will be with thee and preſerve thee, for thou thyſelf knoweſt not what thine Office is. Thou muſt in this Life's Time *work* and *bear Fruit*. Thou art the *Root* of this *Pearl-Tree*; *Branches* muſt be produced out of thee, which muſt all be brought forth in *Anguiſh*. But I come forth together with thy *Branches* in their *Sap*, and produce *Fruit* upon thy *Boughs*, and thou knoweſt it not; for the Moſt High hath ſo ordered, that I ſhould *dwell* with and in thee.

Wrap thyſelf up therefore in *Patience*, and take Heed of the *Pleaſure of the Fleſh*. Break the Will and Deſire thereof; bridle it as an *unruly Horſe*; and then I will often viſit thee in the *fiery Eſſence*, and give thee my Kiſs of Love. I will bring a *Garland* for thee out of Paradiſe with me, as a Token of my Affection, and put it upon thee, and thou ſhalt rejoice in it. But I give thee not my *Pearl* for a Poſſeſſion during this Life's Time. Thou muſt continue in *Reſignation*, and hearken what the Lord playeth on his Inſtrument in thy Harmony in thee. Moreover, thou muſt give *Sound* and *Eſſence* to thy *Tune*, out of *my Strength* and *Virtue*, for thou art now a Meſſenger of *his* Word, and muſt ſet forth *his Praiſe and Glory*. For this Cauſe it is that I have contracted myſelf *a-new* with thee, and ſet my *triumphal Garland* upon thee; which I have gotten in the *Battle* againſt the Devil and Death. But the *Crown of Pearl* wherewith I *crowned* thee, I have laid aſide for thee. Thou muſt wear *that* no more till thou art become *pure* in my Sight.

III.

The Soul ſaith further to the noble Sophia,

O thou fair and ſweet *Conſort*, what ſhall I ſay before thee? Let me be wholly committed unto thee, I cannot preſerve myſelf. If thou wilt not give me thy *Pearl*, I ſubmit to thy Will; but give me thy Rays of *Love*, and carry me ſafely through my Pilgrimage. Do thou awaken and bring forth what thou wilt in me; I will from henceforth be thy own. I *will* or *deſire* nothing for myſelf, but what thou thyſelf *wilt* through me. I had fooled away thy ſweet *Love*, and broken my *Faith* with thee, whereby I was fallen into the *Anger* of God. But ſeeing that of *Love* thou didſt come to me into the *Anguiſh* of *Hell*, and haſt delivered me from *Torment*, and received me again for thy *Conſort*, I will now therefore break *my Will* for thy *Love's* Sake, and be obedient unto thee, and wait for thy *Love*. I am ſatisfied now that I know thou art with me in all my Troubles, and wilt not *forſake* me.

O gracious Love, I turn my *fiery* Countenance to thee. O *fair Crown*, take me quickly into thee, and bring me forth from *Unquietneſs*: I will be thine for ever, and never depart from thee more.

The noble Sophia *answereth the Soul very comfortably, and saith,*

MY noble *Bridegroom*, be of good Comfort. I have betrothed thee to me in my higheſt *Love*, and contracted myſelf with thee in my *Faithfulneſs*. *I will be with thee and in thee always to the End of the World. I will come to thee and make my Abode with thee*, in thy *inner Chamber*. Thou ſhalt *drink* of my *Fountain*; for now I am thine, and thou art mine, the *Enemy* ſhall not ſeparate us. *Work* thou in thy *fiery Property*, and I will put my *Rays* of *Love* into *thy Working*. And ſo we will plant and manure the *Vineyard* of Jeſus Chriſt. Afford thou the *Eſſence* of *Fire*, and I will afford the *Eſſence* of *Light*, and the *Increaſe*. Be thou the *Fire*, and I will be the *Water*, and thus we will perform that in *this World* for which God hath appointed us, and ſerve him in *his Temple*, *which we ourſelves are*. Amen.

To the READER.

BELOVED Reader, count not this an *uncertain Fiction*; it is the *true Ground*, *Sum*, and *Subſtance* of all the *Holy Scriptures*. For the *Book of the Life of Jeſus Chriſt* is plainly ſet forth therein, as the *Author* of a Certainty knoweth; it being the Way that he himſelf hath gone. He giveth thee the *beſt Jewel* that he hath. God grant his *Bleſſing* with it. An heavy Sentence and Judgement are gone forth againſt the *Mocker* of this. Be thou therefore warned, that thou mayeſt *avoid* the *Danger*, and *obtain* the *Benefit*.

A MORNING PRAYER,

Commending ourſelves to God when we riſe, before we ſuffer any other Thing to enter into us.

BLESS me, O God, the Father, Son, and Holy Ghoſt, thou only true God. I thank thee through Jeſus Chriſt our Lord and Saviour, for thy Preſervation of me, and for all other Benefits. I now commend myſelf, both Soul and Body, and all that thou haſt ſet me to do in my *Employment* or *Calling*, into thy Protection. Be thou the Beginning of my *Conceptions*, my *Undertakings*, and all my *Doings*. Work thou ſo in me, that I may begin all Things to the Glory of thy Name, and accompliſh them in thy Love for the Good and Service of my Neighbour. Send thy holy Angel along with me, to turn the Temptations of the Devil and corrupt Nature away from me. Preſerve me from the Malice of evil Men, make all my Enemies reconcileable to me, and bring my *Mind* into thy *Vineyard*, that I may labour in my Office and Employment, and behave as thy obedient Servant therein. Bleſs me, and all that I am to go about and do this Day, with the Bleſſing of thy *Love* and *Mercy*. Continue thy *Grace* and *Love* in Jeſus Chriſt upon me, and give me a Mind chearfully to follow thy Leadings and execute thine Appointment. Let thy *holy Spirit* guide me in my Beginning, and my Progreſs, on to my laſt End, and be the *willing*, *working*, and *accompliſhing* of all in me. *Amen.*

An EVENING PRAYER,

When we have finiſhed our daily Employment, and are going to Reſt.

I LIFT my *Heart* to thee, O God, thou *Fountain* of *Eternal Life*, and give thee Thanks through Jeſus Chriſt thy beloved Son, our Lord and Saviour, for having protected and preſerved me this Day from all *Miſchief* that might have befallen me. I commend to thy Diſpoſal my *Condition* and *Employment*, together with the *Work* of my Hands, and humbly repoſe them on thee. So fill my Soul with thy Spirit, that neither that *grand Enemy* the Devil, nor any other *evil Influence* or *Deſire*, may find *Harbour* therein. Let my Mind only *delight* in *thee* in *thy Temple*, and let thy *good Angel* ſtay with me, that I may *reſt* ſafely in thy Power, and under thy Protection. *Amen.*

Rev. xxi. 6. *I am* Alpha *and* Omega, *the Beginning and the End. I will give unto him that is a-thirſt, of the Fountain of the Water of Life freely. He that overcometh ſhall inherit all Things, and I will be his God, and he ſhall be my Son.*

THE SECOND BOOK.

OF

TRUE RESIGNATION.

SHEWING

How Man muſt *daily die to his own Will in Self*; *how* he muſt bring his *Deſire* into GOD, and *what* he ſhould *aſk* and *deſire* of GOD.

LIKEWISE

How he muſt *ſpring up* out of the *dying ſinful Man*, with a *new Mind* and *Will* through the *Spirit* of CHRIST.

ALSO

What the *Old* and *New Man* are, and *what* each of them is in *Life*, *Will*, and *Practice*.

Matt. xvi. 24. Mark viii. 34. Luke ix. 23. John xii. 26.

Chriſt *ſaith, He that will follow me, let him deny himſelf, and take up his Croſs and follow me.*

Matt. xix. 27. Mark x. 28. Luke xviii. 28.

Peter *ſaith to* Chriſt, *Behold, we have forſaken All, and followed Thee.*

OF

TRUE RESIGNATION.

The Firſt Chapter.

1. WE have a clear Example in *Lucifer*, and alſo in *Adam* the firſt Man, of what *Self* doth, when it getteth the *Light* of *Nature* to be *its own*, and may walk with the *Underſtanding* in *its own* Dominion. We ſee alſo in Men learned in Arts and Sciences, that when *they* get the *Light* of this *outward World* or *Nature* into the Poſſeſſion of their *Reaſon*, nothing cometh of it but *Pride of themſelves*. And yet all the World ſo vehemently deſireth and ſeeketh after this *Light* as the *beſt Treaſure*; and indeed it is the *beſt* Treaſure *this World* affordeth, if it be rightly uſed.

2. But while *Self*, viz. *Reaſon*, is captivated and faſt bound in a cloſe and ſtrong Priſon, that is to ſay, in the *Anger* of God, and in *Earthlineſs*; it is very dangerous for a Man to make Uſe of the *Light of Knowledge* in *Self*, as it were in the Poſſeſſion of *Self*.

3. For the *Wrath* of the Eternal and Temporary *Nature* will ſoon take Pleaſure in it, and then *Self* and a Man's own *Reaſon*, will riſe up in *Pride*, and depart from the true *reſigned Humility* towards God, and will no longer *eat* of the *Fruit* of *Paradiſe*, but of the *Property* of *Self*, viz. of that Dominion of Life, wherein *Good* and *Evil* are mixed, as *Lucifer* and *Adam* did. Who both entered with the *Deſire* of *Self* back again into the *Original*, out of which the *Creatures* were brought forth, and into the *Condition* of the *Creatures*; *Lucifer* into the *Center* and *wrathful Nature*, into the *Matrix* or Womb which bringeth forth *Fire*, and *Adam* into the *earthly Nature*, into the *Matrix* of the *outward World*, *viz.* into the Luſt after *Good* and *Evil*.

4. This happened to them both, becauſe they had the *Light* of *Underſtanding* ſhining in *Self*, in which they could behold *themſelves*, whereby the *Spirit* of *Self* went into the *Imagination*, (viz. into a *Deſire* to get the *Center*,) that they might exalt themſelves in *Might*, *Power*, and *Knowledge*. Now when *Lucifer* ſought after the *Mother of Fire* in his *Center*, and thought to *reign* therewith *over* the *Love of God*, and *all the Angels*; and when *Adam* alſo deſired to try in the *Eſſence* what the *Mother* or *Root* was from whence *Evil* and *Good* did ſpring, and purpoſely brought his *Deſire* thereinto, in order to become *knowing* and full of *Underſtanding* thereby: Both *Lucifer* and *Adam* were captivated in their evil or falſe *Deſire* in the *Mother*, and broke off themſelves from *Reſignation* which proceeds from God, and ſo were caught by the *Spirit* of the *Will*, by the *Deſire* in the *Mother*. Which *Deſire* immediately got the *Dominion* in *Nature*; and ſo *Lucifer* ſtuck faſt in the *wrathful Source* of *Fire*, and that *Fire* became manifeſt in the *Spirit* of his *Will*, whereby the *Creature* in its *Deſire* became an *Enemy* to the *Love* and *Meekneſs* of God.

5. *Adam* in like Manner, was immediately caught by the *earthly Mother*, which is *Evil* and *Good*, created out of the *Love* and *Anger* of God, and compacted into *one Sub-*

stance. Whereupon the *earthly Property* instantly got the *Dominion* in *Adam*, and from thence *Heat* and *Cold*, *Envy* and *Anger*, and all *Malice* and *Contrariety* to God became manifest, and bore Rule in him.

6. But if they had not brought the *Light of Knowledge* into *Self*, then the *Glass* of the Knowledge of the *Center* and of the *Original* of the *Creature*, viz. of the *Power* which it had in *itself* had not been manifested, from whence the *Imagination* and *Lust* did arise.

7. As also we often see at this Day how the same *Error* bringeth Danger upon the *enlightened Children of God*; in whom when the *Sun* of the great Presence of God's Holiness shineth, by which the *Life* passeth into *Triumph*, and *Reason* then beholds itself therein as in a Glass, and the *Will* goeth on in *Self*, in its own searching, and will try what the *Center* is out of which the *Light* shineth, and will of its own Motion and Strength force itself into it, how that from thence arise abominable *Pride* and *Self-Love*; so that its (the *Creature's*) own *Reason*, which is but a *Mirror* or *Glass* of the *Eternal Wisdom*, supposeth itself to be *greater* than it is; and then whatsoever it doth, it thinketh God's *Will* doth *in* and *by* it, and that he is a *Prophet*; though it is moved only by *itself*, and goeth on *in its own Desire*, in which the *Center* of *Nature* presently riseth up, and entereth into that *false Desire* of *Self* against God, and so the *Will* entereth into *Self-Conceit* and *Exaltation*.

8. Then the subtle Devil insinuateth himself into the *Creature*, and sifteth the *Center* of *Nature*, and bringeth *evil* or *false Desires* into it, so that a Man becometh as it were *drunken* in *Self*, and still persuades himself that he is driven by God, by which Means the *good Beginning*, wherein the *divine Light* shone in *Nature*, cometh to be spoiled, and so the *Light* of God departeth from him.

9. Yet the *outward Light* of the *outward Nature* still remaineth shining in the *Creature*; for its own *self* throweth itself thereinto, and supposeth that it is the *first Light of God*; but it is not so. And into this *Self-Exaltation* in the *Light* of its *outward Reason* the Devil throweth himself again, (though in the *first Light*, which was *divine*, he was forced to depart) returning with a *seven-fold Desire*, of which Christ spake, saying, *When the unclean Spirit departeth out of a Man, he wandereth through dry Places seeking Rest, and findeth none; and then he taketh to himself seven Spirits worse than himself, and returneth to his first House; and finding it swept and garnished, he dwelleth therein, and so it is worse with that Man than it was before.*

10. This *House*, that is thus *swept* and *garnished*, is the *Light of Reason in Self*. For if a Man bringeth his *Desire* and *Will* into God, and goeth on in Abstinence from *this wicked Life*, and heartily *desireth* the *Love of God*, then *that Love* will *manifest itself* to him with its most friendly and chearful Countenance, by which the *outward Light* also is kindled. For where the *Light of God* is kindled, there *all* will be *Light*; the Devil cannot stay there, but must depart thence; and then he searcheth through the *Mother* of the *Original of Life*, viz. the *Center*, but it is become a *dry feeble Place*. For the *Anger* of God, *viz.* the *Center of Nature*, is in its own Property altogether *feeble*, *barren*, and *dry*, and cannot get the Dominion in its own wrathful Principle. Satan searcheth though these Places to find an *open Gate* to enter with his Desire, and so to sift the Soul that it might come to exalt itself.

11. And now if the *Spirit* of the *Will* of the *Creature* throweth itself with the *Light of Reason* into the *Center*, viz. into *Self*, and entereth into *Self-Exaltation*, then it goeth forth again from the *Light of God*, and presently the Devil findeth an *open* Gate for him to enter in at, and a *garnished House* to dwell in, *viz.* the *Light of Reason*. Then he taketh to himself the *seven Forms* of the *Property of Life in Self*, viz. the *Flatterers* which are departed from God into *Self*; and there he entereth and putteth his Desire into the Lust of *Self* and *evil Imaginations*, wherein the *Spirit* of the *Will* beholdeth itself in the *Forms* of the *Properties of Life* in the *outward Light*, and then the Man sinketh into himself as if he were drunk, and the Stars lay hold on him, and bring their strong Influ-

ences into him, (into outward Reason) that he might seek the Wonders of God there, that so they may manifest themselves therein. For *all Creatures groan and long after God.* And though the Stars cannot apprehend the *Spirit* of God, yet they had rather have a *House of Light* wherein they may rejoice, than a *House shut up*, wherein they can have no Rest.

12. Thus such a Man goeth on as if he were drunk, in the *Light* of the *outward Reason*, which is called the *Stars*, and apprehendeth great and wonderful Things, and hath a continual Guide, therein. And then the Devil presently watcheth to see if any Gate standeth open for him, through which he may kindle the *Centre* of *Life*, that so the *Spirit* of the *Will* may mount aloft in *Pride*, *Self-Conceit*, or *Covetousness*; (from whence *Self-Arrogancy* ariseth, the *Will* of *Reason* desiring to be *honoured*;) for it supposeth it hath attained the Sum of all Happiness, when it hath gotten the *Light of Reason*, and can judge the *House* of *hidden Mysteries* that is shut up; which nevertheless God can easily unlock. The deluded Man thereupon supposeth that now he hath reached the *Mark*, and that *Honour* is due to him, because he hath gotten the *Understanding of Reason*, and never considereth that the Devil maketh himself merry with his Desire in his *seven Forms of Life* of the *Centre of Nature*, nor what abominable Error he setteth up.

13. From this Understanding of Reason false *Babel* is brought forth in the Christian Church on Earth, wherein Men rule and teach by the Conclusions of Reason, and have set the Child which is drunk in its own Pride and Self-Desire, as a fair Virgin upon the Throne.

14. But the Devil is entered into its *seven Forms of Life* of the *Centre*, viz. into its own self-conceited *Reason*, and continually bringeth his Desire into this trimmed Virgin, which the Stars receive. He is her Beast on which she *rideth*, well adorned with her own Powers of Life, as may be seen in the *Revelation* of St. *John*. Thus hath this Child of *Self* taken into its Possession the outward Glance of Divine Holiness, *viz.* the *Light of Reason*, and supposeth itself to be the fair Child in the House, though the Devil hath his Lodging within it all the while.

15. And thus it is with all those who have been once enlightened by God, and afterwards go forth again from *true Resignation*, and wean themselves from the pure Milk of their Mother, viz. *true Humility*.

The Second Chapter.

1. HERE *Reason* will object and say, *Is it not right for a Man to attain the Light of God, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture directeth?*

2. Yes, it is very right; nothing can be more profitable to a Man, neither is he capable of any Thing better; nay, it is a *Treasure* above *all earthly Treasures* for a Man to have the *Light* of *God* and of *Time*, for it is the *Eye* of *Time* and of *Eternity*.

3. But mark how thou oughtest to use it; when the *Light* of *God* first manifesteth itself in the Soul, it shineth forth as Light from a Candle, and kindleth the *outward Light* of *Reason* immediately; yet it yieldeth not itself wholly up to *Reason*, so as to be under the Dominion of the *outward Man*. No, the *outward Man* beholdeth himself in *this*

through-shining Lustre, as he doth his Likeness in a Looking-Glass, whereby he presently learneth to know himself, which is good and profitable for him.

4. Now when he doth so, *Reason*, which is the *creaturely Self*, cannot do better than to behold itself in the *Self* of the *Creature*, and not enter with the Will of the Desire into the Centre in seeking itself. If it doth, it breaketh itself off from the *Substance* of God, (which riseth together with the *Light* of God, of which the Soul ought to eat, and refresh itself therewith,) and eateth of the *outward Substance* and *Light*, and thereby draweth the *Venom* into itself again.

5. The Will of the Creature ought to sink wholly into itself with all its Reason and Desire, accounting itself an unworthy Child that is no whit worthy of this so high a *Grace*; nor should it arrogate any Knowledge or Understanding to itself, or Desire of God to have any Understanding in its *creaturely Self*; but sincerely and simply sink down into the Grace and Love of God in Christ Jesus, and desire to be as it were dead to itself and its own Reason, in the Divine Life, and wholly resign itself to the Spirit of God in Love, that he may do how and what he will with it, as with his own Instrument.

6. Its own Reason ought not enter upon any Speculation in divine or in the Ground of human Matters; nor to will and desire any Thing but the *Grace* of God in Christ. And as a Child continually longeth after the Breasts of the Mother, so must its Hunger be continually entering into the *Love* of God, and not suffer itself to be broken off from that Hunger by any Means. When the outward Reason triumpheth in the Light, saying, *I have the true Child*, then the Will of the Desire must bow itself down to the Earth, and bring itself into the deepest Humility and most simple Ignorance, and say, *Thou art foolish, and hast nothing but the Grace of God.* Thou must wrap thyself up in that Belief with great Humility, and become nothing at all in thyself, and neither know nor love thyself. All that thou hast, or is in thee, must esteem itself as nothing but a *mere Instrument* of God; and thou must bring thy Desire only into God's Mercy, and go forth from all thy own knowing and willing; and esteem it as nothing at all, nor ever entertain any Will to enter into it again.

7. As soon as this is done the natural Will becometh weak and faint, and then the Devil is not able to sift it thus any more with his evil Desire, for the Places of his Rest become very *powerless*, *barren* and *dry*; and then the *Holy Spirit* proceeding from God, taketh Possession of the *Forms* of *Life*, and maketh his Dominion prevail. He kindleth the *Forms* of *Life* with his *Flames* of *Love*, and then the high Knowledge of the Centre of all Things ariseth, according to the inward and outward Constellation or Complexion of the Creature, in a very subtle drying Fire, attended with great Delight. Whereupon the humbled Soul presently desires to sink down into that *Light*, and esteems itself to be nothing, and quite unworthy of it.

8. And thus its own Desire pierceth into that *nothing*, viz. (into that wherein God createth) and doth what God will therein, and the Spirit of God springeth forth through the Desire of the *resigned Humility*, and so the *human Self* immediately followeth the *Spirit of God* in Trembling and humble Joy; and thus it may behold what is in Time and Eternity, for *All* is present before it.

9. When the Spirit of God riseth up as a Fire and Flame of Love, then the Spirit of the Soul descendeth, and saith, *Lord, Glory be to thy Name, not to me; thou art able to take to thyself Virtue, Power, Strength, Wisdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing; I will go no whither but whither thou leadest me as thy Instrument; do thou in me and with me what thou wilt.*

10. In such an humble and total Resignation the Spark of Divine Power falleth into the Centre of the *Forms of Life*, as a Spark into Tinder, and kindleth it, *viz.* the Fire of the Soul, which *Adam* made to be a dark Coal in himself, so that it glimmereth. And when the Light of Divine Power hath kindled itself therein, the Creature must go on as

an Inſtrument of God's Spirit, and ſpeak what the Spirit of God dictateth to it; and then it is no more in its own proper Poſſeſſion, but is the Inſtrument of God.

11. But the Will of the Soul muſt without ceaſing, in this *fiery-driving*, ſink into nothing, *viz.* into the *deepeſt Humility* in the Sight of God. For no ſooner doth the Will of the Soul in the leaſt Meaſure go on in *its own Speculation* or *Searching*, but *Lucifer* layeth hold of it in the Centre of the *Forms of Life*, and ſifteth it, ſo that it entereth into *Self*. It muſt therefore continue cloſe to *reſigned Humility*, as a Well doth to its Spring, and muſt ſuck and drink of God's Fountain, and not depart from the Ways of God at all.

12. For as ſoon as the Soul eateth of *Self*, and of the *Light* of *outward Reaſon*, it goeth on in its own Opinion; and then its Doings, which it ſets forth for Divine, are but from the *outward Conſtellation*, or *Influence* of the *Stars*, which preſently layeth hold on the Soul, and maketh it dry. And then the Soul goeth on in Errors, till it yield itſelf up again into Reſignation, and acknowledging itſelf a-new to be a *defiled Child*, reſiſteth Reaſon, and ſo getteth the Love of God again. Which is harder to do in that Caſe than it was at firſt; for the Devil bringeth in ſtrong Doubts now, and will not eaſily leave his *Fort of Prey*.

13. This may be ſeen clearly in the Saints of God from the Beginning of the World. For many who have been driven by the Spirit of God, have yet oftentimes departed from Reſignation into *Self*, viz. into their own Reaſon and Will, in which Satan hath caſt them into Sins, and into the Anger of God; as appeareth by *David* and *Solomon*, alſo by the Patriarchs, Prophets, and Apoſtles; who have oftentimes committed great Errors when they have departed from Reſignation into *Self*, viz. *into their own Reaſon* and *Luſt*.

14. Therefore, it is neceſſary for the Children of God to know how to behave themſelves when they will learn the Way of God. They muſt beat down and caſt away their very Thoughts; and deſire nothing, nor have the leaſt Will to learn any Thing, unleſs they find themſelves to be in *true Reſignation*; ſo that God's Spirit leadeth, teacheth, and guideth Man's Spirit, and that the human Will which is attached to itſelf, be wholly broken off from its own Luſt, and reſigned to God.

15. All Speculation in the Wonders of God is very dangerous, for the Spirit of the Will may ſoon be captivated therewith, unleſs the Spirit of the Will goeth or walketh after the Spirit of God, and then it hath Power in the *reſigned Humility* to behold the Wonders of God.

16. I do not ſay that a Man ſhould ſearch and learn nothing in *natural Arts* and *Sciences*. No; ſuch Knowledge is uſeful to him; but a Man muſt not begin with his own Reaſon. Man ought not only to govern his Life by the *Light* of *outward Reaſon*, which is good in itſelf, but ſhould ſink with that Light into the *deepeſt Humility* before God, and ſet the Spirit and Will of God foremoſt in all his ſearching, ſo that the *Light* of *Reaſon* may ſee and know Things through the *Light* of God. And though *Reaſon* may be very wiſe in its own Sphere, and help a Man to much Knowledge, yet muſt it not arrogate ſuch Wiſdom and Knowledge to itſelf, as if they were in its own Poſſeſſion, but give the Glory thereof to God, to whom alone all Wiſdom and Knowledge belongeth.

17. For the more deeply *Reaſon* ſinketh itſelf down into *ſimple Humility* in the Sight of God, and the more unworthy it accounts itſelf in his Sight; the more truely it dieth from *Self-deſire* and the more thoroughly the *Spirit* of God penetrateth it, and bringeth it into the higheſt Knowledge, ſo that at length it may come to behold the great Myſteries and Wonders of God. For the *Spirit* of God worketh only in reſigned *Humility*, in that which neither ſeeketh nor deſireth itſelf. The *Spirit* of God taketh hold of whatſoever deſireth to be ſimple and lowly before him, and bringeth it into his Wonders: He hath Pleaſure only in thoſe that fear and bow themſelves before him.

18. For God hath not created us for ourſelves only, but to be Inſtruments of his Wonders, by which he deſireth to manifeſt his Wonders. The reſigned Will truſteth

God, and expecteth all Good from him alone; but *Self-Will* ruleth itself, for it is broken off from God. All that *Self-Will* doth is Sin, and against God; for it is gone out of that Order wherein he created it, into Disobedience, and desireth to be its own Lord and Master.

19. When a Man's *own Will* dieth from itself, then it is free from Sin, for it desireth nothing but that which God desireth of his Creature; it desireth only to do that for which God hath created it; and that which God will do by it; and though it is and must be the Doing, yet it is but the Instrument of the Doing, by which God doth what he will.

20. For this is the true Faith in Man, *viz.* to die from himself; that is, from his own Desire; and in all his Undertakings and Designs to bring his Desire into the Will of God, and arrogate the doing of nothing to himself, but esteem himself in all his Doings to be but a Servant or Minister of God, and to think that all he doth, and undertaketh, is for God. For in such a Disposition the Spirit of God leadeth him into true Uprightness and Faithfulness towards his Neighbour. For he thinketh thus with himself, *I do my Work not for myself, but for God, who hath called and appointed me to do it; I am but a Servant in his Vineyard.* He listeneth continually after the Voice of his Master, who within him commandeth him what he shall do. The Lord speaketh in him, and biddeth him do what he would have to be done by him.

21. But *Self* doth what *outward Reason* from the Stars commandeth, into which Reason the Devil flyeth with his Desire. *All whatever Self doth is without the Will of God*, and is done altogether in the Phantasy, that the Anger of God may accomplish its Pastime therewith.

22. *No Work done without the Will of God can reach the Kingdom of God*; it is all but an unprofitable Imagery, or self-wrought Work, in this great Agitation of Mankind. For *nothing is pleasing to God, but what he himself doth by the Will, as his Instrument.* For there is but one only God in the Essence of all Essences, and all that which worketh with him in that Essence, is one Spirit with him; but that which worketh in itself, in its own Will, is in itself only, and not in his Dominion. It is indeed under that universal Dominion of Nature, whereby he holdeth subject to him every Life evil and good, but not under that special Divine Government in himself, which comprehendeth the good only. *Nothing is Divine which walketh and worketh not in the Will of God.*

23. Christ saith, *Every Plant which my heavenly Father hath not planted, shall be rooted out and burned in the Fire* All the Works of Man, which he hath wrought without the Will of God, shall be burnt up in the last Fire and given to the Wrath of God, *viz.* to the Pit of Darkness to recreate itself withal. For Christ saith, *He that is not with me is against me*; *and he that gathereth not with me scattereth.* Whosoever worketh, and doth it not in a resigned Will with Confidence in God, doth but make desolate and scatter; it is not acceptable to God. For nothing is pleasing to him but that which he willeth with his Spirit, and doth by his own Instrument.

24. Therefore, whatsoever is done by the Conclusions of *human Self* in Matters of Religion, is a mere Fiction. It is *Babel*, and but a Work of the Stars, and of the outward World, and not acknowledged by God to be his Work. It is only the Play of the wrestling Wheel of Nature, wherein Good and Evil wrestle one with the other; what the one buildeth the other destroyeth. And this is the great Misery of the vain Turmoylings of Men, the Issue whereof must be left to the Judgement of God.

25. Whosoever therefore stirreth or laboureth much in such Turmoylings, worketh but for the Judgement of God; for no whit of it is perfect and permanent. It must all be separated in the Putrefaction. For that which is wrought in the Anger of God will be received thereby, and kept in the Mystery of its Desire to the Day of God's Judgement, when Evil and Good shall be severed.

26. But if a Man turn and go forth from himself, and enter into the Will of God, then also that Good which hath been wrought in and by him, shall be freed from the

Evil which he hath wrought. As *Iſaiah* ſaith, *Though your Sins be as red as Scarlet, yet if ye turn and repent, they ſhall become as Wool, yea, as white as Snow.* For the Evil ſhall be ſwallowed up in the Wrath of God into Death, and the Good ſhall ſpring forth as a Sprout out of the wild Earth.

The Third Chapter.

1. WHOSOEVER therefore intendeth to do any good and perfect Work, wherein he hopeth eternally to rejoice, let him depart from *himſelf, viz.* from his own Deſire, and enter into Reſignation, into the Will of God, and work with God. And then though the earthly Deſire of *Self* in Fleſh and Blood cleaveth to him, yet if the Will of the Soul doth not receive that Deſire into it, *Self* cannot perform any Work. For the reſigned Will continually deſtroyeth the Subſtance of *Self* again, ſo that the Anger of God cannot reach it. And if it ſhould happen to reach it ſometimes, as may be the Caſe, yet the reſigned Will prevaileth with its ſuperior Power, and then it beareth the Figure of a victorious Work in the Wonders, and may inherit the *Filiation* or *Childſhip.* Therefore it is not good to ſpeak or do any Thing, when Reaſon is kindled in and by the Deſire of *Self.* Becauſe that Deſire ſpringeth from, and worketh in, the Anger of God; by which *a Man would ſuffer Loſs.* For his Work is brought into that Anger, and kept there to the great Day of God's Judgement.

2. Every evil or falſe Deſire, whereby a Man deviſeth how to gather to himſelf by Craft much worldly Gain from his Neighbour to his Neighbour's Hurt, is taken into the Anger of God, and belongeth to the Judgement. Wherein *all Things ſhall be made manifeſt*, and every Power and Eſſence, every Cauſe and Effect, both in Good and Evil, ſhall be preſented to every one in the Myſtery of the *Revelation.*

3. *All evil Works, done purpoſely, belong to the Judgement of God.* But he that turneth from the Will, goeth out from the Power of them, and thoſe his Works belong to the Fire. *All Things ſhall and muſt be made manifeſt in the End.* For therefore God brought his working Power into Eſſence or Subſtance, that his Love and Anger might be made manifeſt, and become a Repreſentation of his Deeds of Wonder, to his Glory.

4. And every Creature ought to know that it ſhould continue in that Condition wherein it was created; otherwiſe it runneth on in Contrariety and Enmity to the Will of God, and bringeth itſelf into Pain. For every intelligent Creature that hath loſt its Place or State wherein God firſt created it, is in Diſorder and Miſery, till it recovereth the ſame. A Creature which is created out of Darkneſs hath no Pain in the Darkneſs; as a venomous Serpent hath no Pain from its Venom. The Venom is its Life; but if it ſhould loſe its Venom, and have ſome good Thing inſtead thereof brought into it, and be made manifeſt in its Eſſence, that would be Pain and Death to it. Thus Good is Torment to a Being whoſe Nature is evil, and Evil is in like Manner Pain and Death to the Good.

5. Man was created of, for, and in *Paradiſe*; of, for, and in the *Love* of God; but if he bring himſelf into Anger, which is as a poiſonous Pain and Death, then that contrary Paradiſical Life of *Love* is a Pain and Torment to him.

6. If the Devil had been created out of the wrathful *Matrix*, for and in Hell, and had not had the *Divine Ens* or Eſſence, he could have no Pain in Hell. But he being created for and in Heaven, and yet having ſtirred up the Source or Property of Darkneſs in

himself, and thereby brought himself totally into Darkness, therefore the Light is now a Pain to him, that is, it causeth an everlasting Despair of God's Grace, and a continual Enmity to God, because God cannot endure him in *himself*, but hath cast him out. Therefore the Devil is angry and wrathful against *his own Mother*, of whose Essence and Substance he hath his Original, *viz.* the *Eternal Nature*, which keepeth him Prisoner in his own Place, as a Revolter or fallen Spirit, and sporteth in him with its Property of Anger. And, seeing he would not bear his Part in promoting the Divine Joy, in and for which he was created, therefore he must now do the contrary, and be an Enemy to all Goodness. For, of *God, and in him, are all Things*; *Darkness* and *Light*, *Love* and *Anger*, *Fire* and *Light*; but he calleth himself God, only as to the Light of his Love.

7. There is an eternal Contrariety between Darkness and Light; neither of them comprehendeth the other, and neither of them is the other; and yet there is only one Essence, Being, or Substance, wherein they both subsist. But there is a Difference in Quality and Will; yet the Essence or Substance is not divided, but a Principle maketh the Division. So that the one is a *nothing* in the other, and yet it is there, but not manifest in the Property of that Thing wherein it is.

8. For the Devil continued in his own Dominion or Principality, not indeed in that wherein God created him, but in the aking painful Birth of Eternity, in the Centre of Nature and Property of Wrath, in the Property which begetteth Darkness, Anguish and Pain. Indeed he is a Prince in the Place of this World, but in the first Principle, in the Kingdom of Darkness, in the Pit or Abyss.

9. Not in the Kingdom of the Sun, Stars, and Elements; he is no Lord or Prince there, but in the wrathful Part, *viz.* in the Root of the Evil of every Thing; and yet he hath not Power to do what he pleaseth with that.

10. For there is some Good in every Thing, which holdeth the Evil captive and shut up in the Thing; but he can walk and rule only in the evil Part or Property; when it stirreth up an evil Desire in itself, and bringeth its Desire into Wickedness. This indeed the inanimate Creatures cannot do; but Man can do it through the inanimate Creature, if he bring the Centre of his Will, with the Desire out of the Eternal Centre into it, which is the Ground of Inchantment and false Magic. The Will of the Devil can also enter into that Evil whereinto Man bringeth the Desire of his Soul, which is born also out of the Eternal Nature.

11, For the Original of the Soul and of Angels, out of the Eternal Nature is the same. But the Devil hath no further Power over the Time, or temporary Condition of this World, than in the *great Turba*, or *Turba magna*, the *Curse*; whereso ever that kindleth itself in the eternal and temporal Wrath, there he is busy, as in Wars, Fighting, and Strife, as also in great Tempests without Water. In the Fire he proceedeth as far as the *Turba* (Mischief or Hurt) goeth in great Showers or Tempests of Thunder, Lightening and Hail; but he cannot direct them, for he is not Lord or Master in them, but Servant only.

12. Thus the Creature stirreth up with its Desire, Good and Evil, Life and Death. The human Angelical Desire standeth in the Centre of the eternal Nature which is without Beginning; and wherein it kindleth itself, whether in Good or Evil, it accomplisheth its Work in that.

13. Now God created every Thing for and in that wherein it should be; the Angels for and in Heaven, and Man for and in Paradise. If therefore the Desire of the Creature goeth forth from its own Mother, then it entereth into the contrary Will and into Enmity, and it is tormented with the Contrariety therein, and so a false Will ariseth in a good; and then the good Will entereth into its nothing again, *viz.* into the End of Nature and Creature, and so leaveth the Creature in its own Evil or Wickedness, as appeareth by *Lucifer* and also by *Adam*; and had not the Will of the Love of God met

with *Adam*, and of meer Mercy entered into the Humanity or human Nature again, there could be no good Will in Man.

14. Therefore all Speculation and Enquiry about God's Will is a vain Thing, unleſs the Mind be converted. For when the Mind ſtandeth captivated in the Self-Deſire of the earthly Life, it cannot comprehend what the Will of God is; it runneth on but in Self, from one Way into another, and yet findeth no Reſt; for Self-Deſire evermore bringeth Diſquiet. But when it ſinketh itſelf wholly into the Mercy of God, deſiring to die from itſelf, and to have God's Will for a Guide to the Underſtanding, ſo that it acknowledgeth and eſteemeth itſelf as nothing, and willeth nothing but what God willeth, then ſhall it both know and do the Will of God. And if the Deſire of Anger in the earthly Fleſh ſhould go along or join with the Devil's Imagination, and aſſault the Will of the Soul, yet the reſigned Deſire cryeth to God and ſaith, *Abba, loving Father, deliver me from Evil:* And then, though the earthly Will ſhould grow too ſtrong in the Wrath of God by the Infection of the Devil, the Deſire of Anger would work but in or upon itſelf. According to what St. *Paul* ſaith, *Now if I ſin, I do it not, but Sin that dwelleth in my Fleſh:* Alſo, *Now I ſerve the Law of God in my Mind, but in my Fleſh the Law of Sin.* *Paul* meaneth not that the Will of the Mind or Soul ſhould conſent to the Will of the Fleſh; but Sin is ſo ſtrong in the Fleſh, *viz.* the awakened Anger of God in *Self*, that oftentimes the Mind is brought into Luſt as it were by Force, through the evil Incitements of the wicked, or elſe by beholding worldly Pomp and Glory; ſo that it abſolutely beareth down the reſigned Will, and ruleth by Force.

15. Now when Sin is wrought in the Fleſh, then the Wrath ſporteth itſelf therewith, and catcheth at the reſigned Will; and then the reſigned Will cryeth to God for Deliverance from the Evil, and prayeth that God would remove the Guilt away from it, and bring Sin into the Centre, *viz.* into Death, that it might die.

16. And St. *Paul* ſaith further, *Now there is no Condemnation to thoſe that are in Chriſt Jeſus, who are called according to the Purpoſe of God*; that is, thoſe who in *that Purpoſe of God in which he firſt called Man*, are again *called* in the *ſame Calling*, to ſtand again in that Purpoſe of God, wherein he originally created Man to be his Image and Likeneſs.

17. So long as Man's own Will ſtandeth in Self, ſo long it is not in the Purpoſe and Calling of God; it is not called, for it is gone forth from its original right Place; but when the Mind turneth itſelf back again into the Calling, *viz.* into Reſignation, then the Will is in the Calling of God, that is, in the Place for and in which God created it, and then it hath *Power to become the Child of God* again; as it is written, *He hath given us Power to become the Children of God.*

18. The Power which he hath given us is his Purpoſe, for and in which he created Man in his Image. This God hath brought again into the human Nature, and hath given Power unto that Power to break the Head of Sin in the Fleſh, namely, the Will and Deſire of the Serpent; that is, the reſigned Will in Chriſt treadeth upon the Head of the Deſire of the ſinful Will of the Serpent, and killeth again the Sins which were committed. This Power that is given becometh a Death to *Death*, and the Power of Life to *Life*.

19. Therefore no Man can make any Excuſe, as if he could not *will*. Indeed, while he ſticketh faſt in himſelf, in his own Deſire, and ſerveth only the Law of Sin in the Fleſh, he cannot. For he is kept back, as being a Servant of Sin; but when he turneth the Centre of his Mind away, and directeth it into the Will and Obedience of God, then he can.

20. Now the Centre of the Mind is come out of Eternity, out of God's Omnipotence; it can bring itſelf into what it will, and whither it will. *For that which is out of the Eternal, hath no Law.* But the Will hath a Law to obey God, and is born out of the Mind, and muſt not rend itſelf away from that out of which God created it.

21. Now God created the Will of the Mind for and in Paradise, to be a Companion with him in the Kingdom of Divine Joy. It ought not to have removed itself from thence; but since it hath removed itself from thence, God hath brought his Will again into the Flesh, and in his new-brought-in Will hath given us Power to bring our Wills into it, and to kindle a new Light therein, and so to become his Children again.

22. God hardeneth no Man; but Man's own Will, which goeth on in the fleshly Life of Sin, hardeneth his Heart. The Will of Self bringeth the Vanity of this World into the Mind, which is thereby shut up, and continueth so.

23. God, so far as he is called God, and is God, cannot will any Evil; for there is but one only Will in God, and that is Eternal Love, a Desire of that which is his Like, *viz.* Power, Beauty, and Virtue.

24. God desireth nothing but what is like his own Desire: His Desire receiveth nothing but what itself is.

25. God receiveth no Sinner into his Power and Virtue, unless the Sinner go forth from his Sins, and enter with the Desire into God. And then, *he will not cast out those that so come unto him.* He hath given to the Will an open Gate in Christ, saying, *Come unto me all ye that are heavy laden with Sins, and I will refresh you; take my Yoke upon you,* that is, *the Cross of the Enmity in the Flesh.* This was the Yoke of Christ, which he had to bear for the Sins of all Men. This Cross or Yoke the resigned Will must also take upon itself in the evil earthly sinful Flesh, and bear it after Christ in Patience and Hope of Deliverance. It must also continually *break the Head of the Serpent,* in and through Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, not letting it *rest on a soft Bed* when Sin is committed, and thinking to *repent* one Time or other.

26. No, no, the earthly Will groweth strong, fat, and wanton upon this *soft Bed,* but as soon as the Light of God shineth in thee, and sheweth Sin to thee, the Will of thy Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close therein. It must take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill and destroy it in the Death of Christ.

27. The Will of Sin must die, though it be never so unwilling. Be at Enmity therefore with the voluptuous earthly Flesh; give it not what it would have; let it fast and suffer Hunger till its tickling ceases. Account the Will of the Flesh thine Enemy, and do not what the Desire in the Flesh willeth, and then thou shalt bring a Death upon the *deathful Property in the Flesh.*

28. Regard not any Scorn of the World, as considering that it doth but scorn thine Enemy, and that is become a Fool to it. Nay, do thou thyself account it thy Fool, which *Adam* caused thee to possess, and made to be thy false Heir. *Cast out of the House the Son of the Bond-Woman,* that *strange Child* which God did not give to be in the House of Life in *Adam* at the Beginning; *for the Son of the Bond-Woman must not inherit with the Son of the Free-Woman.*

29. The *earthly Will* is but *the Son of the Bond-Woman.* For the Four Elements should have been Man's servants, but *Adam* hath brought them into the *Sonship,* or adopted them into himself. Therefore God said to *Abraham,* when he had opened the Covenant of the Promise in him; *Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free.* This *Son of the Free* is *Christ,* which God of his Grace hath brought again into the Flesh for us, namely, a new or renewed Mind, wherein the Will, *viz.* the Eternal Will of the Soul, may draw and drink the *Water of Life,* of which Christ speaketh, saying, *Whosoever shall drink of this Water that I will give him, it shall spring up in him, and be a Fountain of eternal Life.* This Fountain is the Renovation of the Mind or Will of the Soul.

30. Therefore I say that all Fictions and Devices to come to God by, let them have what Name soever they will, which Men contrive and invent for Ways to God, are but lost Labour and vain Endeavours, without a new Mind. There is no other Way to God, but a new Mind, which turneth from Wickedness, and entereth into Repentance for the Sins it hath committed. Which goeth forth from its Iniquity and willeth it no more; but wrappeth its Will up in the Death of Christ, and with all Earnestness dieth from the Sin of the Soul in the Death of Christ, so that it willeth Sin no more.

31. And though all the Devils should press hard upon it, and enter with their Desire into the fleshly Mind, yet the Will of the Soul must stand still and hide itself in the Death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical Flattery, or outward comforting ourselves availeth at all; as when Men will cover Sin and Iniquity in the Flesh with the Satisfaction of Christ, and remain in Self still. Christ saith, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* The Mind must become as wholly new, as in a Child that knoweth nothing of Sin. Christ saith also, *Ye must be born anew, or else ye shall not see the Kingdom of God.* There must arise a Will wholly new in the Death of Christ. It must be brought forth out of Christ's Incarnation or entering into the Humanity, and rise in Christ's Resurrection.

33. Now before this can be done, the Will of the Soul must die in the Death of Christ; for in *Adam* it received the *Son of the Bond-Woman*, viz. *Sin* into it. This the Will must cast out, and the poor captive Soul must wrap itself up in the Death of Christ earnestly with all the Power it hath, so that the *Son of the Bond-Woman*, viz. the *Sin* that is in it may die in the Death of Christ.

34. In very deed Sin must die in the Will of the Soul, or else there can be no Vision of God. For the earthly Will, in Sin and the wrathful Nature, shall not see God. It is the regenerated Nature only that is capable of the Divine Vision or Enjoyment. The Soul must put on the Spirit and Flesh of Christ; it cannot inherit the Kingdom of God in this earthly Tabernacle. For the Kingdom of Sin hangeth to it outwardly, which must putrify in the Earth, and rise again in new Power.

35. Hypocrisy, Flattery, and verbal Forgiveness, avail nothing. We must be Children, not by outward Imputation, but by being born of God from within, in the *new Man*, which is resigned in and to God.

36. All such Flattery of ourselves by saying, *Christ hath paid the Ransom, and made Satisfaction for Sin*, and that *he died for our Sins*, if we also do not die from Sin in him, and put on his Merit in new Obedience, and live therein, is a false and vain Comfort.

37. He that is a bitter Enemy and Hater of Sin, can and may comfort himself with the Sufferings of Christ. He that doth not willingly see, hear, or taste Sin, but is at Enmity with it, and would willingly always do that which is well and right, if he knew but what he ought to do; such a one hath indeed put on the Spirit and Will of Christ, and is his true Disciple.

38. But the outward Flattery of being accounted a Child of God by Imputation or external Application, is false and vain. The Work done in, or by, the outward Flesh only, doth not make the Child of God; but the working of Christ in the Spirit maketh, and indeed is, the Child of God. Which inward working is so powerful that it shineth forth as a new Light in the outward Life; and proveth itself to be the Child of God by its external Conduct and Actions.

39. For if the Eye of the Soul be Light, then the whole Body is Light in all its Members. Now if any boast himself to be the Child of God, and yet suffereth the Body to burn in Sins, he is no true Child, nor capable of the Inheritance; but lieth bound by the Chains of the Devil in gross Darkness. And if he doth not find in himself an earnest and sincere Desire of Well-doing in Love, then his Pretence to the Childship is but an

Invention of Reaſon proceeding from Self. He cannot ſee God, unleſs he be born a-new, and ſhew forth by his Power and Life, that he is his true Child. For there is no Fire but hath Light in it; and if the Divine Fire be in the Mind, it will ſhine forth, and the Mind will do that which God will have to be done.

40. But perhaps thou wilt ſay, *I have a Will indeed to do ſo; I would willingly do it, but I am ſo hindered that I cannot.*

41. Nay, thou vile Man, God draweth thee to be his Child, but thou wilt not; the ſoft Cuſhion in Evil is dearer to thee than to be ſo readily parted with. Thou preferreſt the Joy of Wickedneſs to the Joy of God. Thou art wholly ſwallowed up in *Self* ſtill, and liveſt according to the Law of Sin, and that hindereth thee. Thou art unwilling to die from the Pleaſure of the Fleſh, and therefore thou art not in the *Filiation*. God draweth thee to it, but thou thyſelf wilt not.

42. O how fine a Thing would *Adam* think it, if he might be taken into Heaven with this Will of the voluptuous Fleſh about him, and have the Child of Wickedneſs, that is full of Deceit, ſet upon the Throne of God. *Lucifer* alſo would fain have had it ſo, but he was ſpewed out.

43. It is a troubleſome Thing to mortify the evil Will; none are willing to do it. We would all gladly be the Children of God, if we might be ſo with this rough Garment of fallen Nature about us. But that cannot be. This World paſſeth away, and the outward Life muſt die; what Good can the Adoption in the mortal Body of Fleſh and Blood only do me?

44. If we would inherit the *Filiation*, we muſt alſo put on the *new Man* which can inherit it, as being like the Deity. God will have no Sinners in Heaven, but only ſuch as are born a-new and become Children, and ſo have put on Heaven.

45. Therefore it is not ſo eaſy a Matter to become a Child of God, as Men imagine. Indeed, it is not a troubleſome Thing to him that hath put on the *Filiation*, whoſe Light ſhineth; for it is Joy to ſuch a one. But to turn the Mind and deſtroy *Self*, there is a ſtrong and continued Earneſtneſs requiſite, and ſuch a ſtout and ſteady Purpoſe, that if the Body and Soul ſhould part aſunder by it, yet the Will would perſevere conſtantly, and not enter again into *Self*.

46. A Man muſt wreſtle till the dark Centre that is ſhut up cloſe, break open, and the Spark lying hid therein kindle; and from thence the *noble Lily-Branch* ſprouteth, as from the *divine Grain of Muſtard-Seed*, as Chriſt ſaith. A Man muſt pray earneſtly, with great Humility, and for a while become a Fool in his own Reaſon, and ſee himſelf void of Underſtanding therein, until Chriſt be formed in this new Incarnation.

47. And then when Chriſt is born, *Herod* is ready to kill the Child, which he ſeeketh to do outwardly by Perſecutions, and inwardly by Temptations, to try whether this *Lily-Branch* will be ſtrong enough to deſtroy the Kingdom of the Devil, which is manifeſted in the Fleſh.

48. Then this Deſtroyer of the Serpent is brought into the Wilderneſs, after he is baptized with the Holy Spirit, and tempted and tried whether or not he will continue in Reſignation to the Will of God. In which Temptation he muſt ſtand ſo faſt, that if Need require, he would leave all earthly Things, and even the outward Life, to be a Child of God.

48. No temporal Honour muſt be preferred before *Filiation*. But he muſt with his Will leave and forſake it all, and not account it his own, but eſteem himſelf as a Servant only in it, who is to obey his Maſter. He muſt leave all worldly Propriety. We do not mean that he may not have or poſſeſs any Thing; but his Heart muſt forſake it, and not bring his Will into it, nor count it his own. For if he ſetteth his Heart upon it, he hath no Power to ſerve them that ſtand in Need with it.

50. *Self* is but a Slave to its temporal Poſſeſſions, but *Reſignation* ruleth over all that it hath. *Self* muſt do what the Devil will have it do in *fleſhly Voluptuouſneſs* and *Pride of*

Life; but *Reſignation* treadeth it all under with the Feet of the Mind. *Self* deſpiſeth that which is *lowly* and *ſimple*; but *Reſignation* ſitteth down with the *lowly* in the Duſt. It ſaith, *I will be ſimple in myſelf, and underſtand nothing, leſt my Underſtanding ſhould exalt itſelf and ſin. I will lie down in the Courts of my God at his Feet, that I may ſerve my Lord in that which he commandeth me. I will know nothing of myſelf, that the Will and Power of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me. I will ſleep in myſelf until the Lord awaken me with his Spirit; and if he will not, then will I look up to him in Silence, and wait his Commands.*

51. Beloved Brethren: Men at this Time boaſt much of Faith; but where is it to be found? The modern Faith is but the Hiſtory. Where is that Child which believeth that Jeſus is born? If that Child were in Being, and did believe that Jeſus is born, it would alſo draw near to the ſweet Child Jeſus, and receive him and nurſe him.

52. Alas! the Faith of this Day is but hiſtorical, a mere Aſſent to the Matter of Fact that Jeſus Chriſt lived and died; that the *Jews* killed him; that he left this World, and is not King on Earth in the outward Man; but that Men may do what they liſt, and need not die from Sin, and their evil Luſts. All this the wicked Child *Self* rejoiceth in, that it may fatten the Devil by living deliciouſly.

53. This ſheweth plainly that true Faith was never weaker ſince Chriſt's Time, than it is now. When nevertheleſs the World cryeth aloud, and ſaith, *We have got the true Faith*; and contend about a Child, with a Contention, than which there was never worſe, ſince Men were on Earth.

54. If thou art truly *Zion*, and haſt that new born Child which was loſt and is found again, then let it be ſeen in Power and Virtue. Let us all openly ſee the ſweet Child Jeſus brought forth by thee, and that thou art his Nurſe. If not, then the Children in Chriſt will ſay, thou haſt found nothing but the Cradle of the Child, that is, the Hiſtory.

55. Where haſt thou the ſweet Child Jeſus, thou that art ſo exalted with the Hiſtory, and with thy falſe and ſeeming Faith? O how will the Child Jeſus viſit thee one Day in the Father's Property, the Property of Anger, in thy own *Turba* which thou haſt fatted! It calleth thee now in Love, but thou wilt not hear, for thine Ears are ſtopped with Covetouſneſs and Voluptuouſneſs. Therefore the Sound of the Trumpet ſhall one Day alarm thee with the hard Thunder-clap of thy *Turba*, and rouſe thee up, if haply thou wilt then ſeek and find the ſweet Child Jeſus.

56. Beloved Brethren, this is a Time of ſeeking, of ſeeking and of finding. It is a Time of Earneſtneſs; whom it toucheth, it toucheth home. He that watcheth ſhall hear and ſee it; but he that ſleepeth in Sin, and ſaith in the fat Days of his Belly, *All is Peace and quiet, we hear no Sound from the Lord*, ſhall be blind. But the Voice of the Lord hath ſounded in all the Ends of the Earth, and a Smoke riſeth, and in the Midſt of the Smoke there is a great Brightneſs and Splendor. *Hallelujah.* Amen.

Shout unto the Lord in Zion, *for all Mountains and Hills are full of his Glory: He flouriſheth like a green Branch, and who ſhall hinder it.* Hallelujah.

THE THIRD BOOK.

OF

REGENERATION,

OR THE

NEW BIRTH.

SHEWING

How he that *earneſtly* ſeeketh *Salvation*, muſt ſuffer himſelf to be brought out of the *confuſed* and *contentious Babel*, by the *Spirit of* CHRIST, that he may be *born a-new* in the *Spirit of* CHRIST, and live to *Him* only.

Rev. xviii. 4.

Come out of Babylon, *my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues; for her Sins have reached unto Heaven, and God hath remembered her Iniquity.*

THE

AUTHOR'S PREFACE

TO THE

READER.

THOUGH *I have in my other* Writings *ſet down a clear Deſcription of* Regeneration, *or the* New Birth, *from the* Ground *thereof*; *yet becauſe every one hath them not, neither hath every one the* Capacity *to underſtand them*; *I have therefore, as a Service to the* ſimple Children of Chriſt, *here ſet down a ſhort Sum concerning the* New-Birth.

But if any deſire to ſearch the deep Ground *from whence all floweth, and have the* Gift *to underſtand it, let him read*

I. *The* Three Principles of the Divine Eſſence.

II. *The* Threefold Life of Man.

III. *The* Forty Queſtions *of the* Original Eſſence, Subſtance, Nature, *and* Property *of the* Soul.

IV. *The* Incarnation *and* Birth *of* Jeſus Chriſt the Son of God; *alſo of his* Suffering, Death, *and* Reſurrection.

V. *The* Six Points *treating of the* Three Worlds *how they are* in *one another as* one; *and yet make* Three Principles, *viz.* Three Births *or* Centers.

VI. *The* Myſterium Magnum, *which is an* Interpretation *upon* Geneſis.

And in them he ſhall find all *that he can aſk, and that as* deep *as the Mind of Man is able to reach. I have written this for the* true Iſraelites, *that is, for the* hungry *and* thirſty Hearts *that long after the* Fountain of Chriſt, *who are my* Fellow Members *in the* Spirit of Chriſt: *But not for the* Iſhmaelites *and* Scorners, *for they have a* Book within *them, wherewith they vex, perſecute, and ſuppreſs the* Children of Chriſt *that are under the* Croſs; *and yet, though it be* unwillingly *and* unwittingly *to themſelves, they muſt be* Servants *to ſuch* Children of Chriſt.

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OF

REGENERATION.

The First Chapter.

Shewing how Man ſhould conſider himſelf.

1. CHRIST ſaid, *Except ye turn and become as Children, ye ſhall not ſee the Kingdom of God.* Again, he ſaid to *Nicodemus*, *Except a Man be born again, of Water and of the Spirit, he cannot enter into the Kingdom of God; for that which is born of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit.*

2. Alſo the Scripture poſitively declareth, that *the fleſhly natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs unto him, neither can he know or conceive them.*

3. Now ſeeing that all of us have Fleſh and Blood and are mortal, as we find by Experience, and yet the Scripture ſaith, that *We are the Temples of the Holy Ghoſt, who dwelleth in us*, and that *the Kingdom of God is within us*, and that *Chriſt muſt be formed in us*; alſo, that *He will give us his Fleſh for Food, and his Blood for Drink:* And that, *Whoſoever ſhall not eat of the Fleſh of the Son of Man, and drink his Blood hath no Life in him.* Therefore we ſhould ſeriouſly conſider what Kind of Man in us it is, that is capable of being thus like the Deity.

4. For it cannot be ſaid of the mortal Fleſh that turneth to Earth again, and liveth in the Vanity of this World, and continually luſteth againſt God; that it is the Temple of the Holy Ghoſt; much leſs can it be ſaid that the New-Birth cometh to paſs in this earthly Fleſh, which dyeth and putrifieth, and is a continual Houſe of Sin.

5. Yet ſeeing that it remaineth certain that a true Chriſtian is born of Chriſt, and that the New-Birth is the Temple of the Holy Ghoſt which dwelleth in us, and that the New Man only, that is born of Chriſt, partaketh of the Fleſh and Blood of Chriſt; it appeareth that it is not ſo eaſy a Matter to be a Chriſtian.

6. And that Chriſtianity doth not conſiſt in the mere knowing of the Hiſtory, and applying the Knowledge thereof to ourſelves, ſaying that *Chriſt died for us, and hath deſtroyed Death and turned it into Life in us, and that he hath paid the Ranſom for us, ſo that we need do nothing but comfort ourſelves therewith, and ſtedfaſtly believe that it is ſo.*

7. For we find of ourſelves that Sin is living, luſting, ſtrong, and powerfully working in the Fleſh, and therefore it muſt be ſomewhat elſe, which doth not co-operate with Sin in the Fleſh, nor willeth it, that is the New-Birth in Chriſt.

8. For St. *Paul* ſaith, *There is no Condemnation to them that are in Chriſt Jeſus.* And further, *Should we that are Chriſtians be yet Sinners? God forbid, ſeeing we are dead to Sin in Chriſt.*

9. Beſides, the Man of Sin cannot be the Temple of the Holy Ghoſt; and yet *there is no Man that ſinneth not, for God hath ſhut up all under Sin.* As the Scripture ſaith, *No one living is righteous in thy Sight, if thou imputeſt his Sins to him. The righteous Man falleth ſeven Times a Day*; and yet it cannot be meant that the righteous falleth and ſinneth, but his mortal and ſinful Man. For the Righteouſneſs of a Chriſtian in Chriſt cannot ſin.

10. Moreover, St. *Paul* ſaith, *Our Converſation is in Heaven, from whence we expect our Saviour Jeſus Chriſt.* Now, if our Converſation be in Heaven, then Heaven muſt be in us; Chriſt dwelleth in Heaven; and then if we are his Temple, that Temple Heaven muſt be in us.

11. But for all this, ſeeing Sin tempteth us within us, whereby the Devil hath within us an Acceſs to us, therefore Hell alſo muſt be in us too, for the Devil dwelleth in Hell; whereſoever he is, he is in Hell, and cannot come out of it. Yea, when he poſſeſſeth a Man, he dwelleth in Hell, *viz.* in the Anger of God in that Man.

12. Therefore we ought to conſider well what Man is, and how he is a Man; and then we ſhall find that a true Chriſtian is not a mere hiſtorical *new Man*, as if it were enough for us outwardly to confeſs Chriſt, and believe that he is the Son of God, and hath paid the Ranſom for us. For Righteouſneſs availeth nothing, imputed from without, that is, by believing only that it is ſo imputed. But it is an inherent Righteouſneſs born in us, by which we become the Children of God, that availeth.

13. And as the earthly Fleſh muſt die, ſo alſo the Life and Will muſt die from Sin, and be as a Child that knoweth nothing, but longeth only after the Mother which brought it forth. So likewiſe muſt the Will of a Chriſtian enter again into its Mother, *viz.* into the Spirit of Chriſt, and become a Child in itſelf in its own Will and Power, having its Will and Deſire inclined and directed only towards its Mother. And a new Will and Obedience in Righteouſneſs, which willeth Sin no more, muſt riſe from Death out of the Spirit of Chriſt in him.

14. For that Will is not born a-new, which deſireth and admitteth Vanity into itſelf; and yet there remaineth a Will which longeth after Vanity, and ſinneth, even in the *new-born* or *regenerate* Man. Therefore the Image or Nature of Man ſhould be well underſtood, and how the *New-Birth* cometh to paſs; ſeeing it is not wrought in the mortal Fleſh, and yet is wrought truly and really in us, in Fleſh and Blood, in Water and Spirit, as the Scripture ſaith.

15. We ſhould therefore rightly underſtand what Kind of Man it is in us, that is the Member of Chriſt, and Temple of God who dwelleth in Heaven. And then alſo what Kind of Man it is that the Devil ruleth and driveth; for he cannot meddle with the Temple of Chriſt, nor doth he care much for the mortal Fleſh; and yet there are not *three* Men in one another, for all make but *one* Man.

16. Now if we will underſtand this rightly, we muſt conſider Time and Eternity, and how they are in one another; alſo Light and Darkneſs, Good and Evil; but eſpecially the Original of Man.

This may be thus apprehended.

17. THE outward World with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God. Indeed God dwelleth in it, but the Subſtance of the outward World comprehendeth him not.

18. We ſee alſo that the Light ſhineth in Darkneſs, and the Darkneſs comprehendeth not the Light, and yet they both dwell *in* one another. The four Elements are alſo an Example of this, which in their Original are but *one* Element, which is neither hot nor

cold, nor dry, nor moiſt; and yet by its ſtirring ſeparateth itſelf into Four Properties, *viz.* into Fire, Air, Water, and Earth.

19. Who would believe that Fire produceth or generateth Water? And that the Original of Fire could be in Water, if we did not ſee it with our Eyes in Tempeſts of Thunder, Lightening, and Rain; and did not find alſo, that in living Creatures, the eſſential Fire of the Body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the Fire the Father of the Blood.

20. And as God dwelleth in the World, and filleth all Things, and yet poſſeſſeth nothing; and as the Fire dwelleth in Water, and yet poſſeſſeth it not: Alſo, as the Light dwelleth in Darkneſs, and yet poſſeſſeth not the Darkneſs; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; ſo is Man created according to the outward Humanity; he is the Time, and *in* the Time, and the Time is the outward World, and it is alſo the outward Man.

21. The inward Man is Eternity, and the Spiritual Time and World, which alſo conſiſteth of Light and Darkneſs, *viz.* of the Love of God, as to the Eternal Light, and of the Anger of God as to the Eternal Darkneſs; whichſoever of theſe is manifeſt in him, his Spirit dwelleth in that, be it Darkneſs or Light.

22. For Light and Darkneſs are both *in* him, but each of them dwelleth in itſelf, and neither of them poſſeſſeth the other; but if one of them entereth into the other, and will poſſeſs it, then that other loſeth its Right and Power.

23. The *paſſive* loſeth its Power; for if the Light be made manifeſt in the Darkneſs, then the Darkneſs loſeth its Darkneſs, and is not known or diſcerned. Alſo on the contrary, if the Darkneſs ariſe in the Light and get the upper-hand, then the Light and the Power thereof are extinguiſhed. This is to be obſerved alſo in Man.

24. The Eternal Darkneſs of the Soul is Hell, *viz.* an aching Source of Anguiſh, which is called the Anger of God; but the Eternal Light in the Soul is the Kingdom of Heaven, where the fiery Anguiſh of Darkneſs is changed into Joy.

25. For the ſame Nature of Anguiſh, which in the Darkneſs is a Cauſe of Sadneſs, is in the Light a Cauſe of the outward and ſtirring Joy. For the Source or Original in Light, and the Source in Darkneſs are but one Eternal Source, and one Nature, and yet they, *viz.* the Light and Darkneſs, have a mighty Difference in the Source; the one dwelleth *in* the other and begetteth the other, and yet is not the other. The Fire is painful and conſuming, but the Light is yielding, friendly, powerful, and delightful, a ſweet and amiable Joy.

26. This may be found alſo in Man; he is and liveth in *three Worlds*; the Firſt is the *Eternal dark World*, viz. the Centre of the Eternal Nature, which produceth or generateth the Fire, *viz.* the Source or Property of Anguiſh.

27. The Second is the *Eternal light World*, which begetteth the Eternal Joy, which is the Divine Habitation wherein the Spirit of God dwelleth, and wherein the Spirit of Chriſt receiveth the human Subſtance, and ſubdueth the Darkneſs, ſo that it muſt be a Cauſe of Joy in the Spirit of Chriſt in the Light.

28. The Third is the *outward viſible World* in the four Elements and the viſible Stars; though indeed every Element hath its peculiar Conſtellation in itſelf, whence the Deſire and Property ariſe, and is like a Mind.

29. Thus you may underſtand that the Fire in the Light is a Fire of Love, a Deſire of Meekneſs and Delightfulneſs; but the Fire in the Darkneſs is a Fire of Anguiſh, and is painful, irkſome, inimicitious, and full of Contrariety in its Eſſence. The Fire of the Light hath a good Reliſh or Taſte, but the Taſte in the Eſſence of Darkneſs is unpleaſant, loathſome, and irkſome. For all the Forms or Properties in the Eternal Nature, till they reach to Fire, are in great Anguiſh.

The Second Chapter.

How Man is created.

30. HERE we are to conſider the Creation of Man. *Moſes* ſaith, *God created Man in his Image, in the Image of God created he him.* This we underſtand to be both out of the eternal and temporal Birth; out of the inward and ſpiritual World, which he breathed into him, into the created Image; and then out of the Subſtance of the inward ſpiritual World, which is holy.

31. For as there is a Nature and Subſtance in the outward World; ſo alſo in the inward ſpiritual World there is a Nature and Subſtance which is ſpiritual; from which the outward World is breathed forth, and produced out of Light and Darkneſs, and created to have a Beginning and Time.

32. And out of the Subſtance of the inward and outward World Man was created; out of, and in the Likeneſs of the Birth of all Subſtances. The Body is a *Limbus* (an Extract or a Kind of Seed, which containeth all that which the Thing from whence it is taken hath) of the Earth, and alſo a *Limbus* of the heavenly Subſtance; for the Earth is breathed forth out-ſpoken, or created out of the dark and light World. In the Word *Fiat* (or creating Word) *viz.* in the eternal Deſire Man was taken out of the Earth, and ſo created an Image out of Time and Eternity.

33. This Image was in the inward and ſpiritual Element, from whence the four Elements proceed and are produced. In that one Element was Paradiſe; for the Properties of Nature from the *Fire-dark-and-light-World* were all in Harmony and Agreement in Number, Weight, and Meaſure. One of them was not manifeſted more eminently than another; therefore was there no Frailty therein. For no one Property was predominant over another, neither was there any Strife or Contrariety among the Powers and Properties.

34. Into this created Image God breathed the Spirit and Breath of Underſtanding out of the *three Worlds*, as one only Soul, which, as to its original Principle or Eſſence, is, or conſiſteth in, the inward *dark Fire-World* of the eternal ſpiritual Nature; according to which God calleth himſelf a *ſtrong jealous God*, and a *conſuming Fire.*

35. And this now is the eternal creaturely great Soul, a magical Breath of Fire, in which Fire conſiſteth the Original of Life, from the great Power of Separation. God's Anger, or the eternal Darkneſs, is in this Property, ſo far as Fire reacheth without giving Light.

36. The ſecond Property of the Breath of God is the Spirit of the Source of Light, proceeding from the great fiery Deſire of Love, from the great Meekneſs; according to which God calleth himſelf a *loving*, *merciful God*; in which conſiſteth the true Spirit of Underſtanding, and of Life in Power.

37. For as Light ſhineth from Power, and as the Power of Underſtanding is diſcerned in the Light, ſo the Breath of the Light was joined to the Breath of the Fire of God, and breathed into the Image of Man.

38. The third Property of the Breath of God was the outward Air with its Conſtellation or *Aſtrum*, wherein the Life and Conſtellation of the outward Subſtance and Body did conſiſt. This he breathed into his Noſtrils; and as Time and Eternity hang together, and as Time is produced out of Eternity, ſo the inward Breath of God hung to the outward.

39. This threefold Soul was at once breathed into Man; and each Subſtance of the Body received the Spirit according to its Property. The outward Fleſh received the outward Air and its Conſtellations, for a rational and vegetative Life, to the Manifeſtation of the Wonders of God; and the Light Body or Heavenly Subſtance received the Breath of the Light of the great Divine Powers and Virtues; which Breath is called the Holy Ghoſt.

40. Thus the Light pierced through the Darkneſs, *viz.* through the dark Breath of Fire, and alſo through the Breath of the outward Air and its Conſtellation or *Aſtrum*, and ſo deprived all the Properties of their Power, that neither the Anguiſh of the Breath of Fire in the inward Property of the Soul, nor Heat nor Cold, nor any of all the Properties of the outward Conſtellation, might or could be manifeſted.

41. The Properties of all the three Worlds in Soul and Body were in equal Agreement, Temperature, and Weight. That which was inward and holy, ruled through and over the outward, that is, the outward Parts of the outward Life, of the outward Stars or Conſtellations and the four Elements; and that original and univerſal Power of the inward over the outward, conſtituted the Holy Paradiſe.

42. And thus Man was both in Heaven and alſo in the outward World, and was Lord over all the Creatures of this World. Nothing could deſtroy him.

43. For ſuch was the Earth alſo, until the Curſe of God broke forth. The Holy Property of the Spiritual World ſprung up through the Earth, and brought forth Holy Paradiſical Fruits, which Man then could eat in a magical Paradiſical Manner.

44. And had neither need of Teeth, nor Entrails in his Body. For as the Light ſwalloweth up Darkneſs, and as the Fire devoureth Water, and yet is not filled therewith, juſt ſuch a Centre Man alſo had for his Mouth to eat withal, according to the Manner of Eternity.

45. And he could alſo generate his Like out of himſelf, without any dividing or opening of his Body and Spirit, in ſuch a Manner as God generated the outward World; who did not divide himſelf; but did in his Deſire, *viz.* in the Word *Fiat*, manifeſt himſelf, and brought that ſame Deſire into a Figure according to the Eternal Spiritual Birth. So alſo Man was created an Image and Likeneſs of God in that Reſpect, according to Time and Eternity, out of both Time and Eternity, yet in and for an immortal Life, which was without Enmity or Contrariety.

46. But the Devil having himſelf been a Prince and Hierarch in the Place of this World, and caſt out for his Pride into the dark anguiſhing, painful, and hoſtile Property and Source, into the Wrath of God, envied Man the Glory of being created in, and for the Spiritual World, the Place which he himſelf once poſſeſſed; and therefore brought his Imagination or Deſire into the Image of Man, and made it ſo luſting, that the dark World, and alſo the outward World aroſe in Man, and departed from the equal Agreement and Temperature wherein they ſtood, and ſo one predominated over the other.

47. And then the Properties were each of them ſeparately made manifeſt in itſelf, and each of them luſted after that which was like itſelf. That which was out of the Birth of the dark World, and alſo that which was out of the Birth of the light World, would each of them eat of the *Limbus* of the Earth, according to its Hunger; and ſo Evil and Good became manifeſt in *Adam*.

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the *Fiat* drew ſuch a Branch out of the Earth as the Properties could eat of in their awakened Vanity; for this was poſſible.

49. For the Spirit of the ſtrong and great magical Power of Time and Eternity was in *Adam*, from which the Earth with its Properties was breathed forth; and ſo the *Fiat*, *viz.* the ſtrong Deſire of the eternal Nature, attracted the Eſſence of the Earth. And

thus God let the *Tree of Knowledge of Good and Evil* grow for *Adam*, according to his awakened Properties; for the great Power of the Soul and of the Body caused it.

50. And then Man must be tried, whether he would stand and subsist in his own Powers, before the Tempter the Devil, and before the Wrath of the Eternal Nature; and whether the Soul would continue in the equal Agreement of the Properties in true Resignation under God's Spirit, as an Instrument of God's Harmony, a tuned Instrument of divine Joyfulness for the Spirit of God to strike upon. This was tried by that Tree, and this severe Commandment was added, *Thou shalt not eat thereof, for on that Day that thou eatest thereof, thou shalt surely die.*

51. But it being known to God that Man would not stand, and that he had already imagined and lusted after Good and Evil, God said, *It is not good for Man to be alone, we will make him an Help-meet for him.*

52. For God saw that *Adam* could not then generate magically, having entered with his Lust into Vanity. Now therefore *Moses* saith, *God caused a deep Sleep to fall upon him, and he slept*; that is, seeing Man would not continue in the Obedience of the Divine Harmony in the Properties, submitting himself to stand still as an Instrument of the Spirit of God; therefore God suffered him to fall from the Divine Harmony into an Harmony of his own, *viz.* into the awakened Properties of Evil and Good; the Spirit of his Soul went into these.

53. And there in this Sleep he died from the Angelical World, and fell under the Power of the outward *Fiat*, and thus bade farewel to the Eternal Image, which was of God's begetting. Here his Angelical Form and Power fell into a Swoon, and lay on the Ground.

54. And then by the *Fiat* God made the Woman out of him, out of the *Matrix* of *Venus*, *viz.* out of that Property wherein *Adam* had the Begettress in himself; and so out of one Body he made two, and divided the Properties of the Tinctures, *viz.* the watery and fiery Constellations in the Element; yet not wholly in Substance but in the Spirit, *viz.* the Properties of the watery and fiery Soul.

55. And yet it is but one Thing still, only the Property of the Tincture was divided; the Desire of Self-Love was taken out of *Adam*, and formed into a Woman according to his Likeness. And thence it is that Man now so eagerly desireth the *Matrix* of the Woman, and the Woman desireth the *Limbus* of the Man, *viz.* the Fire-Element, the Original of the true Soul, by which is meant the Tincture of Fire; for these two were one in *Adam*, and therein consisted the Magical Begetting.

56. And as soon as *Eve* was made out of *Adam* in his Sleep, both *Adam* and *Eve* were at that Instant set and constituted in the outward natural Life, having the Members given them for Propagation, after the Manner of the Brute Animals, and also the fleshly Carcase, into which they might put their gross Earthliness, and live like Beasts.

57. Of which the poor Soul that is captivated in Vanity is at this Day ashamed, and sorry that its Body hath gotten such a bestial monstrous Shape. Nothing can be clearer than this. For it is because Mankind are ashamed of their Members and Nakedness, that they borrow their Clothing from the earthly Creatures. For this they would not have none, had they not lost the Angelical Form, and assumed that of a Beast.

58. This borrowed Clothing, together with the awakened Earthliness, and Subjection to the Powers of Heat and Cold, is a plain and full Proof to Man, that he is not truly at Home in this World. For all earthly Appetites, Cares, and Fears, together with this false Clothing, must perish, and be severed from the Soul again.

59. Now when *Adam* awoke from Sleep, he beheld his Wife, and knew that she came out of him; for he had not yet eaten of Vanity with his outward Mouth, but with the Imagination, Desire, and Lust only.

60. And it was the firſt Deſire of *Eve*, that ſhe might eat of the Tree of Vanity, of Evil and Good, to which the Devil in the Form of a Serpent perſuaded her, ſaying, *That her Eyes ſhould be opened, and ſhe ſhould be as God himſelf*; which was both a Lie and a Truth.

61. But he told her not that ſhe ſhould loſe the Divine Light and Power thereby: He only ſaid, *her Eyes ſhould be opened, that ſhe might taſte, prove, and know Evil and Good, as he had done.* Neither did he tell her that Heat and Cold would awake in her, and that the Property of the outward Conſtellations would have great Power over the Fleſh and over the Mind.

62. His only Aim was that the Angelical Image, *viz.* the Subſtance which came from the inward ſpiritual World, might diſappear in them. For then they would be conſtrained to live in Subjection to the groſs Earthlineſs, and the Conſtellations or Stars; and then he knew well enough that when the outward World periſhed, the Soul would be with him in Darkneſs. For he ſaw that the Body muſt die, which he perceived by that which God had intimated; and ſo he expected ſtill to be Lord to all Eternity in the Place of this World, in his falſe Shape which he had gotten; and therefore he ſeduced Man.

63. For when *Adam* and *Eve* were eating the Fruit, Evil and Good, into the Body, then the Imagination of the Body received Vanity in the Fruit, and then Vanity awaked in the Fleſh, and the dark World got the Upperhand and Dominion in the Vanity of the Earthlineſs; upon which the fair Image of Heaven, that proceeded out of the Heavenly Divine World, inſtantly diſappeared.

64. Here *Adam* and *Eve* died to the Kingdom of Heaven, and awaked to the outward World, and then the fair Soul as it ſtood in the Love of God, diſappeared as to the holy Power, Virtue, and Property; and inſtead thereof, the wrathful Anger, *viz.* the dark Fire World awoke in it, and ſo the Soul became in one Part, *viz.* in the inward Nature, a half Devil, and in the outward Part as related to the outward World, a Beaſt.

65. Here are the Bounds of Death and the Gates of Hell, for which Cauſe God became Man, that he might deſtroy Death, defeat the Devil's Purpoſe, and change Hell into great Love again.

66. Let this be told you, ye Children of Men; it is told you in the Sound of a Trumpet, that you ſhould inſtantly go forth from the abominable Vanity, for the Fire thereof burneth.

The Third Chapter.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

67. NOW when *Adam* and *Eve* fell into this Vanity, then the Wrath of Nature awoke in each Property, and in or through the Deſire impreſſed the Vanity of the Earthlineſs and Wrath of God into itſelf.

68. And then the Fleſh became groſs and rough as the Fleſh of a Beaſt, and the Soul was captivated in the Eſſence therewith, and ſaw that its Body was become a Beaſt, and had gotten the Beſtial Members for Multiplication, and the filthy Carcaſe into which the Deſire would ſtuff the Loathſomeneſs which it was aſhamed of in the Preſence of God; and therefore *Adam* and *Eve* hid themſelves under the Trees of the Garden of *Eden*. Heat and Cold alſo ſeized on them.

69. And here the Heaven in Man trembled for Horror; as the Earth quaked in Wrath when his Anger was deſtroyed on the Croſs by the ſweet Love of God; there the Anger trembled before the ſweet Love of God.

70. And for this Vanity's Sake which was thus awakened in Man, God curſed the Earth; leſt the holy Element ſhould ſpring or ſhine forth any more through the outward Fruit, and bring forth Paradiſical Fruit. For there was then no Creature that could have enjoyed it; neither was the earthly Man worthy of it any more.

71. God would not caſt the precious Pearls before Beaſts; an ungodly Man in his Body being but a mere groſs beſtial Creature; and though it be of a noble Eſſence, yet it is wholly poiſoned and loathſome in the Sight of God.

72. Now when God ſaw that his fair Image was ſpoiled, he manifeſted himſelf to fallen *Adam* and *Eve*, and had Pity on them, and promiſed himſelf to them for an everlaſting Poſſeſſion, and that with his great Love in the received Humanity he would deſtroy the Power of the Serpentine Property, *viz.* of the Vanity in the Wrath of God awakened in them. And this was the *breaking of the Head of the Serpent*, which he would perform, *viz.* he would deſtroy the dark Death, and ſubdue the Anger with his great Love.

73. And this Covenant of his Incarnation which was to come, he put into the Light of Life; to which Covenant the Jewiſh Sacrifices pointed as to a Mark or *Limit*, to which God had promiſed himſelf with his Love; for the Faith of the *Jews* entered into the Sacrifices and Offerings, and God's Imagination entered into the Covenant.

74. And the Offering was a Figure of the Reſtitution of that which *Adam* had loſt; and ſo God did expiate his Anger in the human Property, through the Offering in the Limit of the Covenant.

75. In which Covenant the moſt holy ſweet Name JESUS, *proceeding* out of the holy Name and great Power of JEHOVAH, had incorporated itſelf; ſo that he would again move and manifeſt himſelf in the Subſtance of the heavenly World which diſappeared in *Adam*, and kindle the holy divine Life therein again.

76. This Mark or Limit of the Covenant was propagated from *Adam* and his Children, from Man to Man, and did go through from one upon all; as Sin alſo and the awakened Vanity did go through from one upon all.

77. And it ſtood in the Promiſe of the Covenant at the End, in the Root of *David* in the Virgin *Mary*, who was, in the inward Kingdom of the hidden Humanity, (*viz.*

of the Eſſentiality that diſappeared as to the Kingdom of God) the Daughter of God's Covenant, but in the outward, according to the natural Humanity, ſhe was begotten by her true bodily Father *Joachim*, and her true Mother *Anne*, out of the Eſſences and Subſtance of their Souls and Bodies, like all other Children of *Adam*; a true Daughter of *Eve*.

78. In this *Mary* from the Virgin (*viz.* the *Wiſdom of God*) in the promiſed Limit of the Covenant, of which all the Prophets have propheſied,—the eternal Speaking Word, which created all Things, did in the Fulneſs of Time move itſelf in the Name JESUS, according to its higheſt and deepeſt Love and Humility, and bring again living, divine, and heavenly Subſtantiality into the Humanity of the heavenly Part, which diſappeared in *Adam*, and from which he died in Paradiſe, into the Seed of *Mary*, into the Tincture of Love, into that Property wherein *Adam* ſhould have propagated himſelf in a magical and heavenly Manner, into the true Seed of the Woman, of heavenly Subſtantiality, which diſappeared in Paradiſe.

79. And when the Divine Light in the Heavenly Eſſence was extinguiſhed, the Word of God, *viz.* the Divine Power of the Underſtanding, did bring in Heavenly and living Subſtantiality, and awakened the diſappeared Subſtantiality in the Seed of *Mary*, and brought it to Life.

80. And ſo now God's Subſtance, wherein he dwelleth and worketh, and the diſappeared Subſtance of Man, are become one Perſon; for the Holy Divine Subſtantiality did anoint the diſappeared; therefore that Perſon is called *CHRISTUS*, the *Anointed of God*.

81. And this is the dry Rod of *Aaron*, that bloſſomed and bare Almonds, and the true High Prieſt; and it is that Humanity of which Chriſt ſpake, ſaying, that *He was come from Heaven, and was in Heaven*; and that *no Man could aſcend into Heaven but the Son of Man which is come from Heaven, and is in Heaven.*

82. Now when he ſaith, *He is come from Heaven*, it is meant of the Heavenly Subſtance, the Heavenly Corporality; for the Power and Virtue of God needeth no coming *any whither*, for it is every where altogether unmeaſurable and undivided. But Subſtance needeth coming; the Power or Virtue needeth to move itſelf, and manifeſt itſelf in Subſtance.

83. And that Subſtance entered into the human Subſtance, and received it; not that Part only of Heavenly Subſtantiality, which diſappeared in *Adam*, but the whole human Eſſence in Soul and Fleſh, according to all the three Worlds.

84. But he hath not received or taken upon himſelf the awakened or impreſſed Vanity, which the Devil by his Imagination brought into the Fleſh, by which the Fleſh did commit Sin; though he hath indeed taken upon him the awakened Forms of Life, as they were gone forth from their equal Agreement, each of them into its own Deſire.

85. For therein lay our Infirmity, and the Death which he was to drown with his Heavenly holy Blood. Herein he took upon himſelf all our Sins and Infirmities, alſo Death and Hell in the Wrath of God, and deſtroyed their Power in the human Properties.

86. The Wrath of God was the Hell into which the Spirit of Chriſt went, when he had ſhed that Heavenly Blood into our outward human Blood, and tinctured it with the Love; thereby changing that Hell of the human Property into Heaven, and reducing the human Properties into equal Agreement, into the Heavenly Harmony.

The Fourth Chapter.

How we are born a-new; and how we may fall into God's Anger again.

87. NOW here we may rightly underſtand what our *New-Birth* or *Regeneration* is; and how we may become, and continue to be, the Temple of God; though in this Life's Time, according to the outward Humanity, we are ſinful mortal Men.

88. Chriſt in the human Eſſence hath broken up and opened the Gates of our inward Heavenly Humanity, which was ſhut up in *Adam*; ſo that nothing is now wanting, but that the Soul draw its Will out of the Vanity of the corrupted Fleſh, and bring it into this open Gate in the Spirit of Chriſt.

89. Great and ſtrong Earneſtneſs is required here; and not only a learning and knowing, but a real Hunger and Thirſt after the Spirit of Chriſt. For to know only, is not Faith; but an Hunger and Thirſt after that which I want, ſo that I draw it in thereby to myſelf, and lay hold on it with the Deſire and Imagination, and make it my own; this is the Truth and Eſſence of a Chriſtian's Faith.

90. The Will muſt go forth from the Vanity of the Fleſh, and willingly yield itſelf up to the Suffering and Death of Chriſt, and to all the Reproach of Vanity, which derideth it, becauſe it goeth forth from its own Houſe wherein it was born, and regardeth Vanity no more, but merely deſireth the Love of God in Chriſt Jeſus.

91. In ſuch a Hunger and Deſire the Will receiveth and impreſſeth into itſelf the Spirit of Chriſt with his Heavenly Corporality; that is, the Soul in its great Hunger and Deſire taketh hold of, and draweth the Body of Chriſt, *viz.* the Heavenly Subſtantiality, into its diſappeared Image, within which the Word of the Power of God is the Working.

92. The Hunger of the Soul bringeth its Deſire quite through the bruiſed Property of its Humanity in the Heavenly Part, which diſappeared in *Adam*; which Humanity, the ſweet Fire of Love in the Death of Chriſt did bruiſe, when the Death of that Heavenly Humanity was deſtroyed.

93. And ſo the Hunger of the Soul received into it, into its diſappeared Corporality, through the Deſire, the holy Heavenly Subſtance, *viz.* Chriſt's Heavenly Corporality, which filleth the Father all over, and is nigh unto all, and through all Things; and through that the diſappeared Heavenly Body riſeth in the Power of God, in the ſweet Name JESU.

94. And this raiſed Heavenly Spiritual Body is the Member of Chriſt, and the Temple of the Holy Ghoſt, a true Manſion of the Holy Trinity, according to Chriſt's Promiſe, ſaying, *We will come to you, and make our Abode in you.*

95. The Eſſence of that Life eateth the Fleſh of Chriſt, and drinketh his Blood. For the Spirit of Chriſt, *viz.* the Word, which made itſelf viſible with the Humanity of Chriſt out of, and in our diſappeared Humanity, through the outward Man of the Subſtance of this World, ſwalloweth its holy Subſtance into its fiery; for every Spirit eateth of its own Body.

96. Now if the Soul eat of this ſweet, holy, and Heavenly Food, then it kindleth itſelf with the great Love in the Name and Power of JESUS; whence its Fire of Anguiſh becometh a great Triumph of Joy and Glory, and the true Sun ariſeth to it, wherein it is born to another Will.

97. And here cometh to paſs the *Wedding of the Lamb*, which we heartily wiſh that the titular and Lip-Chriſtians might once find by Experience in themſelves, and ſo paſs from the Hiſtory into the Subſtance.

98. But the Soul obtaineth not this Pearl of the Divine Wiſdom and Virtue for its own Property during the Time of this Life; becauſe it hath the outward Beſtial Fleſh ſticking to its outward Man.

99. The Power of which Pearl of Divine Wiſdom eſpouſeth itſelf in this *Wedding of the Lamb*, and ſinketh itſelf down into the Heavenly Image, *viz.* into the Subſtance of the Heavenly Man, who is the Temple of Chriſt; and not into the Fire-Breath of the Soul, which is yet, during this whole Life's Time, faſt bound to the outward Kingdom, to the Bond of Vanity, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of Love indeed very often into the Soul, whereby the Soul receiveth Light; but the Spirit of Chriſt yieldeth not itſelf up to the Fire-Breath in this Life's Time, but to the Breath of Light only, which was extinguiſhed in *Adam*, in which the Temple of Chriſt is, for that is the true and holy Heaven.

101. Underſtand aright now, what the *New-Birth* or *Regeneration* is, and how it cometh to paſs, as followeth. The outward earthly Man is not born a-new in this Life's Time; that is, neither the outward Fleſh, nor the outward Part of the Soul. They continue both of them in the Vanity of their Wills which awoke in *Adam*. They love their Mother, in whoſe Body they live, *viz.* the Dominion of this outward World; and therein the Birth of Sin is manifeſt.

102. The outward Man in Soul and Fleſh, (we mean the outward Part of the Soul) hath no Divine Will, neither doth he underſtand any Thing of God, as the Scripture ſaith, *The natural Man perceiveth not the Things of the Spirit of God*, &c.

103. But the Fire-Breath of the inward World, if it be once enlightened, underſtandeth it; it hath a great Longing, Sighing, Hunger, and Thirſt, after the ſweet Fountain of Chriſt; it refreſheth itſelf by hungering and deſiring (which is the true Faith, in) the ſweet Fountain of Chriſt from his new Body, from the Heavenly Subſtantiality, as a hungry Branch in the Vine Chriſt.

104. And the Reaſon why the fiery Soul cannot attain to Perfection during this Life's Time, is becauſe it is faſt bound with the outward Bond of Vanity, through which the Devil continually caſteth his venomous Rays of Influence upon it, and ſo ſifteth it, that it often biteth at his Bait, and poiſoneth itſelf. From whence Miſery and Anguiſh ariſe, ſo that the noble *Sophia* hideth herſelf in the Fountain of Chriſt, in the Heavenly Humanity; for ſhe cannot draw near to Vanity.

105. For ſhe knew how it went with her in *Adam*, when ſhe loſt her Pearl, which is of Grace freely beſtowed again upon the inward Humanity; therefore ſhe is called *Sophia*, viz. *The Bride of Chriſt*. See the *Three Principles*, Chap. xvi. from Ver. 47. to Ver. 51.

106. Here ſhe faithfully calleth to her Bridegroom the fiery Soul, and exhorteth him to Repentance, and to the unburthening of himſelf, or going forth from the Abomination of Vanity.

107. And now War aſſaulteth the whole Man. The outward fleſhly Man fighteth againſt the inward ſpiritual Man, and the ſpiritual againſt the fleſhly; and ſo Man is in continual Warfare and Strife, full of Trouble, Miſery, Anguiſh, and Care.

108. The inward Spirit ſaith to the fiery Soul: *O my Soul! O my Love! Turn, I beſeech thee, and go forth from Vanity, or elſe thou loſeſt my Love and the noble Pearl.*

109. Then ſaith the outward Reaſon, *viz.* the Beſtial Soul: *Thou art fooliſh; wilt thou be a Laughing-ſtock, and the Scorn of the World? Thou needeſt the outward World to maintain this Life. Beauty, Power, and Glory are thy proper Happineſs; wherein only thou canſt rejoice and take Delight. Why wilt thou caſt thyſelf into Anguiſh, Miſery, and Reproach? Take thy Pleaſure, which will do both thy Fleſh and thy Mind good.*

110. With ſuch a filth the true Man is often defiled; that is, the outward Man defileth himſelf, as a Sow in the Mire, and obſcureth his noble Pearl. For the more vain the outward Man groweth, the more dark the inward Man cometh to be, till at length it diſappeareth altogether.

111. And then the fair Paradiſical Tree is gone, and it will be very hard to recover it again. For when the outward Light, *viz.* the outward Soul is once enlightened, ſo that the outward Light of Reaſon is kindled by the inward Light; then the outward Soul commonly uſeth to turn Hypocrite, and eſteem itſelf Divine, even though the Pearl be gone; which lamentable Error ſticketh hard to many a Man.

112. And thus it comes to paſs that the Tree of Pearl in the Garden of Chriſt is often ſpoiled; concerning which the Scripture maketh a hard Knot or Concluſion, *viz. That thoſe who have once taſted the Sweetneſs of the World to come, and fall away from it again, ſhall hardly ſee the Kingdom of God.*

115. And though it cannot be denied but that the Gates of Grace ſtill ſtand open, yet the falſe and dazzling Light of the outward Reaſon of the Soul ſo deceiveth and hindereth ſuch Men, that they ſuppoſe they have the Pearl, while they yet live to the Vanity of this World, and dance with the Devil after his Pipe.

The Fifth Chapter.

How a Man may call himſelf a Chriſtian, and how not.

114. HERE therefore a Chriſtian ſhould conſider why he calleth himſelf a Chriſtian, and examine truely whether he be one or not. For ſurely my learning to know and confeſs that I am a Sinner, and that Chriſt hath deſtroyed my Sins on the Croſs, and ſhed his Blood for me, doth not make me a Chriſtian.

115. The Inheritance belongeth only to the Children. A Maid-Servant in a Houſe knoweth well enough what the Miſtreſs would have to be done, and yet that maketh her not the Heireſs of her Miſtreſs's Goods. The very Devils know that there is a God, yet that doth not change them into Angels again. But if the Maid-Servant in the Houſe ſhall be married to the Son of her Miſtreſs, then ſhe may come to inherit her Miſtreſs's Goods. And ſo it is to be underſtood alſo in the Matter of being a Chriſtian.

116. The Children of the Hiſtory are not the Heirs of the Goods of Chriſt; but the legitimate Children, *regenerated by the Spirit of Chriſt*, are the only true Heirs. For God ſaid to *Abraham*, *Caſt out the Son of the Bond-Woman; he ſhall not inherit with the Son of the Free.* For he was a Scorner, and but an hiſtorical Son of the Faith and Spirit of *Abraham*; and ſo long as he continued ſuch a one, he was not a true Inheritor of the Faith of *Abraham*, and therefore God commanded that he ſhould be caſt out from inheriting his Goods.

117. This was a Type of the future Chriſtendom. For the Promiſe of Chriſtendom was made to *Abraham:* Therefore the Type was then alſo ſet forth by two Brethren, *Iſaac* and *Iſhmael*; foreſhewing by them the diverſe State and Manners of Chriſtendom; how that two Sorts of Men would be in it, *viz.* True Chriſtians and Lip-Chriſtians. Which latter, under the Title or outward Profeſſion of Chriſtianity, would be but

Mockers, as *Iſhmael* was, and *Eſau*, who alſo was a Type of the outward *Adam*, as *Jacob* was a Type of Chriſt, and his true Chriſtendom.

118. Thus every one that will call himſelf a Chriſtian, muſt caſt out from himſelf the *Son of the Bond-Woman*, that is, the earthly Will, and be ever-more killing and deſtroying it, and not ſettle it in the Inheritance.

119. Neither give the Pearl to the Beſtial Man for him to pleaſe and amuſe himſelf with in the outward Light, in the Luſt of the Fleſh. But we muſt, with our Father *Abraham*, bring the Son of the right Will to Mount *Moriah*, and be ready in Obedience to God to offer it up; ever in Will dying from Sin in the Death of Chriſt, giving no Place to the Beaſt of Vanity in the Kingdom of Chriſt, nor letting it grow wanton, proud, covetous, envious, and malicious. For all theſe are the Properties of *Iſhmael*, the *Son of the Bond-Woman*, whom *Adam* begat in his Vanity on that wanton Whore the falſe *Bond-Woman*, by the Devil's Imagination, out of the earthly Property in Fleſh and Blood.

120. This Mocker and titular Chriſtian is the Son of the falſe *Bond-Woman*, and muſt be caſt out; for he ſhall not poſſeſs the Inheritance of Chriſt in the Kingdom of God. He is not fit; he is but *Babel*, a Confuſion of that one Language into many. He is but a Talker and Wrangler about the Inheritance; and thinks to get it to himſelf by Talking and Wrangling, by the Hypocriſy of his Lips and ſeeming Holineſs; although in his Heart he is no better than a blood-thirſty Murtherer of his Brother *Abel*, who is the right Heir.

121. Therefore we ſay what we know, that he who will call himſelf a true Chriſtian, muſt try himſelf, and find what Kind of Properties drive and rule him, whether the Spirit of Chriſt moveth him to Truth and Righteouſneſs, and to the Love of his Neighbour, ſo that he would willingly do what is right, if he knew but how.

122. Now if we find that he hath a real Hunger after ſuch Virtue, then he may juſtly think that he is drawn. And then he muſt begin to practiſe accordingly, and not be content with a Will only, without Doing. The drawing of the Father to Chriſt conſiſteth in the Will, but the true Life conſiſteth in the Doing; for the right Spirit doeth that which is right.

123. But if there be the Will to do, and yet the Doing followeth not, then the true Man is ſtill ſhut up in vain Luſt, which ſuppreſſeth the Doing. And therefore ſuch a one is but an Hypocrite and an *Iſhmaelite*; he ſpeaketh one Thing and doth another, and witneſſeth thereby that his Mouth is a Lyar; for he himſelf doth not that which he teacheth, and conſequently only ſerveth the Beaſtial Man in Vanity.

124. For he that will ſay, *I have a Will, and would willingly do Good, but the earthly Fleſh which I carry about me, keepeth me back, ſo that I cannot; yet I ſhall be ſaved by Grace, for the Merits of Chriſt. I comfort myſelf with his Merit and Sufferings; who will receive me of mere Grace, without any Merits of my own, and forgive me my Sins.* Such a one, I ſay, is like a Man that knoweth what Food is good for his Health, yet will not eat of it, but eateth Poiſon inſtead thereof, from whence Sickneſs and Death will certainly follow.

125. For what good doth it to the Soul to know the Way to God, if it will not walk therein, but go on in a contrary Path? What good will it do the Soul to comfort itſelf with the Filiation of Chriſt, with his Paſſion and Death, and ſo flatter itſelf with the Hopes of getting the Patrimony thereby, if it will not enter into the Filial Birth, that it may be a true Child, born out of the Spirit of Chriſt, out of his Suffering, Death, and Reſurrection? Surely the tickling and flattering itſelf with Chriſt's Merits, without the true innate Childſhip, is Falſehood and a Lie, whoſoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who ſtriveth againſt Sin and the Anger of God. When Temptations come, and the Devil aſſaulteth ſuch a poor

repentant Soul, then it must wholly wrap itself up in the Merits and Death of Christ, as its sole Armour of Defence.

127. Christ alone indeed hath merited Redemption for us; but not in such a Way as that for his own proper Merit's Sake he will freely grant us his Childship by an outward Adoption only, and so receive us for Children, when we are none. No, he himself is the Merit; he is the open Gate that leadeth to Death; and through that Gate we must enter. He receiveth no Beast into his Merit, but those only that turn, and become as Children. Those Children that thus come to him are his Reward, which he hath merited.

128. For thus he said: *Father, the Men were thine, and thou hast given them to me,* [as my Reward] *and I will give them eternal Life.* But the Life of Christ will be given to none, unless they come to him in his Spirit, into his Humanity, Sufferings, and Merit, and therein be born true Children of the Merit.

129. We must be born of his Merit, and put on the Merit of Christ in his Passion and Death; not outwardly with verbal Flattery only, and bare comforting of ourselves therewith, while we still remain Aliens and strange Children, of a strange Essence or Nature. No; the strange Essence inheriteth not the Childship, but the innate Essence inheriteth it.

130. This innate Essence is not of this World, but in Heaven, of which St. *Paul* speaketh, saying, *Our Conversation is in Heaven.* The filial Essence walketh in Heaven, and Heaven is in Man.

131. But if Heaven in Man be not open, and the Man stand without Heaven flattering himself, and say, *I am still without, but Christ will take me in through his Grace; is not his Merit mine?* Such a one is in Vanity and Sin with the outward Man, and with the Soul in Hell, *viz.* in the Anger of God.

132. Therefore learn to understand rightly what Christ hath taught us, and done for us. He is our Heaven; he must get a Form in us, or else we shall not be in Heaven. Thus then the Soul's inward Man, with the holy Body of Christ, *viz.* in the *New Birth*, is in Heaven, and the outward mortal Man is in the World, of which Christ spake, saying, *My Sheep are in my Hand, and none shall pluck them away; the Father which gave them to me is greater than all.*

The Sixth Chapter.

Of the right and of the wrong going to Church, receiving the Sacraments, and Absolution.

133. BELOVED Brethren, we will teach you faithfully, not with flattering Lips to please the Antichrist, but from our Pearl, the Virtue, Power, and Spirit of Christ in us, from a Christian Essence and Knowledge; not from the Husk and History, but from a new-born Spirit, from Christ's Knowledge, as a Branch growing on the Vine Christ; from the Measure of that Knowledge which is opened in us, according to the Will and Counsel of God.

134. Men tie us in these Days to the History, and to the material Churches of Stone; which Churches are indeed good in their Kind, if Men did also bring the Temple of

Chriſt into them. They teach moreover, that their Abſolution is a forgiving of Sins, and that the Supper of the Lord taketh away Sin: Alſo that the Spirit of God cometh into Men through their Miniſtry. All which hath a proper Meaning if it was rightly underſtood; and if Men did not cleave merely to the Huſk.

135. Many a Man goeth to Church twenty or thirty Years, heareth Sermons, receiveth the Sacraments, and heareth Abſolution read or declared, and yet is as much a Beaſt of the Devil and Vanity at the laſt as at the firſt. A Beaſt goeth into the Church and to the Supper, and a Beaſt cometh out from thence again.

136. How will he eat that hath no Mouth? Can any Man eat that Food which is ſo ſhut up that he cannot get it? How will he drink that can come at no Water? Or, how will he hear that hath no Hearing?

137. What good End doth it anſwer for me to go to the material Churches of Stone, and there fill my Ears with empty Breath? or to go to the Supper, and feed nothing but the earthly Mouth, which is mortal and corruptible? Cannot I feed and ſatisfy that with a Piece of Bread at Home? What good doth it to the Soul, which is an immortal Life, to have the Beaſtial Man obſerve the Form, and venerate the Shell of Chriſt's Inſtitution, if it cannot obtain the Kernel thereof? For St. *Paul* ſaith of the Supper, *You receive it to Condemnation, becauſe ye diſcern not the Lord's Body.*

138. The Covenant ſtands firm, and is ſtirred in the Uſe of the Inſtitution. Chriſt proffereth his Spirit to us in his Word, (*viz.* in his preached Word) and his Body and Blood in the Sacrament, and his Abſolution in a brotherly Reconciliation one to another.

139. But what good doth it to a Beaſt to ſtand and liſten, who hath no Hearing to receive the inward living Word, nor any Ground wherein to lay the Word, that it may bring forth Fruit? Of ſuch Chriſt ſaith, *The Devil plucketh the Word out of their Hearts, leſt they ſhould believe and be ſaved.* But how can he do ſo? Becauſe the Word findeth no Place in the hearing Mind to take Root in.

140. And thus it is with Abſolution alſo: What Benefit is it to me for one to ſay, *I pronounce* or *declare to thee the Forgiveneſs of thy Sins*, when my Soul is wholly ſhut up in Sin? Whoſoever ſaith thus to a Sinner ſo ſhut up, erreth; and he that receiveth it without the Voice of God within himſelf confirming the ſame, deceiveth himſelf. None can forgive Sins but God only.

141. The Preacher hath not Forgiveneſs of Sins in his own Power; but it is the Spirit of Chriſt in the Voice of the Prieſt that hath the Power, provided the Prieſt himſelf is a Chriſtian.

142. What good did it to thoſe that heard Chriſt himſelf teaching on Earth, when he ſaid, *Come unto me all ye that are weary and heavy laden, and I will give you Reſt?* What good did this bleſſed Promiſe to thoſe that heard it, if they laboured not, nor were heavy laden? What became of the Refreſhment or Reſt then? Seeing they had dead Ears, and heard only the outward Chriſt, and not the Word of the Divine Power; certainly they were not refreſhed. Juſt ſo much good the Beaſtial Man hath of his Abſolution and Sacraments.

143. The Covenant is open in the Sacraments; and in the Office or Miniſtry of teaching alſo the Covenant is ſtirred; the Soul doth receive it, but in that Property only of which the Mouth of the Soul is.

144. That is, the outward Beaſt receiveth Bread and Wine, which it may have as well at Home. And the fiery Soul receiveth the Teſtament according to its Property, *viz.* in the Anger of God it receiveth the Subſtance of the eternal World, but according to the Property of the dark World; it receiveth therefore, as the Scripture ſaith, *to its own Judgement* or *Condemnation.* For as the Mouth is, ſo is the Food which is taken in by the Mouth. And after this Manner alſo it is that the Wicked ſhall behold Chriſt at

the laſt Judgement as a ſevere Judge; but the Saints ſhall behold him as a loving *Immanuel*.

145. God's Anger ſtandeth open in his Teſtaments towards the Wicked; but towards the Saints the heavenly loving Kindneſs, and in it the Power of Chriſt in the holy Name JESUS, ſtandeth open. What good then doth the holy Thing do to the Wicked, who cannot enjoy it? Or, what is there that can take away his Sins, when his Sin is only ſtirred and made manifeſt thereby?

146. The Sacraments do not take away Sin; neither are Sins forgiven thereby. But it is thus: When Chriſt ariſeth, then *Adam* dyeth in the Eſſence of the Serpent; as when the Sun riſeth, the Night is ſwallowed up in the Day, and the Night is no more: Juſt ſo are Sins forgiven.

147. The Spirit of Chriſt eateth of his Holy Subſtance, the inward Man is the Receiver of the Holy Subſtance; he receiveth what the Spirit of Chriſt bringeth into him, *viz.* the Temple of God, Chriſt's Fleſh and Blood. But what doth this concern a Beaſt? Or what doth it concern the Devils? Or the Soul that is in the Anger of God? Theſe eat of the Heavenly Body, that is in the Heaven wherein they dwell, which is the Abyſs, or bottomleſs Pit.

148. And thus it is alſo in the Office or Miniſtry of Preaching: The ungodly Man heareth what the outward Soul of the outward World preacheth, that he receiveth, *viz.* the Hiſtory; and if there be Straw or Stubble in that which is taught, he ſucketh the Vanity out of that. Yea, if the Preaching be mere Calumny, Railing, and uncharitable Abuſe, as is ſometimes the Caſe, then his Soul ſucketh the venomous Poiſon and the murthering Cruelty of the Devil from it, wherewith it tickleth itſelf, and is pleaſed with learning how to judge and condemn others.

149. Thus if the Preacher be one that is *dead, and hath no true Life in him*, but ſoweth only Venom and Reproach proceeding out of his evil Affections, then it is the Devil that teacheth, and the Devil that heareth. Such teaching is received into a wicked Heart, and bringeth forth wicked Fruits; by which Means the World is become a mere Den of murthering Devils. So that if you look among the Herd of ſuch Teachers and Hearers, there is little to be found but Revilings, Slanderings, and Reproachings; together with Contention about Words, and Wrangling about the Huſk.

150. But the Holy Ghoſt teacheth in the holy Teacher, and the Spirit of Chriſt heareth through the Soul, which is the Divine Houſe of the Divine Sound *or Voice* in the holy Hearer.

151. The holy Man hath his Church in himſelf, wherein he heareth and teacheth. But *Babel* hath a Heap of Stones, into which ſhe goeth with her ſeeming Holineſs and real Hypocriſy. There ſhe loveth to be ſeen in fine Clothes, and maketh a very devout and godly Shew; the Church of Stone is her God, in which ſhe putteth her Confidence.

152. But the holy Man hath his Church about him every where, even in himſelf; for he always ſtandeth and walketh, ſitteth and lyeth down in his Church. He liveth in the true Chriſtian Church; yea, in the Temple of Chriſt. The Holy Ghoſt preacheth to him out of every Creature. Whatſoever he looketh upon, he ſeeth a Preacher of God therein.

153. Here now the Scoffer will ſay that I deſpiſe the Church of Stone, where the Congregation meeteth; but I ſay that I do not. For I do but diſcover the hypocritical Whore of *Babylon*, which committeth Whoredom with the Church of Stone, and termeth herſelf a Chriſtian, but is indeed a Strumpet.

154. A true Chriſtian brings his holy Church with him into the Congregation. For the Heart is the true Church, where a Man muſt practiſe the Service of God. If I ſhould go a thouſand Times to Church, and to the Sacrament every Week, and hear Abſolution declared to me every Day, and have not Chriſt in me, all would be falſe, an unprofitable Fiction and graven Image in *Babel*, and no forgiving of Sins.

155. A holy Man doth holy Works from the holy Strength of his Mind. The Work is not the Atonement or Reconciliation, but it is the Building which the true Spirit buildeth in his Subſtance; it is his Habitation. But the Fiction and Fancy is the Habitation of the falſe Chriſtian, into which his Soul entereth with Diſſimulation. The outward Hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Diſſemble, roar, cry, ſing, preach, and teach as much as thou wilt; yet if thine inward Teacher and Hearer be not open, all is nothing but a *Babel*, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make to itſelf a graven Image in Reſemblance of the inward; and maketh a holy Shew therewith, as if he performed ſome divine or holy Service to God; whereas many Times in ſuch Service and Worſhip, the Devil worketh mightily in the Imagination, and very much tickleth the Heart with thoſe Things wherein the Fleſh delighteth, which indeed not ſeldom happeneth to the Children of God, as to their outward Man, if they do not take great Heed to themſelves, ſo buſily doth the Devil beſet and ſift them.

The Seventh Chapter.

Of unprofitable Opinions, and Strife about the Letter.

158. A True Chriſtian, who is born a-new of the Spirit of Chriſt, is in the Simplicity of Chriſt, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himſelf with his own Beſtial evil Fleſh and Blood. He continually thinketh himſelf a great Sinner, and is afraid of God: But the Love of Chriſt by Degrees pierceth through, and expelleth that Fear, as the Day ſwalloweth up the Night.

159. But the Sins of the impenitent Man reſt in the Sleep of Death, bud forth in the Pit, and produce their Fruit in Hell.

160. The Chriſtendom that is in *Babel* ſtriveth about the Manner how Men ought to ſerve God and glorify him; alſo how they are to know him, and what he is in his Eſſence and Will. And they preach poſitively, that whoſoever is not one and the ſame with them in every Particular of Knowledge and Opinion, is no Chriſtian, but a Heretick.

161. Now I would fain ſee how all their Sects can be brought to agree in that one which might be called a true Chriſtian Church; when all of them are Scorners, every Party of them reviling the reſt, and proclaiming them to be falſe.

162. But a Chriſtian is of no Sect: He can dwell in the Midſt of Sects, and appear in their Services, without being attached or bound to any. He hath but one Knowledge, and that is, *Chriſt in him*. He ſeeketh but one Way, which is the Deſire always to do and teach that which is right; and he putteth all his knowing and willing into the Life of Chriſt.

163. He ſigheth and wiſheth continually that the Will of God might be done in him, and that his Kingdom might be manifeſted in him. He daily and hourly killeth Sin in the Fleſh; for *the Seed of the Woman*, viz. the *inward Man in Chriſt*, continually *breaketh the Head of the Serpent*, that is, the Power of the Devil, which is in Vanity.

164. His Faith is a Desire after God and Goodness, which he wrappeth up in a sure Hope, trusting to the Words of the Promise, and liveth and dieth therein; though as to the *true Man*, he never dieth.

165. For Christ saith, *Whosoever believeth in me, shall never die, but hath pierced through from Death to Life*; and *Rivers of living Water shall flow from him*, viz. good Doctrine and Works.

166. Therefore I say, that whatsoever fighteth and contendeth about the Letter, is all *Babel*. The Letters of the Word proceed from, and stand all in, one Root, which is the Spirit of God; as the various Flowers stand all in the Earth and grow about one another. They fight not with each other about their Difference of Colour, Smell, and Taste, but suffer the Earth, the Sun, the Rain, the Wind, the Heat, and Cold, to do with them as they please; and yet every one of them groweth in its own peculiar Essence and Property.

167. Even so it is with the Children of God; they have various Gifts and Degrees of Knowledge, yet all from one Spirit. They all rejoice at the great Wonders of God, and give Thanks to the most High in his Wisdom. Why then should they contend about him *in whom they live and have their Being*, and of whose Substance they themselves are?

168. It is the greatest Folly that is in *Babel* for People to strive about Religion, as the Devil hath made the World to do; so that they contend vehemently about Opinions of their own forging, *viz.* about the Letter; when the Kingdom of God consisteth in no Opinion, but in Power and Love.

169. As Christ said to his Disciples, and left it with them at the last, saying, *Love one another, as I have loved you*; *for thereby Men shall know that ye are my Disciples.* If Men would as fervently seek after Love and Righteousness as they do after Opinions, there would be no Strife on Earth, and we should be as Children of one Father, and should need no Law or Ordinance.

170. For God is not served by any Law, but only by Obedience. Laws are for the Wicked, who will not embrace Love and Righteousness; they are, and must be, compelled and forced by Laws.

171. We all have but one only Order, Law, or Ordinance, which is to stand still to the Lord of all Beings, and resign our Wills up to him, and suffer his Spirit to play what Musick he will. And thus we give to him again as his own Fruits, that which he worketh and manifesteth in us.

172. Now if we did not contend about our different Fruits, Gifts, Kinds and Degrees of Knowledge, but did acknowledge them in one another, like Children of the Spirit of God, what could condemn us? For the Kingdom of God consisteth not in our knowing and supposing, but in Power.

173. If we did not know half so much, and were more like Children, and had but a brotherly Mind and good Will towards one another, and lived like Children of one Mother, and as Branches of one Tree, taking our Sap all from one Root, we should be far more holy than we are.

174. Knowledge serves only to this End, *viz.* to know that we have lost the Divine Power in *Adam*, and are become now inclined to Sin; that we have evil Properties in us, and that doing Evil pleaseth not God; so that with our Knowledge we learn to do right. Now if we have the Power of God in us, and desire with all our Hearts to act and to live aright, then our Knowledge is but our Sport, or Matter of Pleasure, wherein we rejoice.

175. For true Knowledge is the Manifestation of the Spirit of God through the Eternal Wisdom. He knoweth what he will in his Children; he sheweth his Wisdom and Wonders by his Children, as the Earth putteth forth its various Flowers.

176. Now if we dwell one with another, like humble Children, in the Spirit of Chriſt, one rejoicing at the Gift and Knowledge of another, who would judge or condemn us? Who judgeth or condemneth the Birds in the Woods, that praiſe the Lord of all Beings with various Voices, every one in its own Eſſence? Doth the Spirit of God reprove them for not bringing their Voices into one Harmony? Doth not the Melody of them all proceed from his Power, and do they not ſport before him?

177. Thoſe Men therefore that ſtrive and wrangle about the Knowledge and Will of God, and deſpiſe one another on that Account, are more fooliſh than the Birds in the Woods, and the wild Beaſts that have no true Underſtanding. They are more unprofitable in the Sight of the holy God than the Flowers of the Field, which ſtand ſtill in quiet Submiſſion to the Spirit of God, and ſuffer him to manifeſt the Divine Wiſdom and Power through them. Yea, ſuch Men are worſe than Thiſtles and Thorns that grow among fair Flowers, for they at leaſt ſtand ſtill and are quiet, whereas thoſe Wranglers are like the ravenous Beaſts and Birds of Prey, which fright the other Birds from ſinging and praiſing God.

178. In ſhort, they are the Iſſue, Branches, or Sprouts of the Devil in the Anger of God, who, notwithſtanding muſt by their very tormenting be made to ſerve the Lord; for by their plaguing and perſecuting, they preſs out the Sap through the Eſſence of the Children of God, ſo that they move and ſtir themſelves in the Spirit of God, with praying and continual ſighing, in which Exerciſe of their Powers the Spirit of God moveth himſelf in them.

179. For thereby the Deſire is exerted, and ſo the Children of God grow green, flouriſh, and bring forth Fruit; for the Children of God are manifeſted in Tribulation; as the Scripture ſaith, *When thou chaſtiſeth them, they cry fervently to thee.*

The Eighth Chapter.

Wherein Chriſtian Religion conſiſteth; and how Men ſhould ſerve God and their Brethren.

180. ALL Chriſtian Religion wholly conſiſteth in this, to learn *to know ourſelves*; whence we are come, and what we are; how we are gone forth from the Unity into Diſſenſion, Wickedneſs, and Unrighteouſneſs; how we have awakened and ſtirred up theſe Evils in us; and how we may be delivered from them again, and recover our original Bleſſedneſs.

181. *Firſt*, How we were in the Unity, when we were the Children of God in *Adam* before he fell. *Secondly*, How we are now in Diſſenſion and Diſ-union, in Strife and Contrariety. *Thirdly*, Whither we go when we paſs out of this corruptible Condition; whither with the immortal, and whither with the mortal Part.

182. And *Laſtly*, How we come forth from Diſ-union and Vanity, and enter again into that one Tree, Chriſt in us, out of which we all ſprung in *Adam*. In theſe four Points all the neceſſary Knowledge of a Chriſtian conſiſteth.

183. So that we need not ſtrive about any Thing; we have no Cauſe of Contention with each other. Let every one only exerciſe himſelf in learning how he may enter again into the Love of God and his Brother.

184. The Teſtaments of Chriſt are nothing elſe but a loving Bond or brotherly Covenant, wherewith God in Chriſt bindeth himſelf to us, and us to him. All teaching, willing, living, and doing, muſt imply, aim at, and refer to that. All teaching and doing otherwiſe, whatſoever it be, is *Babel* and a Fiction; a mere graven Image of Pride in unprofitable Judgings, a diſturbing of the World, and an Hypocriſy of the Devil, wherewith he blindeth Simplicity.

185. Every Preacher void of the Spirit of God, who without Divine Knowledge, ſetteth himſelf up for a Teacher of Divine Things, pretending to ſerve God thereby, is falſe, and doth but ſerve the Belly, his Idol, and his own proud inſolent Mind, in deſiring to be honoured on that Account, and eſteemed Holy, or *a Divine in Holy Orders.* He beareth an Office, to which he is ſet apart and choſen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

186. Chriſt ſaid, *Whoſoever entereth not by the Door*, that is, through his Spirit, *into the Sheepfold, but climbeth up ſome other Way, the ſame is a Thief and a Murtherer, and the Sheep follow him not, for they know not his Voice.*

187. He hath not the Voice of the Spirit of God, but the Voice of his own Art and Learning only; the Man teacheth, and not the Spirit of God. But Chriſt ſaith, *Every Plant which my Heavenly Father hath not planted, ſhall be plucked up by the Roots.*

188. How then will he that is ungodly plant Heavenly Plants, when he hath no Seed alive in its Power in himſelf? Chriſt ſaith expreſsly, *The Sheep hear not his Voice, they follow him not.*

189. The written Word is but an Inſtrument whereby the Spirit leadeth us to itſelf within us. That Word which will teach, muſt be living in the literal Word. The Spirit of God muſt be in the literal Sound, or elſe none is a Teacher of God, but a mere Teacher of the Letter, a Knower of the Hiſtory, and not of the Spirit of God in Chriſt.

190. All that Men will ſerve God with, muſt be done in Faith, *viz.* in the Spirit. It is the Spirit that maketh the Work perfect, and acceptable in the Sight of God All that a Man undertaketh and doeth in Faith, he doth in the Spirit of God, which Spirit of God doth co-operate in the Work, and then it is acceptable to God. For he hath done it himſelf, and his Power and Virtue is in it: It is holy.

191. But whatſoever is done in *Self*, without Faith, is but a Figure and Shell, or Huſk of a true Chriſtian Work.

192. If thou ſerveſt thy Brother, and doeſt it but in Hypocriſy, and giveſt him unwillingly, then thou ſerveſt not God. For thy Faith proceedeth not from Love, nor entereth into Hope, in thy Gift. Indeed thou ſerveſt thy Brother, and he for his Part thanketh God and bleſſeth thee, but thou bleſſeſt not him. For thou giveſt him thy Gift with a grudging Spirit, which entereth not into the Spirit of God, into the Hope of Faith; therefore thy Gift is but half given. and thou haſt but Half thy Reward for it.

193. The ſame is true of receiving a Gift. If any giveth in Faith, in Divine Hope, he bleſſeth his Gift by his Faith: But whoſo receiveth it unthankfully, and murmureth in his Spirit, he curſeth it in the Uſe or Enjoyment of it. Thus it is that every one ſhall have his own; *Whatſoever he ſoweth, that ſhall he alſo reap.*

194. So likewiſe it is in the Office of teaching; *Whatſoever a Man ſoweth, that alſo he reapeth.* For if any Man ſow good Seed from the Spirit of Chriſt, it ſticketh in the good Heart, and bringeth forth good Fruit; but in the Wicked, who are not capable of receiving the good Seed, the Anger of God is ſtirred.

195. If any ſow Contentions, Reproaches, and Miſconſtructions, all ungodly People receive that into them; which ſticketh in them alſo, and bringeth forth Fruit accordingly, So that they learn thereby to deſpiſe, revile, ſlander, and miſrepreſent one another.

Out of which Root the great *Babel* is ſprung and grown; wherein Men, from mere Pride and Striſe, contend about the Hiſtory, and the Juſtification of a poor Sinner in the Sight of God; thereby cauſing the ſimple to err and blaſpheme, inſomuch that one Brother revileth and curſeth the other, and excommunicateth, or caſteth him to the Devil, for the Sake of the Hiſtory and Letter.

196. Such Railers and Revilers fear not God, but raiſe the great Building of Diſſenſion. And ſeeing corrupt Luſt lieth in all Men, in the earthly Fleſh ſtill, therefore they raiſe and awaken Abominations even in the ſimple Children of God, and make the People of God, as well as the Children of Iniquity, to blaſpheme: And thus they become Maſter-Builders of the great *Babel* of the World, and are as uſeful in the Church, as a *fifth Wheel* in a *Waggon*; yea, what is worſe than that, they erect the helliſh Building too.

197 Therefore it is highly neceſſary for the Children of God to pray earneſtly, that they may learn to know this falſe Building, and go forth from it with their Minds, and not help to build it up, and perſecute their Fellow-Children of God. For by that Means they keep themſelves back from the Heavenly Kingdom, and turn aſide from the right Way.

198. According to the Saying of Chriſt to the Phariſees, *Woe unto you Phariſees; for you compaſs Sea and Land to make one Proſelyte, and when he is one, you make him two-fold more the Child of Hell than yourſelves.* Which is truly too much the Caſe with the modern Factions and Sects among theſe Cryers and Teachers of Strife.

199. I deſire therefore, out of my Gifts which are revealed to me from God, that all the Children of God, who deſire to be the true Members of Chriſt, be faithfully warned to depart from ſuch abominable Contentions and bloody Firebrands, and to go forth from all Strife with their Brethren, and ſtrive only after Love and Righteouſneſs towards all Men.

200. For he that is a good Tree muſt bring forth good Fruits, and muſt ſometimes ſuffer Swine to devour his Fruits, and yet muſt continue a good Tree ſtill, and be always willing to work with God, and not ſuffer any Evil to overcome him. And then he ſtandeth and groweth in the Field of God, and bringeth forth Fruit to be ſet upon God's Table, which he ſhall enjoy for ever. *Amen. All that hath Breath praiſe the Name of the Lord.* Hallelujah.

THE FOURTH BOOK.

A

DIALOGUE

BETWEEN

A SCHOLAR AND HIS MASTER,

CONCERNING

THE SUPERSENSUAL LIFE.

SHEWING

How the Soul may attain to *Divine Hearing* and *Viſion*, and what its *Childſhip* in the *Natural* and *Supernatural Life* is; and how it paſſeth out of *Nature* into *God*, and out of *God* into *Nature* and *Self* again; alſo what its *Salvation* and *Perdition* are.

1 Cor. ii. 7, 8, 9, 10, 11, 12, 13, 14, 15.

We ſpeak the hidden myſtical Wiſdom of God, which God ordained before the World unto our Glory: Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit ſearcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, ſave the Spirit of a Man which is in him? Even ſo the Things of God knoweth no Man, but the Spirit of God. Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things alſo we ſpeak, not in the Words which Man's Wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual Things with ſpiritual. But the natural Man receiveth not the Things of the Spirit of God: For they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned. But he that is ſpiritual judgeth, or diſcerneth all Things.

OF

THE SUPERSENSUAL LIFE,

OR,

THE LIFE WHICH IS ABOVE SENSE.

IN

A DIALOGUE between a *Scholar* or *Diſciple* and his *Maſter*.

Diſciple. Maſter.

THE *Diſciple ſaid to his Maſter:* Sir, How may I come to the *Superſenſual Life*, ſo that I may ſee God, and may hear God ſpeak?

The *Maſter anſwered and ſaid:* Son, when thou canſt throw thyſelf into THAT, where no Creature dwelleth, though it be but for a Moment, then thou heareſt what God ſpeaketh.

Diſciple.

Is that where no Creature dwelleth near at hand; or is it afar off?

Maſter.

It is *in thee.* And if thou canſt, my Son, for a while but ceaſe from all thy thinking and willing, then thou ſhalt hear the unſpeakable Words of God.

Diſciple.

How can I hear him ſpeak, when I ſtand ſtill from thinking and willing?

Maſter.

When thou ſtandeſt ſtill from the thinking of Self, and the willing of Self; "When "both thy Intellect and Will are quiet, and paſſive to the Impreſſions of the Eternal "Word and Spirit; and when thy Soul is winged up, and above that which is tem- "poral, the outward Senſes, and the Imagination being locked up by holy Ab- "ſtraction," then the Eternal Hearing, Seeing, and Speaking will be revealed in thee; and ſo God heareth "and ſeeth through thee," being now the Organ of *his* Spirit; and *ſo God* ſpeaketh in *thee, and whiſpereth* to thy Spirit, and thy Spirit heareth his Voice.

Bleſſed art thou therefore if that *thou canſt ſtand ſtill from Self-thinking and Self-willing, and canſt ſtop the Wheel of thy Imagination and Senſes*; foraſmuch as hereby thou mayeſt arrive at *length to ſee the great* Salvation of God, being *made capable of all Manner of Divine Senſations and Heavenly Communications.* Since it is nought indeed but thine own Hearing and Willing that do hinder thee, ſo that thou doſt not ſee and hear God.

Diſciple.

But wherewith ſhall I hear and ſee God, foraſmuch as he is *above Nature and Creature?*

Maſter.

Son, when thou art *quiet* and *ſilent*, then art thou as God was before Nature and Creature; thou art that which God then was; thou art that whereof he made thy Nature and Creature: Then thou heareſt and ſeeſt even with that wherewith God himſelf ſaw and heard in thee, before ever thine own Willing or thine own Seeing began.

Diſciple.

What now hinders or keeps me back, ſo that I cannot come to *that*, wherewith God is to be ſeen and heard?

Maſter.

Nothing truly but thine own Willing, Hearing, and Seeing do keep thee back from it, and do hinder thee from coming to this Superſenſual State. And it is becauſe thou ſtriveſt ſo againſt *that*, out of which thou thyſelf art deſcended and derived, that thou thus breakeſt thyſelf off, with thine own Willing, from God's Willing, and with thine own Seeing from God's Seeing. In as much as in thine own Seeing thou doſt ſee in thine own Willing only, and with thine own Underſtanding thou doſt underſtand but in and according to this thine own Willing, as the ſame ſtands divided from the Divine Will. This thy Willing moreover ſtops thy Hearing, and maketh thee deaf towards God, through thy own thinking upon terreſtrial Things, and thy attending to that which is without thee; and ſo it brings thee into a Ground, where thou art laid hold on and captivated *in Nature.* And having brought thee hither, it overſhadows thee with that which thou *willeſt*; it binds thee with thine own Chains, and it keeps thee in thine own dark Priſon which thou makeſt for thyſelf; ſo that thou canſt not go out thence, or come to that State which is Supernatural and Superſenſual.

Diſciple.

But being I am *in Nature*, and thus bound, as with my own Chains, and by my own *natural* Will; pray be ſo kind, Sir, as to tell me, how I may come *through Nature* into the ſuperſenſual and ſupernatural Ground, without the deſtroying of Nature?

Maſter.

Three Things are requiſite in order to this. The *Firſt* is, Thou muſt reſign up thy Will to God; and muſt ſink thyſelf down to the Duſt in his Mercy. The *Second* is, Thou muſt hate thy *own* Will, and forbear from doing that to which thy own Will doth drive thee. The *Third* is, Thou muſt bow thy Soul under the Croſs, heartily ſubmitting thyſelf to it, that thou mayeſt be able to bear the Temptations of Nature and Creature. And if thou doſt thus, know that God will ſpeak into thee, and will bring thy reſigned Will into himſelf, in the ſupernatural Ground; and then thou ſhalt hear, my Son, what the Lord *ſpeaketh in thee.*

Diſciple.

This is a hard Saying, Maſter; for I muſt forſake the World, and my Life too, if I ſhould do thus.

Maſter.

Be not diſcouraged hereat. If thou forſakeſt the World, then thou comeſt into that out of which the World is made; and if thou loſeſt thy Life, then thy Life is in that, for whoſe Sake thou forſakeſt it. Thy Life is in God, from whence it came into the Body; and as thou comeſt to have thine own Power faint and weak and dying, the Power of God will then work in thee and through thee.

Diſciple.

Nevertheleſs as God hath created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, it ſeems not to be at all unreaſonable, that Man ſhould therefore poſſeſs this World, and the Things therein for his *own*.

Maſter.

If thou ruleſt over all Creatures but *outwardly*, there cannot be much in that. But if thou haſt a Mind to poſſeſs all Things, and to be a Lord indeed over all Things in this World, there is quite another Method to be taken by thee.

Diſciple.

Pray, how is that? And what Method muſt I take, whereby to arrive at this Sovereignty?

Maſter.

Thou muſt learn to diſtinguiſh well betwixt the *Thing*, and that which only is an *Image* thereof; betwixt that Sovereignty which is *ſubſtantial*, and in the inward Ground or Nature, and that which is *imaginary*, and in an *outward* Form, or Semblance; betwixt that which is properly *Angelical*, and that which is no more than *beſtial*. If thou ruleſt now over the Creatures externally only, and not from the right *internal* Ground of thy renewed Nature; then thy Will and ruling is verily in a *beſtial* Kind or Manner, and thine at beſt is but a Sort of *imaginary* and tranſitory Government, being void of that which is ſubſtantial and permanent, the which only thou art to deſire and preſs after. Thus by thy outwardly lording it over the Creatures, it is moſt eaſy for thee to loſe the Subſtance and the Reality, while thou haſt nought remaining but the Image or Shadow only of thy firſt and original Lordſhip; wherein thou art made capable to be again inveſted, if thou beeſt but wiſe, and takeſt thy Inveſtiture from the ſupreme Lord in the right Courſe and Manner. Whereas by thy willing and *ruling* thus after a *beſtial Manner*, thou bringeſt alſo thy Deſire into a *beſtial Eſſence*, by which Means thou becomeſt infected and captivated therein, and getteſt therewith a beſtial Nature and Condition of Life. But if thou ſhalt have put off the beſtial and *ferine* Nature, and if thou haſt left the *imaginary* Life, and quitted the low imaged Condition of it; then art thou come into the *ſuper-imaginarineſs*, and into the *intellectual* Life, which is a State of living *above Images*, Figures and Shadows: And ſo thou ruleſt over all Creatures, being re-united with thine Original, in that very Ground or Source, out of which they were and are created; and henceforth nothing on Earth *can hurt thee*. For thou art like all Things; and nothing is *unlike* thee.

Diſciple.

O loving Maſter, pray teach me how I may come the ſhorteſt Way to be *like* unto *All Things.*

Maſter.

With all my Heart. Do but think on the Words of our Lord Jeſus Chriſt, when he ſaid, *Except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven.* There is no ſhorter Way than this; neither can there be a better Way found. Verily, Jeſus ſaith unto thee, Unleſs thou turn and become as a Child, hanging upon him for All Things, thou ſhalt not ſee the Kingdom of God. This do, and nothing ſhall hurt thee; for thou ſhalt be at Friendſhip with all the Things that are, as thou dependeſt on the Author and Fountain of them, and becomeſt like him, by ſuch Dependence, and by the Union of thy Will with his Will. But mark what I have further to ſay; and be not thou ſtartled at it, though it may ſeem hard for thee at firſt to conceive. If thou wilt be like All Things, thou muſt forſake All Things; thou muſt turn thy Deſire away from them All, and not deſire or hanker after any of them; thou muſt not extend thy Will to poſſeſs that for thy own, or as thine own, which is *Something*, whatſoever that Something be. For as ſoon as ever thou takeſt *Something* into thy Deſire, and receiveſt it into thee for thine *own*, or in *Propriety*, then this very Something (of what Nature ſoever it is) is the *ſame* with thyſelf; and this worketh with thee in thy Will, and thou art thence bound to protect it, and to take Care of it, even as of thy *own Being*. But if thou doſt receive *no Thing* into thy Deſire, then thou art free from All Things, and ruleſt over all Things at once, as a Prince of God. For thou haſt received nothing for thine own, and art nothing to all Things; and all Things are as nothing to thee. Thou art as a Child, which underſtands not what a Thing is; and though thou doſt perhaps underſtand it, yet thou underſtandeſt it without mixing with it, and without ſenſibly affecting or touching thy Perception, even in that Manner wherein God doth rule and ſee all Things; he comprehending All, and yet nothing comprehending him.

Diſciple.

Ah! How ſhall I arrive at this Heavenly Underſtanding, at this Sight of All Things in God, at this pure and naked Knowledge which is abſtracted from the Senſes; at this Light above Nature and Creature; and at this Participation of the Divine Wiſdom which overſees all Things, and governs through all intellectual Beings? For, alas, I am *touched* every Moment by the Things which are about me; and *overſhadowed* by the Clouds and Fumes which riſe up out of the Earth. I deſire therefore to be taught, if poſſible, how I may attain ſuch a State and Condition as no Creature may be able to touch me to hurt me; and how my Mind, being purged from ſenſible Objects and Things, may be prepared for the Entrance and Habitation of the Divine Wiſdom in me?

Maſter.

Thou deſireſt that I would teach thee how thou art to attain it; and I will direct thee to our Maſter, from whom I have been taught it, that thou mayeſt learn it thyſelf from him, who alone teacheth the Heart. Hear thou him. Wouldeſt thou arrive at this; wouldeſt thou remain untouched by Senſibles; wouldeſt thou behold Light in the very Light of God, and ſee all Things thereby; then conſider the Words of Chriſt, who is that Light, and who is the Truth. O conſider now his Words, who ſaid, *Without me ye can do nothing*, John xix. 5. and defer not to apply thyſelf unto him, who is the *Strength* of thy Salvation, and the *Power* of thy Life; *and with whom thou canſt do all Things*, by the Faith which he worketh in thee. But unleſs thou wholly giveſt thyſelf up to the

Life of our Lord Jeſus Chriſt, and reſigneſt thy Will wholly to him, and deſireſt nothing and willeſt nothing without him, thou ſhalt never come to ſuch a Reſt as no Creature can diſturb. Think what thou pleaſeſt, and be never ſo much delighted in the Activity of thine own Reaſon, thou ſhalt find that in thine own Power, and without ſuch a total Surrender to God, and to the Life of God, thou canſt never arrive at ſuch a Reſt as this, or the true Quiet of the Soul, wherein no Creature can moleſt thee, or ſo much as touch thee. Which when thou ſhalt, by Grace, have attained to, then with thy *Body* thou art in the *World*, as in the Properties of outward Nature; and with thy *Reaſon*, under the *Croſs* of our Lord Jeſus Chriſt; but with thy *Will* thou walkeſt in *Heaven*, and art at the End *from* whence all Creatures are proceeded forth, and *to* which they return again. And then thou canſt in this END, which is the ſame with the BEGINNING, behold all Things outwardly with *Reaſon*, and inwardly with the *Mind*; and ſo mayeſt thou rule in all Things and over all Things, with Chriſt; unto whom all Power is given both in Heaven and on Earth.

Diſciple.

O Maſter, the Creatures which live in me do withhold me, that I cannot ſo wholly yield and give up myſelf as I willingly would. What am I to do in this Caſe?

Maſter.

Let not this trouble thee. Doth thy Will go forth from the Creatures? Then the Creatures are forſaken in thee. They are in the World; and thy Body, which is in the World, is with the Creatures. But ſpiritually thou walkeſt with God, and converſeſt in Heaven; being in thy Mind redeemed from Earth, and ſeparated from Creatures, to live the Life of God. And if thy Will thus leaveth the Creatures, and goeth forth from them, even as the Spirit goeth forth from the Body at Death; then are the Creatures dead in it, and do live only in the Body in the World. Since if thy Will do not bring itſelf into them, they cannot bring themſelves into it, neither can they by any Means touch the Soul. And hence St. *Paul* ſaith, *Our Converſation is in Heaven*; and alſo, *Ye are the Temple of God, and the Spirit of God dwelleth in you.* So then true Chriſtians are the very Temples of the Holy Ghoſt, who dwelleth in them; that is, the Holy Ghoſt dwelleth in the Will, and the Creature dwelleth in the Body.

Diſciple.

If now the Holy Spirit doth dwell in the Will of the Mind, how ought I to keep myſelf ſo that he depart not from me again?

Maſter.

Mark, my Son, the Words of our Lord Jeſus Chriſt; *If ye abide in my Words*, then my Words abide in you. If thou abideſt with thy Will, in the Words of Chriſt; then his Word and Spirit abideth in thee, and all ſhall be done for thee that thou canſt aſk of him. But if thy Will goeth into the Creature, then thou haſt broken off thereby thyſelf from him: And then thou canſt not any otherwiſe keep thyſelf but by abiding continually in the moſt reſigned Humility, and by entering into a conſtant Courſe of Penitence, wherein thou wilt be always grieved at thine own creaturely, and that Creatures do live ſtill in thee, that is, in thy bodily Appetite. If thou doſt thus, thou ſtandeſt in a *daily dying* from the Creatures, and in a *daily aſcending* into Heaven in thy Will; which Will is alſo the Will of thy Heavenly Father.

Diſciple.

O my loving Maſter, pray teach me how I may come to ſuch a conſtant Courſe of holy Penitence, and to ſuch a daily dying from all creaturely Objects; for how can I abide continually in Repentance?

Maſter.

When thou leaveſt that which loveth thee, and loveſt that which hateth thee; then thou mayeſt abide continually in Repentance.

Diſciple.

What is it that I muſt thus leave?

Maſter.

All Things that love and entertain thee, becauſe thy Will loves and entertains them: All Things that pleaſe and feed thee, becauſe thy Will feeds and cheriſhes them: All Creatures in Fleſh and Blood; in a Word, all Viſibles and Senſibles, by which either the Imagination or ſenſitive Appetite in Men are delighted and refreſhed. Theſe the Will of thy Mind, or thy ſupreme Part muſt leave and forſake; and muſt even account them all its Enemies. This is the leaving of what loves thee. And the loving of what hates thee, is the embracing the Reproach of the World. Thou muſt learn then to love the Croſs of the Lord Jeſus Chriſt, and for his Sake to be pleaſed with the Reproach of the World which hates thee and derides thee; and let this be thy daily Exerciſe of Penitence to be crucifyed to the World, and the World to thee. And ſo thou ſhalt have continual Cauſe to hate thyſelf *in the Creature*, and to ſeek the Eternal Reſt which is *in Chriſt*. To which Reſt thou having thus attained, thy Will may therein ſafely reſt and repoſe itſelf, according as thy Lord Chriſt hath ſaid: In me ye may have Reſt, but in the World ye ſhall have Anxiety: In me ye may have Peace, but in the World ye ſhall have Tribulation.

Diſciple.

How ſhall I be now able to ſubſiſt in this Anxiety and Tribulation ariſing from the World, ſo as not to loſe the Eternal Peace, or not enter into this Reſt? And how may I recover myſelf in ſuch a Temptation as this is, by not ſinking under the World, but riſing above it by a Life that is truly heavenly and Superſenſual?

Maſter.

If thou doſt once every Hour throw thyſelf by Faith beyond all Creatures, beyond and above all ſenſual Perception and Apprehenſion, yea, above Diſcourſe and Reaſoning into the abyſſal Mercy of God, into the Sufferings of our Lord, and into the Fellowſhip of his interceding, and yieldeſt thyſelf fully and abſolutely thereinto; then thou ſhalt receive Power from above to rule over Death, and the Devil, and to ſubdue Hell and the World under thee: And then thou mayeſt ſubſiſt in all Temptations, and be the brighter for them.

Diſciple.

Bleſſed is the Man that arriveth to ſuch a State as this. But, alas! poor Man that I am, how is this poſſible as to me? And what, O my Maſter, would become of me, if I ſhould ever attain with my Mind to that, where no Creature is? Muſt I not cry out, *I am undone!*

Maſter.

Son, why art thou ſo diſpirited? Be of good Heart ſtill; for thou mayeſt certainly yet attain to it. Do but believe, and all Things are made poſſible to thee. If it were

that thy Will, O thou of little Courage, could break off itſelf for one Hour, or even but for one half Hour, from all Creatures, and plunge itſelf into That where no Creature is, or can be; preſently it would be penetrated and clothed upon with the ſupreme Splendour of the Divine Glory, would taſte in itſelf the moſt ſweet Love of Jeſus, the Sweetneſs whereof no Tongue can expreſs, and would find in itſelf the unſpeakble Words of our Lord concerning his *great Mercy*. Thy Spirit would then feel in itſelf the Croſs of our Lord Jeſus Chriſt to be very pleaſing to it; and would thereupon love the Croſs more than the Honours and Goods of the World.

Diſciple.

This for the *Soul* would be exceeding well indeed: But what would then become of the *Body* ſeeing that it muſt of Neceſſity live in the *Creature?*

Maſter.

The Body would by this Means be put into the Imitation of our Lord Chriſt, and of his Body: It would ſtand in the Communion of that moſt bleſſed Body, which was the *true Temple* of the Deity; and in the Participation of all its gracious Effects, Virtues, and Influences. It would live in the Creature not of Choice, but only as it is *made ſubject unto Vanity*, and in the World, as it is placed therein by the Ordination of the Creator, for its Cultivation and higher Advancement; and as groaning to be delivered out of it in God's Time and Manner, for its Perfection and Reſuſcitation in Eternal Liberty and Glory, like unto the glorified Body of our Lord and his riſen Saints.

Diſciple.

But the Body being in its preſent Conſtitution, ſo *made ſubject to Vanity*, and living in a vain Image and creaturely Shadow, according to the Life of the undergraduated Creatures or Brutes, whoſe Breath goeth downwards to the Earth; I am ſtill very much afraid thereof, leſt it ſhould continue to depreſs the Mind which is lifted up to God, by hanging as a dead Weight thereto; and go on to amuſe and perplex the ſame, as formerly, with Dreams and Trifles, by letting in the Objects from without, in order to draw me down into the World and the Hurry thereof; where I would fain maintain my Converſation in Heaven, even while I am living in the World. What therefore muſt I do with this Body, that I may be able to keep up ſo deſirable a Converſation; and not to be under any Subjection to it any longer?

Maſter.

There is no other Way for thee that I know, but to *preſent* the Body whereof thou complaineſt (which is the Beaſt to be ſacrificed) *a living Sacrifice, holy and acceptable unto God:* And this ſhall be thy *rational Service*, whereby this thy Body will be put, as thou deſireſt, into the Imitation of Jeſus Chriſt, who ſaid, his Kingdom was not of this World. Be not thou then *conformed* to it, but be *transformed* by the renewing of thy Mind; which renewed Mind is to have Dominion over the Body, that ſo thou mayeſt prove, both in Body and Mind, what is the perfect Will of God, and accordingly perform the ſame with and by his Grace operating in thee. Whereupon the Body, or the *Animal Life* would, being thus offered up, begin to die, both from *without* and from *within*. From *without*, that is, from the Vanity and evil Cuſtoms and Faſhions of the World: It would be an utter Enemy to all the Pomps thereof, and to all the Gaudery, Pageantry, Pride, Ambition, and Haughtineſs therein. From *within*, it would die as to all the Luſts and Appetites of the Fleſh, and would get a Mind and Will wholly new, for its Government and Management; being now made ſubject to the Spirit, which would continually be directed to God, and ſo conſequently that which is ſubject to it.

And thus thy very Body is become the Temple of God and of his Spirit, in Imitation of thy Lord's Body.

Diſciple.

But the World would hate it, and deſpiſe it for ſo doing; ſeeing it muſt hereby contradict the World, and muſt live and act quite otherwiſe than the World doth. This is moſt certain. And how can this then be taken?

Maſter.

It would not take that as any Harm done to it, but would rather rejoice that it is become worthy to be like unto the Image of our Lord Jeſus Chriſt, being transformed from that of the World: And it would be moſt willing to bear that Croſs after our Lord; merely that our Lord might beſtow upon it the Influence of his ſweet and precious Love.

Diſciple.

I do not doubt but in ſome this may be even ſo. Nevertheleſs for my own Part, I am in a Straight betwixt two, not feeling yet enough of that bleſſed Influence upon me. O how willingly ſhould my Body *bear that*, could this be ſafely depended upon by me, according to what is urged! Wherefore pardon me, loving Sir, in this one Thing, if my Impatience doth ſtill further demand "what would become of it, if the Anger of God "from within, and the wicked World alſo from without, ſhould at once aſſault it, as "the ſame really happened to our Lord *Chriſt?*"

Maſter.

Be that unto it, even as unto our Lord Chriſt, when he was reproached, reviled and crucifyed by the World; and when the Anger of God ſo fiercely aſſaulted him for our Sake. Now what did he under this moſt terrible Aſſault both from without and from within? Why: He commended his Soul into the Hands of his Father, and ſo departed from the Anguiſh of this World into the Eternal Joy. Do thou likewiſe; and his Death ſhall be thy Life.

Diſciple.

Be it unto me as unto the Lord Chriſt; and unto my Body as unto his; which into his Hands I have commended, and for the Sake of his Name do offer up, according to his revealed Will. Nevertheleſs I am deſirous to know what would become of my Body in its preſſing forth from the Anguiſh of this miſerable World into the Power of the Heavenly Kingdom.

Maſter.

It would get forth from the Reproach and Contradiction of the World, by a Conformity to the Paſſion of Jeſus Chriſt; and from the Sorrows and Pains in the Fleſh, which are only the Effects of ſome ſenſible Impreſſion of Things without, by a quiet Introverſion of the Spirit, and ſecret Communion with the Deity manifeſting itſelf for that End. It would penetrate into itſelf; it would ſink into the *great Love of God*; it would be ſuſtained and refreſhed by the moſt ſweet Name JESUS; and it would ſee and find within itſelf a *new World* ſpringing forth as through the Anger of God, into the Love and Joy Eternal. And then ſhould a Man wrap his Soul in this, even in the *great Love of God*, and clothe himſelf therewith as with a Garment; and ſhould account thence all Things alike; becauſe in the Creature he finds nothing that can give him *without God*, the leaſt Satisfaction; and becauſe alſo nothing of Harm can touch him more, while he remains in this Love, the which indeed is ſtronger than all Things, and makes a Man hence *invulnerable* both from *within* and *without*, by taking out the Sting and Poiſon of the Creatures, and deſtroying the Power of Death. And whether the Body

be in Hell or on Earth, all is alike to him; for whether it be there or here, his *Mind* is ſtill in the greateſt Love of God; which is no leſs than to ſay, that he is in *Heaven*.

Diſciple.

But how would a Man's Body be maintained in the World; or how would he be able to maintain thoſe that are his, if he ſhould by ſuch a Converſation incur the Diſpleaſure of all the World?

Maſter.

Such a Man gets greater Favours than the World is able to beſtow upon him. He hath God for his Friend; he hath all his Angels for his Friends: In all Dangers and Neceſſities theſe protect and relieve him; ſo that he need fear no Manner of Evil; no Creature can hurt him. God *is his Helper*; and that is ſufficient. Alſo God *is his Bleſſing* in every Thing: And though ſometimes it may ſeem as if God would not bleſs him, yet is this but for a Trial to him, and for the Attraction of the Divine Love; to the End he may more fervently pray to God, and commit all his Ways unto him.

Diſciple.

He loſes however by this all his good Friends; and there will be none to help him in his Neceſſity.

Maſter.

Nay, but he gets the Hearts of all his good Friends into his Poſſeſſion, and loſes none but his Enemies, who before loved his Vanity and Wickedneſs.

Diſciple.

How is it that he can get his good Friends into his Poſſeſſion?

Maſter.

He gets the very Hearts and Souls of all thoſe that belong to our Lord Jeſus to be his Brethren, and the Members of his own very Life. For all the Children of God are but ONE in Chriſt, which one is Chriſt *in All:* And therefore he gets them all to be his *Fellow Members* in the *Body of Chriſt*, whence they have all the ſame Heavenly Goods in common; and all live in one and the ſame Love of God, as the Branches of a Tree in one and the ſame Root, and ſpring all from one and the ſame Source of Life in them. So that he can have no Want of ſpiritual Friends and Relations, who are all rooted with him together in the Love which is from above; who are all of the ſame Blood and Kindred in Chriſt Jeſus; and who are cheriſhed all by the ſame quickening Sap and Spirit diffuſing itſelf through them univerſally from the one true Vine, which is the Tree of Life and Love. Theſe are Friends worth having; and though here they may be unknown to him, will abide his Friends beyond Death, to all Eternity. But neither can he want even outward natural Friends, as our Lord Chriſt when on Earth did not want ſuch alſo. For though indeed the High-Prieſts and Potentates of the World could not have a Love to him, becauſe they belonged not to him, neither ſtood in any Kind of Relation to him, as being not of this World; yet thoſe loved him who were capable of his Love, and receptive of his Words. So in like Manner, thoſe who love Truth and Righteouſneſs will love that Man, and will aſſociate themſelves unto him, yea, though they may perhaps be outwardly at ſome Diſtance or ſeeming Diſagreement, from the Situation of their worldly Affairs, or out of ſome certain Reſpects; yet in their Hearts they cannot but cleave to him. For though they be not yet actually incorporated into *one Body* with him, yet

they cannot reſiſt being of *one Mind* with him, and being united in Affection, for the great Regard they bear to the Truth, which ſhines forth in his Words and in his Life. By which they are made either his declared or his ſecret Friends; and he doth ſo get their Hearts, as they will be delighted above all Things in his Company, for the Sake thereof, and will court his Friendſhip, and will come unto him by Stealth, if openly they dare not, for the Benefit of his Converſation and Advice; even as *Nicodemus* did unto Chriſt, who came to him by Night, and in his Heart loved Jeſus for the Truth's Sake, though outwardly he feared the World. And thus thou ſhalt have many Friends that are not known to thee; and ſome known to thee, who may not appear ſo before the World.

Diſciple.

Nevertheleſs it is very grievous to be generally deſpiſed of the World, and to be trampled upon by Men as the very Offscouring thereof.

Maſter.

That which now ſeems ſo hard and heavy to thee, thou wilt yet hereafter be moſt of all in Love with.

Diſciple.

How can it be that I ſhould ever love that which hates me?

Maſter.

Though thou loveſt the earthly Wiſdom now, yet when thou ſhalt be clothed upon with the Heavenly Wiſdom, then thou wilt ſee that all the Wiſdom of the World is Folly; and wilt ſee alſo that the World hates not ſo much thee, as thine Enemy, which is the *mortal Life*. And when thou thyſelf ſhalt come to hate the Will thereof, by Means of an habitual Separation of thy Mind from the World, then thou alſo wilt begin to love that deſpiſing of the mortal Life, and the Reproach of the World for Chriſt's Sake. And ſo ſhalt thou be able to ſtand under every Temptation, and to hold out to the End by the Means hereof in a Courſe of Life above the World, and above Senſe. In this Courſe thou wilt hate thyſelf; and thou wilt alſo love thyſelf; I ſay, love thyſelf, and that even more than ever thou didſt yet.

Diſciple.

But how can theſe two ſubſiſt together, that a Perſon ſhould both *love* and *hate* himſelf?

Maſter.

In loving thyſelf, thou loveſt not thyſelf *as thine own*; but *as given thee from the Love of God* thou loveſt the Divine Ground in thee: By which and in which thou loveſt the Divine Wiſdom, the Divine Goodneſs, the Divine Beauty; thou loveſt alſo by it God's Works of Wonders; and in this Ground thou loveſt likewiſe thy Brethren. But in *hating thyſelf*, thou hateſt only that which is *thine own*, and wherein the *Evil* ſticks cloſe to thee. And this thou doſt, that ſo thou mayeſt wholly deſtroy that which thou calleſt *thine*; as when thou ſayeſt I or MYSELF do this, or do that. All which is wrong, and a downright Miſtake in thee; for nothing canſt thou properly call *thine* but the *evil Self*, neither canſt thou do any Thing of thyſelf that is to be accounted of. This *Self* therefore thou muſt labour wholly to deſtroy in thee, that ſo thou mayeſt become a Ground *wholly Divine*. There is, there can be no *Selfiſhneſs* in Love; they are oppoſite to each other. Love, that is, Divine Love (of which only we are now diſcourſing) hates all EGOITY, hates all that which we call I, or IHOOD; hates all ſuch Reſtrictions and

Confinements, even all that ſprings from a contracted Spirit, or this *evil Self-hood*, becauſe it is an hateful and deadly Thing. And it is impoſſible that theſe two ſhould ſtand together, or ſubſiſt in one Perſon; the one driving out the other by a Neceſſity of Nature. For *Love* poſſeſſes Heaven, and dwells in itſelf, which is dwelling in Heaven; but that which is called I, this vile Self-hood poſſeſſes the World and worldly Things; and dwells alſo in itſelf, which is dwelling *in Hell*, becauſe this is the very Root of Hell itſelf. And therefore as Heaven rules the World, and as Eternity rules Time, even ſo ought Love to rule the natural temporal Life; for no other Method is there, neither can there be of attaining to that Life which is Supernatural and Eternal, and which thou ſo much deſireſt to be led into.

Diſciple.

Loving Maſter, I am well content that this Love ſhould rule in me over the natural Life, that ſo I may attain to that which is Supernatural and Superſenſual; but pray tell me now, why muſt Love and Hatred, Friend and Foe thus be together? Would not Love alone be better? Wherefore, I ſay, are Love and Trouble thus joined?

Maſter.

If Love dwelt not in Trouble, it could have nothing to love: But its Subſtance which it loves, namely, the poor Soul, being in Trouble and Pain, it hath thence Cauſe to love this its *own Subſtance*, and to deliver it from Pain; that ſo itſelf may by it be again beloved. Neither could any one know what Love is, if there were no Hatred; or what Friendſhip is, if there were no Foe to contend with: Or in one Word, if Love had not ſomething which it might love, and manifeſt the Virtue and Power of Love, by working out Deliverance to the Beloved from all Pain and Trouble.

Diſciple.

Pray what is the Virtue, the Power, the Height and the Greatneſs of Love?

Maſter.

The Virtue of Love is NOTHING and ALL, or that *Nothing viſible* out of which All Things proceed; its *Power* is through All Things; its *Height* is as high as God; its *Greatneſs* is as great as God. Its Virtue is the Principle of all Principles; its Power ſupports the Heavens and upholds the Earth; its Height is higher than the higheſt Heavens; and its Greatneſs is even greater than the very Manifeſtation of the Godhead in the glorious Light of the Divine Eſſence, as being infinitely capable of greater and greater Manifeſtations in all Eternity. What can I ſay more? Love is higher than the Higheſt. Love is greater than the Greateſt. Yea, it is in a *certain Senſe* greater than God; while yet in the *higheſt Senſe* of all, God is LOVE, and Love is God. Love being the higheſt Principle, is the Virtue of all Virtues; from whence they flow forth. Love being the greateſt Majeſty, is the Power of all Powers, from whence they ſeverally operate: And it is the Holy Magical Root, or Ghoſtly Power from whence all the Wonders of God have been wrought by the Hands of his elect Servants, in all their Generations ſucceſſively. Whoſoever finds it, finds *Nothing* and *All Things*.

Diſciple.

Dear Maſter, pray tell me but how I may underſtand this.

Maſter.

Firſt then, in that I ſaid, *its Virtue is Nothing*, or *that Nothing* which is the Beginning of All Things, thou muſt underſtand it thus: When thou art gone forth wholly from

the Creature, and from that which is viſible, and art become Nothing to all that is Nature and Creature, then thou art in that *Eternal One*, which is God himſelf: And then thou ſhalt perceive and feel in thy Interiour, the higheſt Virtue of Love. But in that I ſaid, *Its Power is through All Things*, this is that which thou perceiveſt and findeſt in thy own Soul and Body experimentally, whenever this great Love is enkindled within thee; ſeeing that it will burn more than the Fire can do, as it did in the Prophets of old, and afterwards in the Apoſtles, when God converſed with them bodily, and when his Spirit deſcended upon them in the Oratory of *Zion*. Thou ſhalt then ſee alſo in all the Works of God, how Love hath poured forth itſelf into all Things, and penetrateth all Things, and is the moſt inward and moſt outward Ground in all Things: Inwardly in the Virtue and Power of every Thing; and outwardly in the Figure and Form thereof.

And in that I ſaid, *Its Height is as high as God*; thou mayeſt underſtand this in thyſelf; foraſmuch as it brings thee to be as high as God himſelf is, by being united to God: As may be ſeen by our beloved Lord Chriſt in our Humanity. Which Humanity Love hath brought up into the higheſt Throne, above all Angelical Principalities and Powers, into the very Power of the Deity itſelf.

But in that I alſo ſaid, *Its Greatneſs is as great as God*, thou art hereby to underſtand, that there is a certain Greatneſs and Latitude of Heart in Love, which is inexpreſſible; for it enlarges the Soul as wide as the whole Creation of God. And this ſhall be truly experienced by thee, beyond all Words, when the Throne of Love ſhall be ſet up in thy Heart.

Moreover in that I ſaid, *Its Virtue is the Principle of all Principles*, hereby it is given thee to underſtand, that Love is the *principiating* Cauſe of all created Beings, both ſpiritual and corporeal, by Virtue whereof the *ſecond Cauſes* do move and act *occaſionally*, according to certain Eternal Laws from the Beginning implanted in the very Conſtitution of Things thus originated. This Virtue which is in Love, is the very Life and Energy of all the Principles of Nature, ſuperiour and inferiour: It reaches to all Worlds, and to all Manner of Beings in them contained, they being the Workmanſhip of Divine Love; and is the *firſt Mover*, and *firſt Moveable* both in Heaven above and in the Earth beneath, and in the Water under the Earth. And hence there is given to it the Name of the *Lucid Aleph*, or *Alpha*; by which is expreſſed the Beginning of the *Alphabet of Nature*, and of the *Book of Creation* and Providence, or the *Divine Archetypal Book*, in which is the Light of Wiſdom, and the Source of all Lights and Forms.

And in that I ſaid, *Its Power ſupports the Heavens*; by this thou wilt come to underſtand, that as the Heavens, viſible and inviſible, are originated from this great Principle, ſo are they likewiſe neceſſarily ſuſtained by it; and that therefore if this ſhould be but never ſo little withdrawn, all the Lights, Glories, Beauties, and Forms of the heavenly Worlds, would preſently ſink into Darkneſs and Chaos.

And whereas I further ſaid, *that it upholds the Earth*; this will appear to thee no leſs evident than the former, and thou ſhalt perceive it in thyſelf by daily and hourly Experience; foraſmuch as the Earth *without it*, even thy *own Earth* alſo, (that is, thy Body) would certainly be without Form *and void*. By the Power thereof the Earth hath been thus long upheld, notwithſtanding a foreign uſurped Power introduced by the Folly of Sin: And ſhould this but once fail or recede, there could no longer be either Vegetation or Animation upon it; yea, the very Pillars of it be overthrown quite, and the Band of Union, which is that of Attraction or Magnetiſm, called the *Centripetal Power*, being broken and diſſolved, all muſt thence run into the utmoſt Diſorder, and falling away as into Shivers, would be diſperſed as looſe Duſt before the Wind.

But in that I ſaid, *Its Height is higher than the higheſt Heavens*; this thou mayeſt alſo underſtand within thyſelf: For ſhouldeſt thou aſcend in Spirit through all the Orders of Angels and heavenly Powers, yet the Power of Love ſtill is undeniably ſuperiour to them

all. And as the Throne of God, who ſits upon the Heaven of Heavens, is higher than the higheſt of them, even ſo muſt Love alſo be, which fills them all, and comprehends them all.

And whereas I ſaid of the *Greatneſs* of Love, that it is *greater than the very Manifeſtation of the Godhead in the Light of the Divine Eſſence*; that is alſo true: For Love enters even into that where the Godhead is not manifeſted in this glorious Light, and where God may be ſaid not to dwell. And entering thereinto, Love begins to manifeſt to the Soul the Light of the Godhead; and thus is the Darkneſs broken through, and the Wonders of the new Creation ſucceſſively manifeſted.

Thus ſhalt thou be brought to underſtand really and fundamentally, what is the Virtue and Power of Love, and what the Height and Greatneſs thereof is; how that it is indeed the *Virtue of all Virtues*, though it be inviſible, and as a *Nothing* in Appearance, inaſmuch as it is the Worker of all Things, and a powerful *vital Energy* paſſing through all Virtues and Powers natural and ſupernatural; and the *Power of all Powers*, nothing being able to let or obſtruct the *Omnipotence* of Love, or to reſiſt its invincible penetrating Might, which paſſes through the whole Creation of God, inſpecting and governing all Things.

And in that I ſaid, *It is higher than the higheſt, and greater than the greateſt*; thou mayeſt hereby perceive as in a Glimpſe, the ſupreme Height and Greatneſs of *Omnipotent Love*, which infinitely tranſcends all that human Senſe and Reaſon can reach to. The higheſt Archangels and the greateſt Powers of Heaven, are in Compariſon of it, but as Dwarfs. Nothing can be conceived higher and greater in God himſelf, by the very higheſt and greateſt of his Creatures. There is ſuch an Infinity in it, as comprehends and ſurpaſſes all the Divine Attributes.

But in that it was alſo ſaid, *Its Greatneſs is greater than God*; that likewiſe is very true in the Senſe wherein it was ſpoken: For Love, as I before obſerved, can there enter where God dwelleth not, ſince the moſt high God dwelleth not in Darkneſs, but in the Light; the helliſh Darkneſs being put under his Feet. Thus for Inſtance, when our beloved Lord Chriſt was in Hell, Hell was not the Manſion of God or of Chriſt; Hell was not God, neither was it with God, nor could it be at all with him; Hell ſtood in the Darkneſs and Anxiety of Nature, and no Light of the Divine Majeſty did there enter: God was not there; for he is not in the Darkneſs, or in the Anguiſh; but Love was there; and Love deſtroyed Death and conquered Hell. So alſo when thou art in Anguiſh or Trouble, which is *Hell within*, God is not the Anguiſh or Trouble; neither is he in the Anguiſh or Trouble; but his Love is there, and brings thee out of the Anguiſh and Trouble into God, leading thee into the Light and Joy of his Preſence. When God hides himſelf in thee, Love is ſtill there, and makes him manifeſt in thee. Such is the inconceiveable Greatneſs and Largeneſs of Love; which will hence appear to thee as *great* as God *above Nature*, and *greater* than God *in Nature*, or as conſidered in his *manifeſtative Glory*.

Laſtly, Whereas I alſo ſaid, *Whoſoever finds it, finds Nothing and All Things*; that is alſo certain and true. But how finds he *Nothing?* Why, I will tell thee how. He that findeth it, findeth a Supernatural Superſenſual *Abyſs*, which hath no Ground or *Byſs* to ſtand on, and where there is no Place to dwell in; and he findeth alſo *Nothing* is like unto it, and therefore it may fitly be compared to *Nothing*; for it is deeper than any *Thing*, and is as *Nothing* with Reſpect to All Things, foraſmuch as it is not comprehenſible by any of them. And becauſe it is *Nothing* reſpectively, it is therefore free from *All Things*; and is that only Good, which a Man cannot expreſs or utter what it is; there being *Nothing* to which it may be compared, to expreſs it by.

But in that I laſtly ſaid, *Whoſoever finds it, finds All Things*; there is nothing can be more true than this Aſſertion. It hath been the Beginning of All Things; and it ruleth

All Things. It is alſo the End of All Things; and will thence comprehend All Things within its Circle. All Things are from it, and in it, and by it. If thou findeſt it, thou comeſt into that Ground from whence All Things are proceeded, and wherein they ſubſiſt; and thou art in it a KING over all the Works of God.

Here the Diſciple was exceedingly raviſhed with what his Maſter had ſo wonderfully and ſurprizingly declared, and returned his moſt humble and hearty Thanks for that Light, which he had been an Inſtrument of conveying to him. But being deſirous to hear further concerning theſe high Matters, and to know ſomewhat more particularly, he requeſted him, that he would give him Leave to wait on him the next Day again; and that he would then be pleaſed to ſhew him *how* and *where* he might find this which was ſo much beyond all Price and Value, and whereabout the Seat and Abode of it might be in human Nature; with the entire Proceſs of the Diſcovery and bringing it forth to Light.

The Maſter ſaid to him: This then we will diſcourſe about at our next Conference, as God ſhall reveal the ſame to us by his SPIRIT, which is a Searcher of All Things. And if thon doſt remember well what I anſwered thee in the Beginning, thou ſhalt ſoon come thereby to underſtand that hidden myſtical Wiſdom of God, which none of the Wiſe Men of the World know; and where the MINE thereof is to be found in thee, ſhall be given thee from above to diſcern. Be ſilent therefore in thy Spirit, and watch unto Prayer; that when we meet again To-morrow in the Love of Chriſt, thy Mind may be diſpoſed for finding that noble Pearl, which to the World appears *Nothing*, but which to the Children of Wiſdom is *All Things*.

DIALOGUE II.

ARGUMENT.

HEREIN is deſcribed and ſet forth the Manner of paſſing the Gulf which divides betwixt the two Principles or States of Heaven and Hell: And it is particularly ſhewn how this Tranſaction is carried on in the Soul; what the Partition Wall therein is, which ſeparates from God.

What the breaking down of this Partition Wall, and how effected; what the Centre of Light is, and the preſſing into that Centre is; What the Light of God, and the Light of Nature are; how they are operative in their ſeveral Spheres, and how to be kept from interfering with each other; with ſome Account of the two Wills and their Contrapoſition in the Fallen State; of the Magical Wheel of the Will, and how the Motion thereof may be regulated; of the Eye in the Midſt thereof, what the Right Eye is to the Soul, and what the Left is, but eſpecially what the *Single Eye* is, and in what Manner it is to be obtained; of Purification from the Contagion of Matter; of the Deſtruction of Evil, and of the very Annihilation of it, by the Subſidence of the Will from its own Something into Nothing; of the Naked and Magical Faith, and the Attraction thereby of a certain Divine Subſtantiality and Veſtment; how all conſiſts in the Will, and proceeds but from *one Point*; where that Point is placed, and how it may be found out; and which is both the ſafeſt and neareſt Way to attain to the high ſuperſenſual State, and the internal Kingdom of Chriſt, according to the true Heavenly Magia or Wiſdom.

Diſciple. Maſter.

THE *Diſciple* being very earneſt to be more fully inſtructed how he might arrive at the ſuperſenſual Life; and how, having found all Things, he might come to be a King over all God's Works; came again to his *Maſter* the next Morning, having watched the Night in Prayer, that he might be diſpoſed to receive and apprehend the Inſtructions that ſhould be given him by a Divine Irradiation upon his Mind. And the Diſciple after a little Space of *Silence*, bowed himſelf, and thus brake forth:

Diſciple.

O my Maſter! my Maſter! I have now endeavoured to recollect my Soul in the Preſence of God, and to caſt myſelf into that Deep where no Creature doth nor can dwell; that I might hear the Voice of my Lord ſpeaking in me; and be initiated into that high Life, whereof I heard Yeſterday ſuch great and amazing Things pronounced. But, alas! I neither hear nor ſee as I ſhould: There is ſtill ſuch a Partition Wall in me which beats back the Heavenly Sounds in their Paſſage, and obſtructs the Entrance of that Light by which alone Divine Objects are diſcoverable, as till this be broken down, I can have but ſmall Hopes, yea, even none at all, of arriving at thoſe glorious Attainments which you preſſed me to, or of entering into *that where no Creature dwells*, and which you call *Nothing* and *All Things*. Wherefore be ſo kind as to inform me what is required on my Part, that this Partition which hinders may be broken or removed.

Maſter.

This Partition is the Creaturely Will in thee: And this can be broken by nothing but by the Grace of Self-Denial, which is the Entrance into the true following of Chriſt; and totally removed by nothing but a perfect Conformity with the Divine Will.

Diſciple.

But how ſhall I be able to *break* this Creaturely Will which is in me, and is at Enmity with the Divine Will? Or, what ſhall I do to follow Chriſt in ſo difficult a Path, and not to faint in a continual Courſe of Self-Denial and Reſignation to the Will of God?

Maſter.

This is not to be done by thyſelf; but by the Light and Grace of God received into thy Soul, which will, if thou gainſay not, break the Darkneſs that is in thee, and melt down thine own Will, which worketh in the Darkneſs and Corruption of Nature, and bring it into the Obedience of Chriſt, whereby the Partition of the Creaturely Self is removed from betwixt God and thee.

Diſciple.

I know that I cannot do it of myſelf: But I would fain learn, how I muſt receive this Divine Light and Grace into me, which is to do it for me, if I hinder it not my own ſelf. What is then required of me in order to admit this Breaker of the Partition, and to promote the Attainment of the Ends of ſuch Admiſſion?

Maſter.

There is nothing more required of thee at firſt, than not to reſiſt this Grace, which is manifeſted in thee; and nothing in the whole Proceſs of thy Work, but to be obedient and paſſive to the *Light of God* ſhining through the Darkneſs of thy Creaturely Being, which comprehendeth it not, as reaching no higher than the *Light of Nature*.

Diſciple.

But is it not for me to attain, if I can, both the Light of God, and the Light of the outward Nature too: And to make uſe of them both for the ordering my Life wiſely and prudently?

Maſter.

It is right, I confeſs ſo to do. And it is indeed a Treaſure above all earthly Treaſures, to be poſſeſſed of the Light of God and Nature, operating in their Spheres; and to have both the Eye of Time and Eternity at once open together, and yet not to interfere with each other.

Diſciple.

This is a great Satisfaction to me to hear; having been very uneaſy about it for ſome Time. But how this can be without interfering with each other, there is the Difficulty: Wherefore fain would I know, if it were lawful, the Boundaries of the one and the other; and how both the Divine and the Natural Light may in their ſeveral Spheres reſpectively act and operate, for the Manifeſtation of the Myſteries of God and Nature, and for the Conduct of my outward and inward Life?

Maſter.

That each of theſe may be preſerved diſtinct in their ſeveral Spheres, without confounding Things Heavenly and Things Earthly, or breaking the golden Chain of Wiſdom, it will be neceſſary, my Child, in the firſt Place to wait for and attend the Supernatural and Divine Light, as that ſuperiour Light appointed to govern the Day, riſing in the true Eaſt, which is the Centre of Paradiſe; and in great Might breaking forth as out of the Darkneſs within thee, through a Pillar of Fire and Thunder-Clouds, and thereby alſo reflecting upon the inferiour Light of Nature a Sort of Image of itſelf, whereby only it can be kept in its due Subordination; that which is *below* being made ſubſervient to that which is *above*; and that which is *without* to that which is *within*. Thus there will be no Danger of interfering; but all will go right, and every Thing abide in its proper Sphere.

Diſciple.

Therefore without Reaſon or the Light of Nature be ſanctifyed in my Soul, and illuminated by this ſuperiour Light, as from the central Eaſt of the holy Light-World, by the Eternal and Intellectual Sun; I perceive there will be always ſome Confuſion, and I ſhall never be able to manage aright either what concerneth Time or Eternity: But I muſt always be at a Loſs, or break the Links of Wiſdom's Chain.

Maſter.

It is even ſo as thou haſt ſaid. All is Confuſion, if thou haſt no more but the dim Light of Nature, or unſanctifyed and unregenerated Reaſon to guide thee by; and if only the Eye of Time be opened in thee, which cannot pierce beyond its own Limit. Wherefore ſeek the Fountain of Light, waiting in the deep Ground of thy Soul for the riſing there of the Sun of Righteouſneſs, whereby the Light of Nature in thee, with the Properties thereof, will be made to ſhine ſeven Times brighter than ordinary. For it ſhall receive the Stamp, Image, and Impreſſion of the Superſenſual and Supernatural; ſo that the ſenſual and rational Life will hence be brought into the moſt perfect Order and Harmony.

Diſciple.

But how am I to wait for the riſing of this glorious Sun, and how am I to ſeek in the Centre, this Fountain of Light, which may enlighten me throughout, and bring all my Properties into perfect Harmony? I am in Nature, as I ſaid before; and which Way ſhall I paſs through Nature, and the Light thereof, ſo that I may come into that Supernatural and Superſenſual Ground, whence this true Light, which is the Light of Minds, doth ariſe; and this, without the Deſtruction of my Nature, or quenching the Light of it, which is my—Reaſon?

Maſter.

Ceaſe but from thine own Activity, ſtedfaſtly fixing thine Eye upon *one Point*, and with a ſtrong Purpoſe relying upon the promiſed Grace of God in Chriſt, to bring thee out of thy Darkneſs into his marvellous Light. For this End gather in all thy Thoughts, and by Faith preſs into the Centre, laying hold upon the Word of God, which is infallible, and which hath called thee. Be thou then obedient to this Call; and be ſilent before the Lord, ſitting alone with him in thy inmoſt and moſt hidden Cell, thy Mind being centrally united in itſelf, and attending his Will in the Patience of Hope. So ſhall thy Light break forth as the Morning; and after the redneſs thereof is paſſed, the Sun himſelf, which thou waiteſt for, ſhall ariſe unto thee, and under his moſt healing Wings thou ſhalt greatly rejoice; aſcending and deſcending in his bright and ſalutiferous Beams. Behold this is the true Superſenſual Ground of Life.

Diſciple.

I believe it indeed to be even ſo. But will not this deſtroy Nature? Will not the Light of Nature in me be extinguiſhed by this greater Light? Or, muſt not the outward Life hence periſh, with the earthly Body which I carry?

Maſter.

By no Means at all. It is true, the evil Nature will be deſtroyed by it; but by the Deſtruction thereof you can be no Loſer, but very much a Gainer. The Eternal Band of Nature is the ſame afterward as before; and the Properties are the ſame. So that Nature hereby is only advanced and meliorated; and the Light thereof, or human Reaſon, by being kept within its due Bounds, and regulated by a ſuperiour Light, is only made uſeful.

Diſciple.

Pray therefore let me know how this inferiour Light ought to be uſed by me; how it is to be kept within its due Bounds; and after what Manner the ſuperiour Light doth regulate it and ennoble it.

Maſter.

Know then, my beloved Son, that if thou wilt keep the Light of Nature within its own proper Bounds, and make uſe thereof in juſt Subordination to the Light of God; thou muſt conſider that there are in thy Soul *two Wills*, an *inferiour* Will, which is for driving thee to Things without and below; and a *ſuperiour Will*, which is for drawing to Things within and above. Theſe two Wills are now ſet together, as it were Back to Back, and in a direct Contrariety to each other; but in the Beginning it was not ſo. For this Contrapoſition of the Soul in theſe two is no more than the Effect of the Fallen State; ſince before that they were placed one under the other, that is, the *ſuperiour* Will

Above, as the Lord, and the inferiour *Below*, as the Subject. And thus it ought to have continued. Thou muſt alſo further conſider, that anſwering to theſe two Wills there are likewiſe *two Eyes* in the Soul, whereby they are *ſeverally* directed; foraſmuch as theſe Eyes are not united in one ſingle View, but look quite contrary Ways at once. They are in a like Manner ſet one againſt the other, without a common Medium to join them. And hence, ſo long as this Double-ſightedneſs doth remain, it is impoſſible there ſhould be any Agreement in the Determination of this or that Will. This is very plain: And it ſheweth the Neceſſity that this Malady, ariſing from the Diſ-union of the Rays of Viſion, be ſome Way remedied and redreſſed, in order to a true Diſcernment in the Mind. Both theſe Eyes therefore muſt be made to unite by a Concentration of Rays; there being nothing more dangerous than for the Mind to abide thus in the Duplicity, and not to ſeek to arrive at the Unity. Thou perceiveſt, I know, that thou haſt two Wills in thee, one ſet againſt the other, the ſuperiour and the inferiour; and that thou haſt alſo two Eyes within, one againſt another; whereof the one Eye may be called the *Right Eye*, and the other the *Left Eye*. Thou perceiveſt too, doubtleſs, that it is according to the Right Eye that the Wheel of the ſuperiour Will is moved; and that it is according to the Motion of the Left Eye, that the contrary Wheel in the lower is turned about.

Diſciple.

I perceive this, Sir, to be very true; and this it is which cauſeth a continual Combat in me, and createth to me greater Anxiety than I am able to expreſs. Nor am I unacquainted with the Diſeaſe of my own Soul, which you have ſo clearly declared. Alas! I perceive and lament this Malady, which ſo miſerably diſturbeth my Sight; whence I feel ſuch irregular and convulſive Motions drawing me on this Side and that Side. The Spirit ſeeth not as the Fleſh ſeeth; neither doth, or can the Fleſh ſee, as the Spirit ſeeth. Hence the Spirit willeth againſt the Fleſh; and the Fleſh willeth againſt the Spirit in me. This hath been my hard Caſe. And how ſhall it be remedied? O how may I arrive at the Unity of Will, and how come into the Unity of Viſion!

Maſter.

Mark now what I ſay: The Right Eye looketh forward in thee into Eternity. The Left Eye looketh backward in thee into Time. If now thou ſuffereſt thyſelf to be always looking into Nature, and the Things of Time, and to be leading the Will, and to be ſeeking ſomewhat for itſelf in the Deſire, it will be impoſſible for thee ever to arrive at the Unity, which thou wiſheſt for. Remember this; and be upon thy watch. Give not thy Mind leave to enter into, nor to fill itſelf with, that which is without thee; neither look thou backward upon thyſelf; but quit thyſelf, and look forward upon Chriſt. Let not thy Left Eye deceive thee, by making continually one Repreſentation after another, and ſtirring up thereby an earneſt Longing in the Self-Propriety; but let thy Right Eye command back this Left, and attract it to thee, ſo that it may not gad abroad into the Wonders and Delights of Nature. Yea, it is better to pluck it quite out, and to caſt it from thee, than to ſuffer it to proceed forth without Reſtraint into Nature, and to follow its own Luſts: However there is for this no Neceſſity, ſince both Eyes may become very uſeful, if ordered aright; and both the Divine and natural Light may in the Soul ſubſiſt together, and be of mutual Service to each other. But never ſhalt thou arrive at the Unity of Viſion or Uniformity of Will, but by entering fully into the Will of our Saviour Chriſt, and therein bringing the Eye of Time into the Eye of Eternity; and then deſcending by Means of this united through the Light of God into the Light of Nature.

Diſciple.

So then if I can but enter into the Will of my Lord, and abide therein, I am ſafe, and may both attain to the Light of God in the Spirit of my Soul, and ſee with the Eye of God, that is, the Eye of Eternity in the Eternal Ground of my Will; and may alſo at the ſame Time enjoy the Light of this World nevertheleſs; not degrading, but adorning the Light of Nature; and beholding as with the Eye of Eternity Things Eternal, ſo with the Eye of Nature Things natural, and both contemplating therein the Wonders of God, and ſuſtaining alſo thereby the Life of my outward Vehicle or body.

Maſter.

It is very right. Thou haſt well underſtood; and thou deſireſt now to enter into the Will of God, and to abide therein as in the Superſenſual Ground of Light and Life, where thou mayeſt in his Light behold both Time and Eternity, and bring all the Wonders created of God for the exteriour into the interiour Life, and ſo eternally rejoice in them to the Glory of Chriſt; the Partition of thy Creaturely Will being broken down, and the Eye of thy Spirit ſimplyfied in and through the Eye of God manifeſting itſelf in the Centre of thy Life. Let this be ſo now; for it is God's Will.

Diſciple.

But it is very hard to be always looking forwards into Eternity; and conſequently to attain to this *ſingle Eye*, and *Simplicity* of Divine *Viſion*. The Entrance of a Soul naked into the Will of God, ſhutting out all Imaginations and Deſires, and breaking down the ſtrong Partition which you mention, is indeed ſomewhat very terrible and ſhocking to human Nature, as in its preſent State. O what ſhall I do, that I may reach this which I ſo much long for?

Maſter.

My Son, let not the Eye of Nature with the Will of the Wonders depart from that Eye which is introverted into the Divine Liberty, and into the Eternal Light of the holy Majeſty: But let it draw to thee thoſe Wonders by Union with that heavenly internal Eye, which are externally wrought out and manifeſted in viſible Nature. For while thou art in the World, and haſt an honeſt Employment, thou art certainly by the Order of Providence obliged to labour in it, and to finiſh the Work given thee, according to thy beſt Ability, without repining in the leaſt; ſeeking out and manifeſting for God's Glory, the Wonders of Nature and Art. Since let the Nature be what it will, it is all the Work and Art of God: And let the Art alſo be what it will, it is ſtill God's Work; and his Art, rather than any Art or Cunning of Man. And all both in Art and Nature ſerveth but abundantly to manifeſt the wonderful Works of God; that he for all, and in all may be glorifyed. Yea, all ſerveth, if thou knoweſt rightly how to uſe them, but to recollect thee more inwards, and to draw thy Spirit into that majeſtick Light, wherein the original Patterns and Forms of Things viſible are to be ſeen. Keep therefore in the Centre, and ſtir not out from the Preſence of God revealed within thy Soul; let the World and the Devil make never ſo great a Noiſe and Buſtle to draw thee out, mind them not; they cannot hurt thee. It is permitted to the Eye of thy Reaſon to ſeek Food, and to thy Hands, by their Labour, to get Food for the terreſtrial Body: But then this Eye ought not with its Deſire to enter into the Food prepared, which would be Covetouſneſs; but muſt in Reſignation ſimply bring it before the Eye of God in thy Spirit, and then thou muſt ſeek to place it cloſe to this very Eye, without letting it go. Mark this Leſſon well.

Let the Hands or the Head be at Labour, thy Heart ought nevertheleſs to reſt in God. God is a Spirit; dwell in the Spirit, work in the Spirit, pray in the Spirit, and do every Thing in the Spirit; for remember thou alſo art a Spirit, and thereby created in the Image of God: Therefore ſee thou attract not in thy Deſire *Matter* unto thee, but as much as poſſible abſtract thyſelf from all Matter whatever; and ſo, ſtanding in the Centre, preſent thyſelf as a naked Spirit before God, in Simplicity and Purity; and be ſure thy Spirit draw in nothing but Spirit.

Thou wilt yet be greatly enticed to draw Matter, and to gather that which the World calls *Subſtance*, thereby to have ſomewhat viſible to truſt to: But by no Means conſent to the Tempter, nor yield to the Luſtings of thy Fleſh againſt the Spirit. For in ſo doing thou wilt infallibly obſcure the Divine Light in thee; thy Spirit will ſtick in the dark covetous Root, and from the fiery Source of thy Soul will it blaze out in Pride and Anger; thy Will ſhall be chained in Earthlineſs, and ſhall ſink through the Anguiſh into Darkneſs and Materiality; and never ſhalt thou be able to reach the ſtill Liberty, or to ſtand before the Majeſty of God. Since this is opening a Door for him who reigneth in the *Corruption of Matter*, poſſibly the Devil may roar at thee for this Refuſal; becauſe nothing can vex him worſe than ſuch a ſilent Abſtraction of the Soul, and Controverſion thereof to the Point of Reſt from all that is worldly and circumferential: But regard him not; neither admit the leaſt Duſt of that Matter into which he may pretend any Claim to. It will be all *Darkneſs* to thee, as much *Matter* as is drawn in by the Deſire of thy Will: It will darken God's Majeſty to thee; and will cloſe the ſeeing Eye, by hiding from thee the Light of his beloved Countenance. This the Serpent longeth to do; but in vain, except thou permitteſt thy *Imagination*, upon his Suggeſtion, to receive in the alluring Matter; elſe he can never get in. Behold then, if thou deſireſt to ſee God's Light in thy Soul, and be divinely illuminated and conducted, this is the ſhort Way that thou art to take; not to let the Eye of thy Spirit enter into Matter, or fill itſelf with any Thing whatever, either in Heaven or Earth; but to let it enter by a *naked Faith* into the Light of the Majeſty; and ſo receive by *pure Love* the Light of God, and attract the Divine Power into itſelf, putting on the Divine Body, and growing up in it to the full Maturity of the Humanity of Chriſt.

Diſciple.

As I ſaid before, ſo I ſay again, this is very hard. I conceive indeed well enough that my Spirit ought to be free from the Contagion of Matter, and wholly empty, that it may admit into it the Spirit of God. Alſo, that this Spirit will not enter, but where the Will entereth into *Nothing*, and reſigneth itſelf up in the *Nakedneſs of Faith*, and in the *Purity of Love*, to its Conduct; feeding magically upon the *Word* of God, and clothing itſelf thereby with a *Divine Subſtantiality*. But, alas, how hard is it for the Will to *ſink* into nothing, to *attract* nothing, to *imagine* nothing!

Maſter.

Let it be granted that it is ſo. Is it not ſurely worth thy while, and all that thou canſt ever do?

Diſciple.

It is ſo, I muſt needs confeſs.

Maſter.

But perhaps it may not be ſo hard as at firſt it appeareth to be; make but the Tryal, and be in earneſt. What is there required of thee, but to ſtand ſtill, and ſee the Salvation of thy God? And couldſt thou deſire any Thing leſs? Where is the Hardſhip in this? Thou haſt nothing to care for, nothing to deſire in this Life, nothing to imagine

or attract: Thou needeſt only caſt thy Care upon God, who careth for thee, and leave him to diſpoſe of thee according to his Good Will and Pleaſure, even as if thou hadſt no Will at all in thee. For he knoweth what is beſt; and if thou canſt but truſt him, he will moſt certainly do better for thee, than if thou wert left to thine own Choice.

Diſciple.

This I moſt firmly believe.

Maſter.

If thou believeſt, then go and do accordingly. *All* is in the *Will*, as I have ſhewn thee. When the Will imagineth after *ſomewhat*, then entereth it into that ſomewhat, and this ſomewhat taketh preſently the Will into itſelf, and *overcloudeth* it, ſo as it can have no Light, but muſt dwell in Darkneſs, unleſs it return back out of that ſomewhat into *nothing*. But when the Will imagineth or luſteth after nothing, then it entereth into nothing, where it receiveth the Will of God into itſelf, and ſo dwelleth in Light, and worketh all its Works in it.

Diſciple.

I am now ſatisfied that the main Cauſe of any one's ſpiritual Blindneſs, is his letting his Will into ſomewhat, or into that which he hath wrought, of what Nature ſoever it be, Good or Evil, and his ſetting his Heart and Affections upon the Work of his own Hands or Brain; and that when the earthly Body periſheth, then the Soul muſt be impriſoned in that very Thing which it ſhall have received and let in; and if the Light of God be not in it, being deprived of the Light of this World, it cannot but be found in a dark Priſon.

Maſter.

This is a very precious Gate of Knowledge; I am glad thou takeſt it into ſuch Conſideration. The underſtanding of the whole Scripture is contained in it; and all that hath been written from the Beginning of the World to this Day, may be found herein, by him that having entered with his Will into Nothing, hath there found All Things, by finding God; from whom, and to whom, and in whom are All Things. By this Means thou ſhalt come to hear and ſee God; and after this earthly Life is ended, to ſee with the Eye of Eternity all the Wonders of God and of Nature, and more particularly thoſe which ſhall be wrought by thee in the Fleſh, or all that the Spirit of God ſhall have given thee to labour out for thyſelf and thy Neighbour, or all that the Eye of Reaſon enlightened from above, may at any Time have manifeſted to thee. Delay not therefore to enter in by this Gate, which if thou ſeeſt in the Spirit, as ſome highly favoured Souls have ſeen it, thou ſeeſt in the Superſenſual Ground, *all that God is*, and *can do*; thou *ſeeſt alſo therewith*, as one hath ſaid who was taken thereinto, *through Heaven, Hell, and Earth*; *and through the Eſſence of all Eſſences.* Whoſoever findeth it, hath found all that he can deſire. Here is the Virtue and Power of the Love of God diſplayed. Here is the Height and Depth; here is the Breadth and Length thereof manifeſted, as ever the Capacity of thy Soul can contain. By this thou ſhalt come into that Ground out of which all Things are originated, and in which they ſubſiſt; and in it thou ſhalt reign over all God's Works, as a Prince of God.

Diſciple.

Pray tell me, dear Maſter, where dwelleth it *in Man?*

Maſter.

Where *Man dwelleth not*; there hath it its Seat in Man.

Diſciple.

Where is that in a Man, where Man dwelleth not in himſelf?

Maſter.

It is the reſigned Ground of a Soul, to which nothing cleaveth.

Diſciple.

Where is the Ground in any Soul, to which there will nothing ſtick? Or, where is that which abideth and dwelleth not in ſomething?

Maſter.

It is the Centre of Reſt and Motion in the reſigned Will of a truly contrite Spirit, which is crucified to the World. This Centre of the Will is impenetrable conſequently to the World, the Devil, and Hell: Nothing in all the World can enter into it, or adhere to it, though never ſo many Devils ſhould be in the Confederacy againſt it; becauſe the Will is dead with Chriſt unto the World, but quickened with him in the Centre thereof, after his bleſſed Image. Here it is where Man dwelleth not; and where no *Self* abideth, or can abide.

Diſciple.

O where is this naked Ground of the Soul void of all Self? And how ſhall I come at the hidden Centre where God dwelleth, and not Man? Tell me plainly, loving Sir, where it is, and how it is to be found of me, and entered into?

Maſter.

There where the Soul hath ſlain its own Will, and willeth no more any Thing as from itſelf, but only as God willeth, and as his Spirit moveth upon the Soul, ſhall this appear: Where the Love of Self is baniſhed, there dwelleth the Love of God. For ſo much of the Soul's own Will as is dead unto itſelf, even ſo much Room hath the Will of God, which is his Love, taken up in that Soul. The Reaſon whereof is this: Where its own Will did before ſit, there is now nothing; and where nothing is, there it is that the Love of God worketh alone.

Diſciple.

But how ſhall I comprehend it?

Maſter.

If thou goeſt about to comprehend it, then it will fly away from thee; but if thou doſt ſurrender thyſelf wholly up to it, then it will abide with thee, and become the Life of thy Life, and be natural to thee.

Diſciple.

And how can this be without dying, or the whole Deſtruction of my Will?

Maſter.

Upon this entire Surrender and yielding up of thy Will, the Love of God in thee becometh the Life of thy Nature; it killeth thee not, but quickeneth thee, who art now dead to thyſelf in thine own Will, according to its proper Life, even the Life of God. And then thou liveſt, yet not to thy own Will; but thou liveſt to its Will; foraſmuch as thy Will is henceforth become its Will. So then it is no longer thy Will, but the Will of God; no longer the Love of thyſelf, but the Love of God, which moveth and operateth in thee; and then, being thus comprehended in it, thou art dead indeed as to

thyſelf, but art alive unto God. So being dead thou liveſt, or rather God liveth in thee by his Spirit; and his Love is made to thee Life from the Dead. Never couldſt thou with all thy ſeeking, have comprehended it; but it hath apprehended thee. Much leſs couldſt thou have comprehended it: But now it hath comprehended thee; and ſo the Treaſure of Treaſures is found.

Diſciple.

How is it that ſo few Souls do find it, when yet all would be glad enough to have it?

Maſter.

They all ſeek it in *ſomewhat*, and ſo they find it not: For where there is ſomewhat for the Soul to adhere to, there the Soul findeth but *that ſomewhat only*, and taketh up its Reſt therein, until ſhe ſeeth that it is to be found in nothing, and goeth out of the ſomewhat into nothing, even into that nothing out of which all Things may be made. The Soul here ſaith, "*I have nothing*, for I am utterly naked and ſtripped of every Thing: "*I can do nothing*; for I have no Manner of Power, but am as Water poured out: *I* "*am nothing*; for all that I am is no more than an Image of Being, and only God is to "me I AM; and ſo ſitting down in my own Nothingneſs, I give Glory to the Eternal "Being, and *will nothing* of myſelf, that ſo God may *will All* in me, being unto me "my God and All Things." Herein now it is that ſo very few find this moſt precious Treaſure in the Soul, though every one would ſo fain have it; and might alſo have it, were it not for this *ſomewhat* in every one which letteth.

Diſciple.

But if the Love ſhould proffer itſelf to a Soul, could not that Soul find it, nor lay hold on it, without going for it into Nothing?

Maſter.

No verily. Men ſeek and find not, becauſe they ſeek it not in the naked Ground where it lyeth; but in ſomething or other where it never will be, neither can be. They ſeek it in their *own Will*, and they find it not. They ſeek it in their *Self-Deſire*, and they meet not with it. They look for it in an *Image*, or in an *Opinion*, or in *Affection*, or a natural *Devotion* and *Fervour*, and they loſe the Subſtance by thus hunting after a Shadow. They ſearch for it in ſomething ſenſible or imaginary, in ſomewhat which they may have a more peculiar natural Inclination for, and Adheſion to; and ſo they miſs of what they ſeek, for Want of diving into the Superſenſual and Supernatural Ground where the Treaſure is hid. Now, ſhould the Love graciouſly condeſcend to proffer itſelf to ſuch as theſe, and even to preſent itſelf evidently before the Eye of their Spirit, yet would it find no Place in them at all, neither could it be held by them, or remain with them.

Diſciple.

Why not, if the Love ſhould be willing and ready to offer itſelf, and to ſtay with them.

Maſter.

Becauſe the *Imaginarineſs* which is in their own Will hath ſet up itſelf in the Place thereof: And ſo this Imaginarineſs would have the Love in it; but the Love fleeth away, for it is its Priſon. The Love may offer itſelf; but it cannot abide where the *Self-Deſire* attracteth or imagineth. That Will which attracteth nothing, and to which nothing adhereth, is only capable of receiving it; for it dwelleth only in nothing, as I ſaid, and therefore they find it not.

Diſciple.

If it dwell only in nothing, what is now the Office of it in nothing?

Maſter.

The Office of the Love here is to penetrate inceſſantly into ſomething; and if it penetrate into, and find a Place in ſomething which is ſtanding ſtill and at Reſt, then its Buſineſs is to take Poſſeſſion thereof. And when it hath there taken Poſſeſſion, then it rejoiceth therein with its flaming Love-Fire, even as the Sun doth in the viſible World. And then the Office of it, is without Intermiſſion to enkindle a Fire in this ſomething, which may burn it up; and then with the Flames thereof exceedingly to enflame itſelf, and raiſe the Heat of the Love-Fire by it, even ſeven Degrees higher.

Diſciple.

O loving Maſter, how ſhall I underſtand this?

Maſter.

If it but once kindle a Fire within thee, my Son, thou ſhalt then certainly feel how it conſumeth all that which it toucheth; thou ſhalt feel it in the burning up thyſelf, and ſwiftly devouring all *Egoity*, or that which thou calleſt *I* and *Me*, as ſtanding in a ſeparate Root, and divided from the Deity, the Fountain of thy Being. And when this enkindling is made in thee, then the Love doth ſo exceedingly rejoice in thy Fire, as thou wouldſt not for all the World be out of it; yea, wouldſt rather ſuffer thyſelf to be killed, than to enter into *thy ſomething* again. This Fire now muſt grow hotter and hotter, till it ſhall have perfected its Office with reſpect to thee, and therefore wilt not give over, till it come to the ſeventh Degree. Its Flame hence alſo will be ſo very great, that it will never leave thee, though it ſhould even coſt thee thy temporal Life; but it would go with thee in its ſweet loving Fire into Death; and if thou wenteſt alſo into Hell, it would break Hell in Pieces alſo for thy Sake. Nothing is more certain than this; for it is ſtronger than Death and Hell.

Diſciple.

Enough, my deareſt Maſter, I can no longer endure that any Thing ſhould divert me from it. But how ſhall I find the neareſt Way to it?

Maſter.

Where the Way is hardeſt, there go thou; and what the World caſteth away, that take thou up. What the World doth, that do thou not; but in all Things walk thou contrary to the World. So thou comeſt the neareſt Way to that which thou art ſeeking.

Diſciple.

If I ſhould in all Things walk contrary to other People, I muſt needs be in a very unquiet and ſad State; and the World would not fail to account me for a Madman.

Maſter.

I bid thee not, Child, to do Harm to any one, thereby to create to thyſelf any Miſery or Unquietneſs. This is not what I mean by walking contrary in every Thing to the World. But becauſe the World, as the World, loveth only Deceit and Vanity, and walketh in falſe and treacherous Ways; thence, if thou haſt a Mind to act a clean contrary

Part to the Ways thereof, without any Exception or Reſerve whatſoever, walk thou only in the right Way, which is called the *Way of Light*, as that of the World is properly the *Way of Darkneſs*. For the right Way, even the Path of Light, is contrary to all the Ways of the World.

But whereas thou art afraid of creating to thyſelf hereby Trouble and Inquietude, that indeed, will be ſo according to the Fleſh. In the World thou muſt have Trouble; and thy Fleſh will not fail to be unquiet, and to give thee Occaſion of continual Repentance. Nevertheleſs in *this very Anxiety* of Soul, ariſing either from the World or the Fleſh, the Love doth moſt *willingly enkindle* itſelf, and its cheering and conquering Fire is but made to blaze forth with greater Strength for the Deſtruction of that Evil. And whereas thou doſt alſo ſay, that the World will for this eſteem thee mad; it is true the World will be apt enough to cenſure thee for a Madman in walking contrary to it: And thou art not to be ſurprized if the Children thereof laugh at thee, calling thee ſilly Fool. For the Way to the Love of God is Folly to the World, but is Wiſdom to the Children of God. Hence, whenever the World perceiveth this holy Fire of Love in God's Children, it concludeth immediately that they are turned Fools, and are *beſides themſelves*. But to the Children of God, that which is deſpiſed of the World is the greateſt Treaſure; yea, ſo great a Treaſure it is, as no Life can expreſs, nor Tongue ſo much as name what this enflaming, all-conquering Love of God is. It is brighter than the Sun; it is ſweeter than any Thing that is called ſweet; it is ſtronger than all Strength; it is more nutrimental than Food; more cheering to the Heart than Wine, and more pleaſant than all the Joy and Pleaſantneſs of this World. Whoſoever obtaineth it, is richer than any Monarch on Earth; and he who getteth it, is nobler than any Emperor can be, and more potent and abſolute than all Power and Authority.

OF

HEAVEN AND HELL.

A

DIALOGUE

BETWEEN

JUNIUS A SCHOLAR, AND THEOPHORUS HIS MASTER.

THE Scholar aſked his Maſter, ſaying; Whither goeth the Soul when the Body dieth?

His Maſter anſwered him; There is no Neceſſity for it to go any whither.

What not! ſaid the inquiſitive *Junius:* Muſt not the Soul leave the Body at Death, and go either to Heaven or Hell?

It needs no going forth, replyed the venerable *Theophorus:* Only the outward mortal Life with the Body ſhall ſeparate themſelves from the Soul. The Soul hath Heaven and Hell within itſelf before, according as it is written, *The Kingdom of God cometh not with Obſervation, neither ſhall they ſay,* Lo here! or Lo there! For *behold the Kingdom of God is within you.* And which ſoever of the two, that is, either Heaven or Hell is manifeſted in it, in that the Soul ſtandeth.

Here *Junius* ſaid to his Maſter; This is hard to underſtand. Doth it not enter into Heaven or Hell, as a Man entereth into an Houſe; or as one goeth through an Hole or Caſement, into an unknown Place; ſo goeth it not into another World?

The Maſter ſpake and ſaid; No. There is verily no ſuch Kind of entering in; foraſmuch as Heaven and Hell are every where, being univerſally co-extended.

How is that poſſible? ſaid the Scholar. What, can Heaven and Hell be here preſent, where we are now ſitting? And if one of them might, can you make me believe that ever both ſhould be here together?

Then ſpoke the Maſter in this Manner: I have ſaid that Heaven is every where preſent; and it is true. For God is in Heaven; and God is every where. I have ſaid alſo, that Hell muſt be in like Manner every where; and that is alſo true. For the *wicked One*, who is the Devil, is in Hell; and the whole World, as the Apoſtle hath taught us, lyeth in the *wicked One*, or the *evil One*; which is as much as to ſay, not only that the Devil is in the World, but alſo that the World is in the Devil; and if in the Devil, then in Hell too, becauſe he is there. So Hell therefore is every where, as well as Heaven; which is the Thing that was to be proved.

The Scholar ſtartled hereat, ſaid, Pray make me to underſtand this.

To whom the Maſter: Underſtand then what Heaven is: It is but the *turning in of the Will into the Love of God.* Whereſoever thou findeſt God manifeſting himſelf in

Love, there thou findeſt Heaven, without travelling for it ſo much as one Foot. And by this underſtand alſo *what* Hell is, and *where* it is. I ſay unto thee, it is but the *turning in of the Will into the Wrath of God.* Whereſoever the Anger of God doth more or leſs manifeſt itſelf, there certainly is more or leſs of Hell, in whatſoever Place it be. So that it is but the turning in of thy Will either into his Love, or into his Anger; and thou art accordingly either in Heaven or in Hell. Mark it well. And this now cometh to paſs in this preſent Life, whereof St. *Paul* ſpeaking, ſaith, *Our Converſation is in Heaven.* And the Lord Chriſt ſaith alſo; *My Sheep hear my Voice, and I know them, and they follow me, and I give them the Eternal Life; and none ſhall pluck them out of my Hand.* Obſerve, he ſaith not, *I will give* them, after this Life is ended; but *I give* them, that is, now in the Time of this Life. And what elſe is this Gift of Chriſt to his Followers, but an Eternity of Life; which for certain, can be no where but in Heaven. And alſo if Chriſt be certainly in Heaven, and they who follow him in the Regeneration are in his Hand, then are they where he is, and ſo cannot be out of Heaven: Yea, moreover none ſhall be able to pluck them out of Heaven, becauſe it is he who holdeth them there, and they are in his Hand which nothing can reſiſt. All therefore doth conſiſt in the turning in, or entering of the Will into Heaven, by hearing the Voice of Chriſt, and both *knowing* him, and *following* him. And ſo on the contrary it is alſo: Underſtandeſt thou this?

His Scholar ſaid to him; I think, in part, I do. But how cometh this entering of the Will into Heaven to paſs?

The Maſter anſwered him; This then I will endeavour to ſatisfy thee in; but thou muſt be very attentive to what I ſhall ſay unto thee. Know then, my Son, that when the Ground of the Will yieldeth up itſelf to God, then it ſinketh out of its own Self, and out of and beyond all Ground and Place, that is or can be imagined, into a certain unknown Deep, where God only is manifeſt, and where he only worketh and willeth. And then it becometh nothing to itſelf, as to its own working and willing; and ſo God worketh and willeth in it. And God dwells in this reſigned Will; by which the Soul is ſanctifyed, and ſo fitted to come into Divine Reſt. Now in this Caſe when the Body breaketh, the Soul is ſo thoroughly penetrated all over with the Divine Love, and ſo thoroughly illuminated with the Divine Light, even as a glowing hot Iron is by the Fire, by which being penetrated throughout, it loſeth its Darkneſs, and becometh bright and ſhining. Now this is *the Hand of Chriſt*, where God's Love thoroughly inhabiteth the Soul, and is in it a ſhining Light, and a new glorious Life. And then the Soul is in Heaven, and is a Temple of the Holy Ghoſt, and is itſelf the very Heaven of God, wherein he dwelleth. Lo, this is the entering of the Will into Heaven; and thus it cometh to paſs.

Be pleaſed, Sir, to proceed, ſaid the Scholar, and let me know how it fareth on the other Side.

The Maſter ſaid: The godly Soul, you ſee, is in the *Hand of Chriſt*, that is in Heaven, as he himſelf hath told us; and in what Manner this cometh to be ſo, you have alſo heard. But the ungodly Soul is not willing in this Life-time to come into the Divine Reſignation of irs Will, or to enter into the Will of God; but goeth on ſtill in its own Luſt and Deſire, in Vanity and Falſehood, and ſo entereth into the Will of the Devil. It receiveth thereupon into itſelf nothing but Wickedneſs; nothing but Lying, Pride, Covetouſneſs, Envy, and Wrath; and thereinto it giveth up its Will and whole Deſire. This is the Vanity of the Will; and this ſame Vanity or vain Shadow muſt alſo in like Manner be manifeſted in the Soul, which hath yielded up itſelf to be its Servant; and muſt work therein, even as the Love of God worketh in the regenerated Will, and penetrate it all over, as Fire doth Iron.

And it is not poſſible for this Soul to come into the *Reſt of God*; becauſe God's Anger is manifeſted in it, and worketh in it. Now when the Body is parted from this Soul, then beginneth the Eternal Melancholy and Deſpair; becauſe it now findeth that it is become altogether Vanity, even a Vanity moſt vexatious to itſelf, and a diſtracting Fury, and a ſelf-tormenting Abomination. Now it perceiveth itſelf diſappointed of every Thing which it had before fancied, and blind, and naked, and wounded, and hungry, and thirſty; without the leaſt Proſpect of being ever relieved, or obtaining ſo much as one Drop of the Water of Eternal Life. And it feeleth itſelf to be a meer Devil to itſelf, and its own vile Executioner and Tormentor; and is affrighted at its own ugly dark Form, appearing as a moſt hideous and monſtrous Worm, and fain would flee from itſelf, if it could, but it cannot, being faſt bound with the Chains of the dark Nature, whereinto it had ſunk itſelf when in the Fleſh. And ſo not having learned nor accuſtomed itſelf to ſink down into the Divine Grace, and being alſo ſtrongly poſſeſſed with the Idea of God, as an angry and jealous God, the poor Soul is both afraid and aſhamed to bring its Will into God, by which, Deliverance might poſſibly come to it. The Soul is afraid to do it, as fearing to be conſumed by ſo doing, under the Apprehenſion of the Deity as a meer *devouring Fire*. The Soul is alſo *aſhamed* to do it, as being confounded at its own Nakedneſs and Monſtroſity; and therefore would, if it were poſſible, hide itſelf from the Majeſty of God, and cover its abominable Form from his moſt holy Eye, though by caſting itſelf ſtill deeper into the Darkneſs, wherefore then it *will not* enter into God; nay, it *cannot* enter with its falſe Will; yea, though it ſhould ſtrive to enter, yet can it not enter into the Love, becauſe of the Will which hath reigned in it. For ſuch a Soul is thereby captivated in the Wrath; yea, is itſelf but *meer Wrath*, having by its falſe Deſire, which it had awakened in itſelf, comprehended and ſhut up itſelf therewith, and ſo transformed itſelf into the Nature and Property thereof.

And ſince alſo the Light of God doth not ſhine in it, nor the Love of God incline it, the Soul is moreover a *great Darkneſs*, and is withal an anxious *Fire-Source*, carrying about an Hell within itſelf, and not being able to diſcern the leaſt Glimpſe of the Light of God, or to feel the leaſt Spark of his Love. Thus it dwelleth in itſelf as in Hell, and needeth no entering into Hell at all, or being carried thither; for in what Place ſoever it may be, ſo long as it is in itſelf, it is in the Hell. And though it ſhould travel far, and caſt itſelf many hundred thouſand Leagues from its preſent Place, to be out of Hell; yet ſtill would it remain in the helliſh Source and Darkneſs.

If this be ſo, how then cometh it, ſaid the Scholar to *Theophorus*, that an Heavenly Soul doth not in the Time of this Life perfectly perceive the Heavenly Light and Joy; and the Soul which is without God in the World, doth not alſo here feel Hell, as well as hereafter? Why ſhould they not both be perceived and felt as well in this Life as in the next, ſeeing that both of them are in Man, and one of them (as you have ſhewed) worketh in every Man?

To whom *Theophorus* preſently returneth this Anſwer: The Kingdom of Heaven is in the Saints operative and manifeſtative of itſelf by *Faith*. They who carry God within them, and live by his Spirit, find the *Kingdom of God* in their *Faith*; and they feel the Love of God in their *Faith*, by which the Will hath given up itſelf into God, and is made God like. In a Word, all is tranſacted within them *by Faith*, which is to them the Evidence of the Eternal Inviſibles, and a great Manifeſtation in their Spirit of this Divine Kingdom, which is within them. But their natural Life is nevertheleſs encompaſſed with Fleſh and Blood; and this ſtanding in a Contrariety thereto, and being placed through the Fall in the Principle of God's Anger, and environed about with the World, which by no Means can be reconciled to Faith, theſe faithful Souls cannot but be very much expoſed to Attacks from this World, wherein they are Sojourners; neither can

they be inſenſible of their being thus compaſſed about with Fleſh and Blood, and with this World's vain Luſt, which ceaſeth not continually to penetrate the outward mortal Life, and to tempt them manifold Ways, even as it did Chriſt, Whence the World on one Side, and the Devil on the other, not without the Curſe of God's Anger in Fleſh and Blood, do thoroughly penetrate and ſift the Life; whereby it cometh to paſs that the Soul is often in Anxiety when theſe three are all ſet upon it together, and when Hell thus aſſaulteth the Life, and would manifeſt itſelf in the Soul. But the Soul hereupon ſinketh down into the Hope of the Grace of God, and ſtandeth like a beautiful Roſe in the Midſt of Thorns, until the Kingdom of this World ſhall fall from it in the Death of the Body: And then the Soul firſt becometh truly manifeſt in the Love of God, and in his Kingdom, which is the Kingdom of Love; having henceforth nothing more to hinder it. But during this Life ſhe muſt walk with Chriſt in this World; and then Chriſt delivereth her out of her own Hell, by penetrating her with his Love throughout, and ſtanding by her in Hell, and even changing her Hell into Heaven.

But in that thou moreover ſayeſt, why do not the Souls which are without God feel Hell in this World? I anſwer: They bear it about with them in their wicked Conſciences, but they know it not; becauſe the World hath put out their Eyes, and its deadly Cup hath caſt them likewiſe into a Sleep, a moſt fatal Sleep. Notwithſtanding which it muſt be owned that the Wicked do frequently feel Hell within them during the Time of this mortal Life, though they may not apprehend that it is Hell, becauſe of the earthly Vanity which cleaveth unto them from without, and the ſenſible Pleaſures and Amuſements wherewith they are intoxicated. And moreover it is to be noted, that the outward Life in every ſuch one hath yet the Light of the outward Nature, which ruleth in that Life; and ſo the Pain of Hell cannot, ſo long as that hath the Rule, be revealed. But when the Body dyeth or breaketh away, ſo as the Soul cannot any longer enjoy ſuch temporal Pleaſure and Delight, nor the Light of this outward World, which is wholly thereupon extinguiſhed as to it; then the Soul ſtands in an eternal Hunger and Thirſt after ſuch Vanities as it was here in Love withal, but yet can reach nothing but that falſe Will, which it had impreſſed in itſelf while in the Body; and wherein it had abounded to its great Loſs. And now whereas it had too much of its Will in this Life, and yet was not contented therewith, it hath after this Separation by Death, as little of it; which createth in it an everlaſting Thirſt after that which it can henceforth never obtain more, and cauſeth it to be in a perpetual anxious Luſt after Vanity, according to its former Impreſſion, and in a continual Rage of Hunger after thoſe Sorts of Wickedneſs and Lewdneſs whereinto it was immerſed, being in the Fleſh. Fain would it do more Evil ſtill, but that it hath not either wherein or wherewith to effect the ſame, left it; and therefore it doth perform this only *in itſelf*. All is now internally tranſacted, as if it were outward; and ſo the Ungodly is tormented by thoſe Furies which are in his own Mind, and begotten upon himſelf by himſelf. For he is verily become his own Devil and Tormentor; and that by which he ſinned here, when the Shadow of this World is paſſed away, abideth ſtill with him in the Impreſſion, and is made his Priſon and his Hell. But this helliſh Hunger and Thirſt cannot be fully manifeſted in the Soul, till the Body which miniſtred to the Soul what it luſted after, and with which the Soul was ſo bewitched, as to doat thereupon, and purſue all its Cravings, be ſtripped off from it.

I perceive then, ſaid *Junius* to his Maſter, that the Soul having played the Wanton with the Body in all Voluptuouſneſs, and ſerved the Luſts thereof during this Life, retaineth ſtill the very ſame Inclinations and Affections which it had before, then when it hath no Opportunity nor Capacity to ſatisfy them longer; and that when this cannot be, there is then Hell opened in that Soul, which had been ſhut up in it before, by

Means of the outward Life in the Body, and of the Light of this World. Do I rightly underſtand?

Theophorus ſaid, It is very rightly underſtood by you. Go on.

On the other Hand (ſaid he) I clearly perceive by what I have heard, that Heaven cannot but be in a loving Soul, which is poſſeſſed of God, and hath ſubdued thereby the Body to the Obedience of the Spirit in all Things, and perfectly immerſed itſelf into the Will and Love of God. And when the Body dyeth, and this Soul is hence redeemed from the Earth, it is now evident to me, that the Life of God which was hidden in it, will diſplay itſelf glorioufly, and Heaven conſequently be then manifeſted. But notwithſtanding, if there be not alſo a local Heaven beſides, and a local Hell, I am ſtill at a Loſs where to place no ſmall Part of the Creation, if not the greateſt. For where muſt all the intellectual Inhabitants of it abide?

In their own Principle, anſwered the Maſter, whether it be of Light or of Darkneſs. For every created intellectual Being remaineth in its Deeds and Eſſences, in its Wonders and Properties, in its Life and Image; and therein it beholdeth and feeleth God, as who is every where, whether it be in the Love, or in the Wrath.

If it be in the Love of God, then beholdeth it God accordingly, and feeleth him as he is Love. But if it hath captivated itſelf in the Wrath of God, then it cannot behold God otherwiſe than in the wrathful Nature, nor perceive him otherwiſe than as an incenſed and vindictive Spirit. All Places are alike to it, if it be in God's Love; and if it be not there, every Place is Hell alike. What Place can bound a Thought? Or what needeth any underſtanding Spirit to be kept here or there, in order to its Happineſs or Miſery? Verily, whereſoever it is, it is in the *abyſſal* World, where there is neither End nor Limit. And whither, I pray, ſhould it go? ſince though it ſhould go a thouſand Miles off, or a thouſand Time ten thouſand Miles, and this ten thouſand Times over, beyond the Bounds of the Univerſe, and into the imaginary Spaces above the Stars, yet it were then ſtill in the very ſame Point from whence it went out. For God is *the Place* of *Spirit*; if it may be lawful to attribute to him ſuch a Name, to the which Body hath a Relation: And in God there is no Limit; both near and afar off is here all one; and be it in his Love, or be it in his Anger, the *abyſſal Will* of the Spirit is altogether unconfined. It is ſwift as Thought, paſſing through all Things; it is magical, and nothing corporeal or from without can let it; it dwelleth in its Wonders, and they are its Houſe.

Thus it is with every Intellectual, whether of the Order of Angels, or of human Souls; and you need not fear but there will be Room enough for them all, be they ever ſo many; and ſuch alſo as ſhall beſt ſuit them, even according to their Election and Determination; and which may thence very well be called his *own Place.*

At which, ſaid the Scholar; I remember, indeed, that it is written concerning the great Traitor, that he went after Death to *his own Place.*

The Maſter here ſaid: The ſame is true of every Soul, when it departeth this mortal Life: And it is true in like Manner of every Angel, or Spirit whatſoever; which is neceſſarily determined by its own Choice. As God is every where, ſo alſo the Angels are every where; but each one in its own Principle, and in its own Property, or (if you had rather) in *its own Place.* The ſame Eſſence of God, which is as a Place to Spirits, is confeſſed to be every where; but the Appropriation, or Participation hereof is different to every one, according as each hath attracted magically in the Earneſtneſs of the Will. The ſame Divine Eſſence which is with the Angels of God above, is with us alſo below: And the ſame Divine Nature which is with us, is likewiſe with them; but after different Manners and in different Degrees, communicated and participated.

And what I have ſaid here of the *Divine*, is no leſs to be conſidered by you in the Participation of the Diabolical Eſſence and Nature, which is the *Power of Darkneſs*, as to

the manifold Modes, Degrees, and Appropriations thereof in the falſe Will. In this World there is Strife between them: But when this World hath reached in any one the Limit, then the Principle catcheth that which is its own; and ſo the Soul receiveth Companions accordingly, that is, either Angels or Devils.

To whom the Scholar again: Heaven and Hell then being in us at Strife in the Time of this Life, and God himſelf being alſo thus near unto us, where can Angels and Devils dwell?

And the Maſter anſwered him thus: Where thou doſt not dwell as to thy *Self-hood*, and to thine *own Will*, there the holy Angels dwell with thee, and every where all over round about thee. Remember this well. On the contrary, where thou dwelleſt as to thyſelf, in Self-ſeeking, and Self-will, there to be ſure the Devils will be with thee, and will take up their Abode with thee, and dwell all over thee, and round about thee every where. Which God in his Mercy prevent.

I underſtand not this, ſaid the Scholar, ſo perfectly well as I could wiſh. Be pleaſed to make it a little more clear to me:

The Maſter then ſpake: Mark well what I am going to ſay. Where the Will of God in any Thing willeth, there is God manifeſted; and in this very Manifeſtation of God, the Angels do dwell. But where God in any Creature willeth not with the Will of that Creature, there God is not manifeſted to it, neither can he be; but dwelleth in himſelf, without the Co-operation thereof, and Subjection to him in Humility. There God is an unmanifeſted God to the Creature: So the Angels dwell not with ſuch an one; for wherever they dwell, there is the Glory of God; and they make his Glory. What then dwelleth in ſuch a Creature as this? God dwelleth not therein; the Angels dwell not therein; God willeth not therein, the Angels alſo will not therein. The Caſe is evidently this, in that Soul or Creature its own Will is without God's Will, and there the Devil dwelleth; and with him all whatever is without God, and without Chriſt. This is the Truth; lay it to Heart.

The Scholar. It is poſſible I may aſk ſeveral impertinent Queſtions; but I beſeech you, good Sir, to have Patience with me, and to pity my Ignorance, if I aſk what may appear to you perhaps ridiculous, or may not be at all fit for me to expect an Anſwer to. For I have ſeveral Queſtions ſtill to propound to you; but I am aſhamed of my own Thoughts in this Matter.

The Maſter. Be plain with me, and propoſe whatever is upon your Mind; yea, be not aſhamed even to appear ridiculous, ſo that by querying you may but become wiſer.

The Scholar thanked his Maſter for this Liberty, and ſaid: How far then are Heaven and Hell aſunder?

To whom he anſwered thus: As far as Day and Night; or as far as Something and Nothing. They are in one another, and yet they are at the greateſt Diſtance one from the other. Nay, the one of them is as nothing to the other; and yet notwithſtanding they cauſe Joy and Grief to one another. Heaven is throughout the whole World, and it is alſo without the World over all, even every where that is, or that can be but ſo much as imagined. It filleth all, it is within all, it is without all, it encompaſſeth all; without Diviſion, without Place; working by a Divine Manifeſtation, and flowing forth univerſally, but not going in the leaſt out of itſelf. For only in itſelf it worketh, and is revealed, being one, and undivided in all. It appeareth only through the Manifeſtation of God; and never but in itſelf only: And in that Being which cometh into it, or in that wherein it is manifeſted; there alſo it is that God is manifeſted. Becauſe Heaven is nothing elſe but a Manifeſtation or Revelation of the Eternal One, wherein all the Working and Willing is in quiet Love.

So in like Manner Hell alſo is through the whole World, and dwelleth and worketh but in itſelf, and in that wherein the Foundation of Hell is manifeſted, namely, in Self-

hood, and in the Falſe Will. The viſible World hath both in it; and there is no Place but Heaven and Hell may be found or revealed in it. Now Man as to his temporal Life, is only of the viſible World; and therefore during the Time of this Life, he ſeeth not the ſpiritual World. For the outward World with its Subſtance, is a Cover to the ſpiritual World, even as the Body is to the Soul. But when the outward Man dyeth, then the ſpiritual World, as to the Soul, which hath now its Covering taken away, is manifeſted: And it is manifeſted either in the Eternal Light with the holy Angels, or in the Eternal Darkneſs, with the Devils.

The Scholar further queried: What is an Angel, or an human Soul, that they can be thus manifeſted either in God's Love or Anger, either in Light or Darkneſs?

To whom *Theophorus* anſwered: They come from one and the ſelf-ſame Original; They are little Branches of the Divine Wiſdom, of the Divine Will, ſprung from the Divine Word, and made Objects of the Divine Love. They are out of the Ground of Eternity, whence Light and Darkneſs do ſpring: Darkneſs, which conſiſteth in the receiving of Self-Deſire; and Light, which conſiſteth in willing the ſame Thing with God. For in the Conformity of the Will with God's Will, is Heaven; and whereſoever there is this Willing with God, there the Love of God is undoubtedly in the Working, and his Light will not fail to manifeſt itſelf. But in the Self-Attraction of the Soul's Deſire, or in the Reception of Self into the Willing of any Spirit, angelical or human, the Will of God worketh difficultly, and is to that Soul or Spirit nought but Darkneſs; out of which, notwithſtanding, the Light may be manifeſted. And this Darkneſs is the Hell of that Spirit wherein it is. For *Heaven* and *Hell* are nought elſe but a *Manifeſtation of the Divine Will either in Light or Darkneſs, according to the Properties of the Spiritual World.* *

What the Body of Man is; and why the Soul is capable of receiving Good and Evil.

Scholar.

WHAT then is the Body of Man?

Maſter.

It is the viſible World; an Image and Quinteſſence, or Compound of all that the World is; and the viſible World is a Manifeſtation of the inward ſpiritual World, come out of the eternal Light, and out of the eternal Darkneſs, out of the ſpiritual Compaction or Connection; and it is alſo an Image or Figure of Eternity, whereby Eternity hath made itſelf viſible; where Self-Will and reſigned Will, *viz.* Evil and Good, work one with the other.

Such a Subſtance is the outward Man. For God created Man of the outward World, and breathed into him the inward ſpiritual World for a Soul and an intelligent Life; and therefore in the Things of the outward World Man can receive and work Evil and Good.

* From the Beginning of the Superſenſual Life to the Reference of this Note, was found among the Papers of the late Editor, in the Hand Writing of the truely pious and learned Mr. *Law*, who has ſo enlarged and elucidated it (as the Reader may ſee by comparing it with the Original) that probably he intended it for a ſeparate Publication.

Of the Deſtruction of the World; of Man's Body, in and after the Reſurrection; where Heaven and Hell ſhall be; of the Laſt Judgement; and wherefore the Strife in the Creature muſt be.

Scholar.

WHAT ſhall be after this World, when all Things periſh and come to an End?

Maſter.

The material Subſtance only ceaſeth; *viz.* the four Elements, the Sun, Moon, and Stars. And then the inward World will be wholly viſible and manifeſt. But whatſoever hath been wrought by the Will or Spirit of Man in this World's Time, whether evil or good. I ſay, every ſuch Work ſhall there ſeparate itſelf in a ſpiritual Manner, either into the Eternal Light, or into the Eternal Darkneſs. For that which is born from each Will penetrateth and paſſeth again into that which is like itſelf. And there the Darkneſs is called Hell, and is an *eternal forgetting of all Good*; and the Light is called the Kingdom of God, and is an *eternal Joy* in and to the Saints, who continually glorify and praiſe God, for having delivered them from the Torment of Evil.

The Laſt Judgement is a kindling of the Fire both of God's Love and Anger, in which the Matter of every Subſtance periſheth, and each Fire ſhall attract into itſelf its own, that is, the Subſtance that is like itſelf: Thus God's Fire of Love will draw into it whatſoever is born in the Love of God, or Love-Principle, in which alſo it ſhall burn after the Manner of Love, and yield itſelf into that Subſtance. But the Torment will draw into itſelf what is wrought in the Anger of God in Darkneſs, and conſume the falſe Subſtance; and then there will remain only the painful aching Will in its own proper Nature, Image, and Figure.

Scholar.

With what Matter and Form ſhall the human Body riſe?

Maſter.

It is ſown a natural groſs and elementary Body, which in this Life-Time is like the outward Elements; yet in this groſs Body there is a ſubtle Power and Virtue. As in the Earth alſo there is a ſubtle good Virtue, which is like the Sun, and is one and the ſame with the Sun; which alſo in the Beginning of Time did ſpring and proceed out of the Divine Power and Virtue, from whence all the good Virtue of the Body is likewiſe derived. This good Virtue of the mortal Body ſhall come again and live for ever in a Kind of tranſparent chryſtalline material Property, in ſpiritual Fleſh and Blood; as ſhall return alſo the good Virtue of the Earth, for the Earth likewiſe ſhall become chryſtalline, and the Divine Light ſhine in every Thing that hath a Being, Eſſence, or Subſtance. And as the groſs Earth ſhall periſh and never return, ſo alſo the groſs Fleſh of Man ſhall periſh and not live for ever. But all Things muſt appear before the Judgement, and in the Judgement be ſeparated by the Fire; yea, both the Earth, and alſo the Aſhes of the human Body. For when God ſhall once move the ſpiritual World, every Spirit ſhall attract its ſpiritual Subſtance to itſelf. A good Spirit and Soul ſhall draw to itſelf its good Subſtance, and an evil one its evil Subſtance. But we muſt here underſtand by Subſtance, ſuch a material Power and Virtue, the Eſſence of which is meer Virtue, like a material Tincture, (ſuch a Thing as hath all Figures, Colours, and Vir-

tues in it, and is at the ſame Time tranſparent,) the Groſſneſs whereof is periſhed in all Things.

Scholar.

Shall we not riſe again with our viſible Bodies, and live in them for ever? *See the Forty Queſtions of the Soul*, Queſt. xxi. Ver. 12.

Maſter.

When the viſible World periſheth, then all that hath come out of it, and hath been external, ſhall periſh with it. There ſhall remain of the World only the heavenly chryſtalline Nature and Form, and of Man alſo only the ſpiritual Earth; for Man ſhall be then wholly like the ſpiritual World, which as yet is hidden.

Scholar.

Shall there be Huſband and Wife, or Children or Kindred, in the heavenly Life, or ſhall one aſſociate with another, as they do in this Life?

Maſter.

Why art thou ſo fleſhly-minded? There will be neither Huſband nor Wife, but all will be like the Angels of God, *viz.* maſculine Virgins. There will be neither Son nor Daughter, Brother nor Siſter, but all of one Stock and Kindred. For all are but one in Chriſt, as a Tree and its Branches are one, though diſtinct as Creatures; but God is All in All. Indeed, there will be ſpiritual Knowledge of what every one hath been, and done, but no poſſeſſing or enjoying, or Deſire of poſſeſſing earthly Things, or enjoying fleſhly Relations any more.

Scholar.

Shall they all have that Eternal Joy and Glorification alike?

Maſter.

The Scripture ſaith, *Such as the People is, ſuch is their God.* And in another Place, *With the holy thou art holy, and with the perverſe thou art perverſe.* And St. *Paul* ſaith, *In the Reſurrection one ſhall differ from another in Glory, as do the Sun, Moon, and Stars.* Therefore know, that the Bleſſed ſhall indeed all enjoy the Divine Working in and upon them; but their Virtue, and Illumination or Glory, ſhall be very different, according as they have been endued in this Life with different Meaſures and Degrees of Power and Virtue in their painful Working. For the painful Working of the Creature in this Life-time is the opening and begetting of Divine Power, by which that Power is made moveable and operative. Now thoſe who have wrought with Chriſt in this Life-time, and not in the Luſt of the Fleſh, ſhall have great Power and tranſcendent Glorification in and upon them. But others, who have only expected, and relied upon, an imputed Satisfaction, and in the mean while have ſerved their Belly-God, and yet at laſt have turned, and obtained Grace; thoſe, I ſay, ſhall not attain to ſo high a Degree of Power and Illumination. So that there will be as great a Difference of Degrees between them, as is between the Sun, Moon, and Stars; or between the Flowers of the Field in their Varieties of Beauty, Power, and Virtue.

Scholar.

How ſhall the World be judged, and by whom?

Maſter.

Jeſus Chriſt, that *Word of God which became Man*, ſhall by the Power of his Divine Stirring or Motion ſeparate from himſelf all that belongeth not to him, and ſhall wholly manifeſt his Kingdom in the Place or Space where this World now is; for the ſeparating Motion worketh all over the Univerſe, through all at one.

Scholar.

Whither ſhall the Devils and all the Damned be thrown, when the Place of this World is become the Kingdom of Chriſt, and ſuch as ſhall be glorified? Shall they be caſt out of the Place of this World? Or ſhall Chriſt have, and manifeſt his Dominion, out of the Sphere or Place of this World?

Maſter.

Hell ſhall remain in the Place or Sphere of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in and to the Day. *The Light ſhall ſhine for ever in the Darkneſs, but the Darkneſs can never comprehend, or reach it.* And the Light is the Kingdom of Chriſt; but the Darkneſs is Hell, wherein the Devils and the Wicked dwell; and thus they ſhall be ſuppreſſed by the Kingdom of Chriſt, and made his Foot-ſtool, *viz.* a Reproach.

Scholar.

How ſhall all People and Nations be brought to Judgement?

Maſter.

The Eternal Word of God, out of which every ſpiritual creaturely Life hath proceeded, will move itſelf at that Hour, according to Love and Anger, in every Life which is come out of the Eternity, and will draw every Creature before the Judgement of Chriſt, to be ſentenced by this Motion of the Word. The Life will then be manifeſted in all its Works, and every Soul ſhall ſee and feel its Judgement and Sentence in itſelf. For the Judgement is, indeed, immediately at the Departure of the Body, manifeſted in and to every Soul: And the laſt Judgement is but a Return of the ſpiritual Body, and a Separation of the World, when the Evil ſhall be ſeparated from the Good, in the Subſtance of the World, and of the human Body, and every Thing enter into its eternal Receptacle. And thus is it a Manifeſtation of the Myſtery of God in every Subſtance and Life.

Scholar.

How will the Sentence be pronounced?

Maſter.

Here conſider the Words of Chriſt. He will ſay to thoſe on his Right-hand, *Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry and ye gave me Meat; I was thirſty, and ye gave me Drink; I was a Stranger and ye took me in; naked, and ye clothed me. I was ſick, and ye viſited me, in Priſon, and ye came unto me.*

Then ſhall they anſwer him, ſaying, *Lord, when ſaw we thee hungry, thirſty, a Stranger, naked, ſick, or in Priſon, and miniſtered thus unto thee?*

Then ſhall the King anſwer and ſay unto them; *Inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.*

And unto the Wicked on his Left-hand he will ſay, *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels. For I was hungry, thirſty, a Stranger, naked, ſick, and in Priſon, and ye miniſtered not unto me.*

And they ſhall alſo anſwer him, and ſay, *When did we ſee thee thus, and miniſtered not unto thee?*

And he will anſwer them, *Verily I ſay unto you, inaſmuch as ye have not done it unto one of the leaſt of theſe, ye did it not to me.*

And theſe ſhall depart into everlaſting Puniſhment, but the Righteous into Life Eternal.

Scholar.

Loving Maſter, pray tell me why Chriſt ſaith, *What you have done to the leaſt of theſe, you have done to me; and what you have not done to them, neither have you done it to me.* And how doth a Man this *ſo*, as that he doth it to *Chriſt himſelf!*

Maſter.

Chriſt dwelleth really and eſſentially in the Faith of thoſe that wholly yield up themſelves to him, and giveth them his Fleſh for Food, and his Blood for Drink; and thus poſſeſſeth the Ground of their Faith, according to the interior or inward Man. And a Chriſtian is called a Branch of the Vine Chriſt, and a Chriſtian, becauſe Chriſt dwelleth ſpiritually in him; therefore whatſoever Good any ſhall do to ſuch a Chriſtian in his bodily Neceſſities, it is done to Chriſt himſelf, who dwelleth in him. For ſuch a Chriſtian is not his own, but is wholly reſigned to Chriſt, and become his peculiar Poſſeſſion, and conſequently the good Deed is done to Chriſt *himſelf*. Therefore alſo, whoſoever ſhall with-hold their Help from ſuch a needy Chriſtian, and forbear to ſerve him in his Neceſſity, they thruſt Chriſt away from themſelves, and deſpiſe him in his Members. When a poor Perſon that belongeth thus to Chriſt, aſketh any Thing of thee, and thou denieſt it him in his Neceſſity, thou denieſt it to Chriſt himſelf. And whatſoever Hurt any ſhall do to ſuch a Chriſtian, they do it to Chriſt himſelf. When any mock, ſcorn, revile, reject, or thruſt away ſuch a-one, they do all that to Chriſt; but he that receiveth him, giveth him Meat and Drink, or Apparel, and aſſiſteth him in his Neceſſities, doth it likewiſe to Chriſt, and to a Fellow-Member of his own Body. Nay, he doth it to himſelf if be a Chriſtian; for we are all one in Chriſt, as a Tree and its Branches are.

Scholar.

How then will thoſe ſubſiſt in the Day of that fierce Judgement, who afflict and vex the poor and diſtreſſed, and deprive them of their very Sweat; neceſſitating and conſtraining them by Force to ſubmit to their Wills, and trampling upon them as their Footſtools, only that they themſelves may live in Pomp and Power, and ſpend the Fruits of this poor People's Sweat and Labour in Voluptuouſneſs, Pride, and Vanity?

Maſter.

Chriſt ſuffereth in the Perſecution of his Members. Therefore all the Wrong that ſuch hard Exactors do to the poor Wretches under their Control, is done to Chriſt himſelf; and falleth under his ſevere Sentence and Judgement: And beſides that, they help the Devil to augment his Kingdom; for by ſuch Oppreſſion of the Poor they draw them off from Chriſt, and make them ſeek unlawful Ways to fill their Bellies. Nay, they work for, and with the Devil himſelf, doing the very ſame Thing which he doth; who, without Intermiſſion, oppoſeth the Kingdom of Chriſt, which conſiſteth only in Love. All theſe Oppreſſors, if they do not turn with their whole Hearts to Chriſt, and miniſter

to, or ſerve, him, muſt go into Hell-Fire, which is fed and kept alive by nothing elſe but ſuch meer Self, as that which they have exerciſed over the Poor here.

Scholar.

But how will it fare with thoſe, and how will they be able to ſtand that ſevere Tryal, who in this Time do ſo fiercely contend about the Kingdom of Chriſt, and ſlander, revile, and perſecute one another for their Religion, as they do?

Maſter.

All ſuch have not yet known Chriſt; and they are but as a Type or Figure of Heaven and Hell, ſtriving with each other for the Victory.

All riſing, ſwelling Pride, which contendeth about Opinions, is an Image of Self. And whoſoever hath not Faith and Humility, nor liveth in the Spirit of Chriſt, which is Love, is only armed with the Anger of God, and helpeth forward the Victory of the imaginary Self, that is, the Kingdom of Darkneſs, and the Anger of God. For at the Day of Judgement all Self ſhall be given to the Darkneſs, as ſhall alſo all the unprofitable Contentions of Men; in which they ſeek not after Love, but meerly after their imaginary Self, that they may exalt themſelves by exalting and eſtabliſhing their Opinions; ſtirring up Princes to Wars for the Sake of the ſame, and by that Means occaſioning the Deſolation of whole Countries of People. All ſuch Things belong to the Judgement, which will ſeparate the falſe from the true; and then all Images or Opinions ſhall ceaſe, and all the Children of God ſhall dwell for ever in the Love of Chriſt, and *that* in them.

All whoſoever in this Time of Strife, namely, from the Fall to the Reſurrection, are not zealous in the Spirit of Chriſt, and deſirous to promote Peace and Love, but ſeek and ſtrive for themſelves only, are of the Devil, and belong to the Pit of Darkneſs, and muſt conſequently be ſeparated from Chriſt. For in Heaven all ſerve God their Creator in humble Love.

Scholar.

Wherefore then doth God ſuffer ſuch Strife and Contention to be in this Time?

Maſter.

The Life itſelf ſtandeth in Strife, that it may be made manifeſt, ſenſible, and palpable, and that the Wiſdom may be made ſeparable and known.

The Strife alſo conſtituteth the Eternal Joy of the Victory. For there will ariſe great Praiſe and Thankſgiving in the Saints from the experimental Senſe and Knowledge that Chriſt in them hath overcome Darkneſs, and all the Self of Nature, and that they are at length totally delivered from the Strife; at which they ſhall rejoice eternally, when they ſhall know how the Wicked are recompenced. And therefore God ſuffereth all Souls to ſtand in a Free-Will, that the Eternal Dominion both of Love and Anger, of Light and of Darkneſs, may be made manifeſt and known; and that every Life might cauſe and find its own Sentence in itſelf. For that which is now a Strife and Pain to the Saints in their wretched Warfare here, ſhall in the End be turned into great Joy to them; and that which hath been a Joy and Pleaſure to ungodly Perſons in this World, ſhall afterwards be turned into eternal Torment and Shame to them. Therefore the Joy of the Saints muſt ariſe to them out of Death, as the Light ariſeth out of a Candle by the Deſtruction and Conſumption of it in its Fire; that ſo the Life may be freed from the Painfulneſs of Nature, and poſſeſs another World.

And as the Light hath quite another Property than the Fire hath, for it giveth and yieldeth itſelf forth; whereas the Fire draweth in and conſumeth itſelf; ſo the holy Life

of Meekneſs ſpringeth forth through the Death of Self-Will, and then God's Will of Love only ruleth, and doth all in all. For thus the Eternal One hath attained Feeling and Separability, and brought itſelf forth again with the Feeling, through Death in great Joyfulneſs; that there might be an Eternal Delight in the Infinite Unity, and an Eternal Cauſe of Joy; and therefore that which was before Painfulneſs, muſt now be the Ground and Cauſe of this Motion or ſtirring to the Manifeſtation of all Things. And herein lyeth the Myſtery of the hidden Wiſdom of God.

Every one that aſketh receiveth, every one that ſeeketh findeth; and to every one that knocketh it ſhall be opened. The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with us all. Amen.

Heb. xii. 22, 23, 24.

Thank ye the Lord, for ye are now come to Mount Zion, *to the City of the living God, to the heavenly* Jeruſalem, *to the innumerable Company of Angels, and to the general Aſſembly and Church of the firſt born, who are written in Heaven.*

And to God the Judge of all; and to the Spirits of juſt Men made perfect; and to Jeſus the Mediator of the New Covenant.

And to the Blood of ſprinkling, that ſpeaketh better Things than that of Abel. *Amen.*

Praiſe, Glory, and Thankſgiving; Honour, Wiſdom and Power, be unto him that ſitteth on the Throne, to our God, and the Lamb for ever and ever. Amen.

A

DISCOURSE

BETWEEN

A SOUL HUNGRY AND THIRSTY

AFTER

THE FOUNTAIN OF LIFE, THE SWEET LOVE OF JESUS CHRIST,

AND

A SOUL ENLIGHTENED.

SHEWING

Which Way one Soul ſhould ſeek after and comfort another, and bring it by Means of its *Knowledge* into the *Paths* of CHRIST's *Pilgrimage*, and faithfully *warn* it of the *thorny Way* of the *World*, which leadeth the fallen Soul that *naturally* walketh therein, into the *Abyſs* or *Pit of Hell*.

Compoſed by a Soul that loveth all who are the *Children* of JESUS CHRIST under the *Croſs*.

THE WAY FROM DARKNESS TO TRUE ILLUMINATION.

THERE was a poor Soul that had wandered out of Paradiſe, and come into the Kingdom of this World; where the Devil met with it, and ſaid to it,

"Whither doſt thou go, thou Soul that art half blind?"

The Soul ſaid,

I would ſee and ſpeculate into the Creatures of the World, which the Creator hath made.

The Devil ſaid,

How wilt thou ſee and ſpeculate into them, when thou canſt not know their Eſſence and Property? Thou wilt look upon their Outſide only, as upon a graven Image, and canſt not know them throughly.

The Soul ſaid,

How may I come to know their Eſſence and Property?

The Devil ſaid,

Thine Eyes would be opened to ſee them throughly, if thou didſt but eat of *that* from whence the Creatures themſelves are come to be *good* and *evil.* Thou wouldſt then be as God himſelf is, and know what the Creature is.

The Soul ſaid,

I am now a noble and holy Creature; but if I ſhould do ſo, the Creator hath ſaid, that I ſhould die.

The Devil ſaid,

No, thou ſhouldſt not die at all; but thy Eyes would be opened, and thou wouldſt be as God himſelf, and be Maſter of Good and Evil. Alſo, thou ſhouldſt be mighty, powerful, and very great, as I am; all the Subtilty that is in the Creatures would be made known to thee.

The Soul ſaid,

If I had the Knowledge of Nature and of the Creatures, I would then rule the whole World as I liſted.

The Devil ſaid,

The whole Ground of that Knowledge lieth in thee. Do but turn thy Will and Deſire from God or Goodneſs into Nature and the Creatures, and then there will ariſe in thee a Luſt to taſte; and ſo thou mayeſt eat of the *Tree of Knowledge of Good and Evil*, and by that Means come to know all Things.

The Soul ſaid,

Well then, I will eat of the *Tree of Knowledge of Good and Evil*, that I may rule all Things by my own Power; and be of myſelf a Lord on Earth, and do what I will, as God himſelf doth.

The Devil ſaid,

I am the Prince of this World; and if thou wouldſt rule on Earth, thou muſt turn thy Luſt towards my Image, or deſire to be like me, that thou mayeſt get the Cunning, Wit, Reaſon, and Subtilty, that my Image hath.

Thus did the Devil preſent to the Soul the *Vulcan* in the *Mercury* (the Power that is in the fiery Root of the Creature) that is, the fiery Wheel of Eſſence or Subſtance, in the Form of a Serpent. Upon which,

The Soul ſaid,

Behold, this is the Power which can do all Things.—What muſt I do to get it?

The Devil ſaid,

Thou thyſelf art alſo ſuch a fiery *Mercury*. If thou doſt break thy Will off from God, and bring it into this Power and Skill, then thy hidden Ground will be manifeſted in thee, and thou mayeſt work in the ſame Manner. But thou muſt eat of that Fruit, wherein each of the four Elements in itſelf ruleth over the other, and is in Strife; the Heat ſtriving againſt the Cold, and the Cold againſt the Heat; and ſo all the Properties of Nature work feelingly. And then thou wilt inſtantly be as the fiery Wheel is, and ſo bring all Things into thine own Power, and poſſeſs them as thine own.

The Soul did ſo, and what happened thereupon.

Now when the Soul broke its Will thus off from God, and brought it into the *Mercury*, or the fiery Will (which is the Root of Life and Power) there preſently aroſe in it a Luſt to eat of the *Tree of Knowledge of Good and Evil*; and the Soul did eat thereof. Which as ſoon as it had done, *Vulcan* (or the Artificer in the Fire) inſtantly kindled the fiery Wheel of its Subſtance, and thereupon all the Properties of Nature awoke in the Soul and exerciſed each its own Luſt and Deſire.

Firſt aroſe the Luſt of Pride; a Deſire to be great, mighty, and powerful; to bring all Things under Subjection to it, and ſo to be Lord itſelf without Control; deſpiſing all Humility and Equality, as eſteeming itſelf the only prudent, witty, and cunning One, and accounting every Thing Folly that is not according to its own Humour and Liking.

Secondly aroſe the Luſt of Covetouſneſs; a Deſire of getting, which would draw all Things to itſelf, into its own Poſſeſſion. For when the Luſt of Pride had turned away the Will from God, then the Life of the Soul would not truſt God any further, but would take Care for itſelf; and therefore brought its Deſire into the Creatures, *viz.* into the Earth, Metals, Trees, and other Creatures. Thus the kindled fiery Life became hungry and covetous, when it had broken itſelf off from the Unity, Love, and Meek-

neſs of God, and attracted to itſelf the four Elements and their Eſſence, and brought itſelf into the Condition of the Beaſts; and ſo the Life became dark, empty, and wrathful; and the heavenly Virtues and Colours went out, like a Candle extinguiſhed.

Thirdly, there awoke in this fiery Life the ſtinging thorny Luſt of Envy; a helliſh Poiſon, a Property which all Devils have, and a Torment which makes the Life a meer Enmity to God, and to all Creatures. Which Envy raged furiouſly in the Deſire of Covetouſneſs, as a venomous Sting doth in the Body. Envy cannot endure, but hateth and would hurt or deſtroy that which Covetouſneſs cannot draw to itſelf, by which helliſh Paſſion the noble Love of the Soul is ſmothered.

Fourthly, there awoke in this fiery Life a Torment like Fire, *viz.* Anger; which would murther and remove out of the Way all who would not be ſubject to Pride. Thus the Ground and Foundation of Hell, which is called the Anger of God, was wholly manifeſted in this Soul. Whereby it loſt the fair Paradiſe of God and the Kingdom of Heaven, and became ſuch a Worm as the fiery Serpent was, which the Devil preſented to it in his own Image and Likeneſs. And ſo the Soul began to rule on Earth in a Beſtial Manner, and did all Things according to the Will of the Devil; living in meer Pride, Covetouſneſs, Envy, and Anger, having no longer any true Love towards God. But there aroſe in the Stead thereof an evil beſtial Love of filthy Lechery, Wantonneſs, and Vanity, and there was no Purity left in the Heart; for the Soul had forſaken Paradiſe, and taken the Earth into its Poſſeſſion. Its Mind was wholly bent upon cunning Knowledge, Subtilty, and getting together a Multitude of earthly Things. No Righteouſneſs nor Virtue remained in it at all; but whatſoever Evil and Wrong it committed, it covered all cunningly and ſubtilly under the Cloak of its Power and Authority by Law, and called it by the Name of Right and Juſtice, and accounted it good.

The Devil came to the Soul.

Upon this the Devil drew near to the Soul, and brought it on from one Vice to another, for he had taken it captive in his Eſſence, and ſet Joy and Pleaſure before it therein, ſaying thus to it: Behold now thou art powerful, mighty, and noble, endeavour to be greater, richer, and more powerful ſtill. Diſplay thy Knowledge, Wit, and Subtilty, that every one may fear thee, and ſtand in Awe of thee, and that thou mayeſt be reſpected, and get a great Name in the World.

The Soul did ſo.

The Soul did as the Devil counſelled it, and yet knew not that its Counſellor was the Devil; but thought it was guided by its own Knowledge, Wit, and Underſtanding, and that it did very well and right all the while.

Jeſus Chriſt met with the Soul.

The Soul going on in this Courſe of Life, our dear and loving Lord Jeſus Chriſt, who was come into this World with the Love and Wrath of God, to deſtroy the Works of the Devil, and to execute Judgement upon all ungodly Deeds, on a Time met with it, and ſpake by a ſtrong Power, *viz.* by his Paſſion and Death into it, and deſtroyed the Works of the Devil in it, and diſcovered to it the Way to his Grace, and ſhone upon it with his Mercy, calling it to return and repent; and promiſing that he would then deliver it from that monſtrous deformed Shape or Image which it had gotten, and bring it into Paradiſe again.

How Chriſt wrought in the Soul.

Now when the Spark of the Love of God, or the Divine Light, was accordingly manifeſted in the Soul, it preſently ſaw itſelf with its Will and Works to be in Hell, in the Wrath of God, and found that it was a miſhapen ugly Monſter in the Divine Preſence and the Kingdom of Heaven; at which it was ſo affrighted, that it fell into the greateſt Anguiſh poſſible, for the Judgement of God was manifeſted in it.

What Chriſt ſaid.

Upon this the Lord Chriſt ſpake into it with the Voice of his Grace, and ſaid, *Repent and forſake Vanity, and thou ſhalt attain my Grace.*

What the Soul ſaid.

Then the Soul in its ugly miſhapen Image, with the defiled Coat of Vanity, went before God, and entreated for Grace and the Pardon of its Sins, and came to be ſtrongly perſuaded in itſelf, that the Satisfaction and Atonement of our Lord Jeſus Chriſt did belong to it. But the evil Properties of the Serpent, formed in the Aſtral Spirit, or Reaſon of the outward Man, would not ſuffer the Will of the Soul to come before God, but brought their Luſts and Inclinations thereinto. For thoſe evil Properties would not die to their own Luſts, nor leave the World, for they were come out of the World, and therefore they feared the Reproach of it, in caſe they ſhould forſake their worldly Honour and Glory.

But the poor Soul turned its Countenance towards God, and deſired Grace from him, even that he would beſtow his Love upon it.

The Devil came to it again.

But when the Devil ſaw that the Soul thus prayed to God, and would enter into Repentance, he drew near to it, and thruſt the Inclinations of the earthly Properties into its Prayers, and diſturbed its good Thoughts and Deſires which preſſed forward towards God, and drew them back again to earthly Things that they might have no Acceſs to him.

The Soul ſighed.

The central Will of the Soul indeed ſighed after God, but the Thoughts ariſing in the Mind, that it ſhould penetrate into him, were diſtracted, ſcattered, and deſtroyed, ſo that they could not reach the Power of God. At which the poor Soul was ſtill more affrighted, and began to pray more earneſtly. But the Devil with his Deſire took hold of the Mercurial kindled fiery Wheel of Life, and awakened the evil Properties, ſo that evil or falſe Inclinations aroſe in the Soul, and went into that Thing, wherein they had taken moſt Pleaſure and Delight before.

The poor Soul would very fain go forward to God with its Will, and therefore uſed all its Endeavours; but its Thoughts continually fled away from God into earthly Things, and would not go to him.

Upon this the Soul ſighed and bewailed itſelf to God; but was as if it were quite forſaken by him, and caſt out from his Preſence. It could not get ſo much as one Look of Grace, but was in meer Anguiſh, Fear and Terrour, and dreaded every Moment that the Wrath and ſevere Judgement of God would be manifeſted in it, and that the Devil would take hold of it and have it. And thereupon fell into ſuch great Heavineſs and Sorrow, that it became weary of all the temporal Things, which before were its chief Joy and Happineſs.

The earthly natural Will indeed deſired thoſe Things ſtill, but the Soul would willingly leave them altogether, and deſired to die to all temporal Luſt and Joy whatſoever, and longed only after its firſt native Country, from whence it originally came. But found itſelf to be far from thence, in great Diſtreſs and Want, and knew not what to do, yet reſolved to enter into itſelf, and try to pray more earneſtly.

The Devil's Oppoſition.

But the Devil oppoſed it, and with-held it ſo that it could not bring itſelf into any greater Fervency of Repentance.

He awakened the earthly Luſts in its Heart, that they might ſtill keep their evil Nature and falſe Right therein, and ſet them at Variance with the new-born Will and Deſire of the Soul. For they would not die to their own Will and Light, but would ſtill maintain their temporal Pleaſures, and ſo kept the poor Soul captive in their evil Deſires, that it could not ſtir, though it ſighed and longed never ſo much after the Grace of God. For whenſoever it prayed, or offered to preſs forward towards God, then the Luſts of the Fleſh ſwallowed up the Rays and Ejaculations that went forth from it, and brought them away from God into earthly Thoughts, that it might not partake of Divine Strength. Which cauſed the poor Soul to think itſelf forſaken of God, not knowing that he was ſo near it, and did thus attract it. Alſo the Devil got Acceſs to it, and entered into the fiery *Mercury*, or fiery Wheel of its Life, and mingled his Deſires with the earthly Luſts of the Fleſh, and tempted the poor Soul; ſaying to it in the earthly Thoughts, *Why doſt thou pray? Doſt thou think that God knoweth thee or regardeth thee? Conſider but what Thoughts thou haſt in his Preſence; are they not altogether evil? Thou haſt no Faith or Belief in God at all; how then ſhould he hear thee? He heareth thee not, leave off; why wilt thou needleſsly torment and vex thyſelf? Thou haſt Time enough to repent at Leiſure. Wilt thou be mad? Do but look upon the World, I pray thee, a little; doth it not live in Jollity and Mirth? yet it will be ſaved well enough for all that. Hath not Chriſt paid the Ranſom and ſatisfyed for all Men? Thou needeſt only perſuade and comfort thyſelf that it is done for thee, and then thou ſhalt be ſaved. Thou canſt not poſſibly in this World come to any Feeling of God; therefore leave off, and take Care for thy Body, and look after temporal Glory? What doſt thou ſuppoſe will become of thee, if thou turn to be ſo ſtupid and melancholy? Thou wilt be the Scorn of every Body, and they will laugh at thy Folly; and ſo thou wilt ſpend thy Days in meer Sorrow and Heavineſs, which is pleaſing neither to God nor Nature. I pray thee, look upon the Beauty of the World; for God hath created and placed thee in it, to be a Lord over all Creatures, and to rule them. Gather Store of temporal Goods beforehand, that thou mayeſt not be beholden to the World, or ſtand in Need hereafter. And when Old Age cometh, or that thou groweſt near thy End, then prepare thyſelf for Repentance. God will ſave thee, and receive thee into the heavenly Manſions then. There is no Need of ſuch ado in vexing, bewailing, and ſtirring up thyſelf, as thou makeſt.*

The Condition of the Soul.

In theſe and the like Thoughts the Soul was enſnared by the Devil, and brought into the Luſts of the Fleſh, and earthly Deſires; and ſo bound as it were with Fetters and ſtrong Chains, that it did not know what to do. It looked back a little into the World and the Pleaſures thereof, but ſtill felt in itſelf a Hunger after Divine Grace, and would always rather enter into Repentance, and Favour with God. For the Hand of God had touched and bruiſed it, and therefore it could reſt no where; but always ſighed in itſelf after Sorrow for the Sins it had committed, and would fain be rid of them. Yet could not get true Repentance, or even the Knowledge of Sin, though it had a mighty Hunger and longing Deſire after ſuch penitential Sorrow.

The Soul being thus heavy and ſad, and finding no Remedy or Reſt, began to caſt about where it might find a fit Place to perform true Repentance in, where it might be free from Buſineſs, Cares, and the Hinderances of the World; and alſo by what Means it might win the Favour of God. And at length purpoſed to betake itſelf to ſome private ſolitary Place, and give over all worldly Employments and temporal Things; and hoped, that by being bountiful and pitiful to the Poor, it ſhould obtain God's Mercy. Thus did it deviſe all Kinds of Ways to get Reſt, and gain the Love, Favour, and Grace of God again. But all would not do; for its worldly Buſineſs ſtill followed it in the Luſts of the Fleſh, and it was enſnared in the Net of the Devil now, as well as before, and could not attain Reſt. And though for a little while it was ſomewhat cheared with earthly Things, yet preſently it fell to be as ſad and heavy again, as it was before. The Truth was, it felt the awakened Wrath of God in itſelf, but knew not how that came to paſs, nor what it ailed. For many Times great Trouble and Terror fell upon it, which made it comfortleſs, ſick, and faint with very Fear; ſo mightily did the firſt bruiſing it with the Ray or Influence of the Stirring of Grace work upon it. And yet it knew not that Chriſt was in the Wrath and ſevere Juſtice of God, and fought therein with Satan that Spirit of Error, which was incorporated in Soul and Body; nor underſtood that the Hunger and Deſire to turn and repent came from Chriſt himſelf, by which it was drawn in this Manner; neither did it know what hindered that it could not yet attain to Divine Feeling. It knew not that itſelf was a Monſter, and did bear the Image of the Serpent, in which the Devil had ſuch Power and Acceſs to it, and had confounded all its good Deſires, Thoughts, and Motions, and brought them away from God and Goodneſs; concerning which Chriſt himſelf ſaid, *The Devil ſnatcheth the Word out of their Hearts, leſt they ſhould believe and be ſaved.*

An enlightened and regenerate Soul met the diſtreſſed Soul.

By the Providence of God, an enlightened and regenerate Soul met this poor afflicted and diſtreſſed Soul, and ſaid,

What aileſt thou, thou diſtreſſed Soul, that thou art ſo reſtleſs and troubled?

The diſtreſſed Soul anſwered,

The Creator hath hid his Countenance from me, ſo that I cannot come to his Reſt; therefore I am thus troubled, and know not what I ſhall do to get his Loving-kindneſs again. For great Cliffs and Rocks lie in my Way to his Grace, ſo that I cannot come to him. Though I ſigh and long after him never ſo much, yet I am kept back, that I cannot partake of his Power, Virtue, and Strength.

The enlightened Soul ſaid,

Thou beareſt the monſtrous Shape of the Devil, and art clothed therewith; in which, being his own Property or Principle, he hath Acceſs or Power of Enterance into thee, and thereby keepeth thy Will from penetrating into God. For if thy Will might penetrate into God, it would be anointed with the higheſt Power and Strength of God, in the Reſurrection of our Lord Jeſus Chriſt; and that Unction would break in Pieces the Monſter which thou carrieſt about thee; and thy firſt Image of Paradiſe would revive in the Centre; which would deſtroy the Devil's Power therein, and thou wouldſt become an Angel again. And becauſe the Devil envieth thee this Happineſs, he holdeth thee captive in his Deſire in the Luſts of the Fleſh; from which if thou art not delivered, thou wilt be ſeparated from God, and canſt never enter into our Society.

The diſtreſſed Soul terrified.

At this Speech the poor diſtreſſed Soul was ſo terrified and amazed, that it could not ſpeak one Word more. When it found that it ſtood in the Form and Condition of the Serpent, which ſeparated it from God; and that the Devil was ſo nigh it in that Condition, who injected evil Thoughts into the Will of the Soul, and had ſo much Power over it thereby, that it was near Damnation, and ſticking faſt in the Abyſs or bottomleſs Pit of Hell, in the Anger of God; it would have even deſpaired of Divine Mercy; but that the Power, Virtue, and Strength of the firſt Stirring of the Grace of God, which had before bruiſed the Soul, upheld and preſerved it from total Deſpair. But ſtill it wreſtled in itſelf between Hope and Doubt; whatſoever Hope built up, that Doubt threw down again. And thus was it agitated with ſuch continual Diſquiet, that at laſt the World and all the Glory thereof became loathſome to it, neither would it enjoy worldly Pleaſures any more; and yet for all this, could it not come to Reſt.

The enlightened Soul came again, and ſpoke to the troubled Soul

On a Time the enlightened Soul came again to this Soul, and finding it ſtill in ſo great Trouble, Anguiſh, and Grief of Mind, ſaid to it,

What doſt thou? Wilt thou deſtroy thyſelf in thy Anguiſh and Sorrow? Why doſt torment thyſelf in thy own Power and Will, who art but a Worm, ſeeing thy Torment increaſeth thereby more and more? Yea, if thou ſhouldſt ſink thyſelf down to the Bottom of the Sea, or couldſt fly to the uttermoſt Coaſts of the Morning, or raiſe thyſelf above the Stars, yet thou wouldſt not be releaſed. For the more thou grieveſt, tormenteſt, and troubleſt thyſelf, the more painful thy Nature will be; and yet thou wilt not be able to come to Reſt. For thy Power is quite loſt; and as a dry Stick burnt to a Coal cannot grow green and ſpring afreſh by its own Power, nor get Sap to flouriſh again with other Trees and Plants; ſo neither canſt thou reach the Place of God by thy own Power and Strength, and transform thyſelf into that Angelical Image which thou hadſt at firſt. For in Reſpect to God thou art withered and dry, like a dead Plant that hath loſt its Sap and Strength, and ſo art become a dry tormenting Hunger. Thy Properties are like Heat and Cold, which continually ſtrive one againſt the other, and can never unite.

The diſtreſſed Soul ſaid,

What then ſhall I do to bud forth again, and recover the firſt Life, wherein I was at Reſt before I became an Image?

The enlightened Soul ſaid,

Thou ſhalt do nothing at all but forſake thy own Will, *viz.* that which thou calleſt *I*, or *thyſelf*. By which Means all thy evil Properties will grow weak, faint, and ready to die; and then thou wilt ſink down again into that One Thing, from which thou art originally ſprung. For now thou lieſt captive in the Creatures; but if thy Will forſaketh them, the Creatures, with their evil Inclinations, will die in thee, which at preſent ſtay and hinder thee, that thou canſt not come to God. But if thou takeſt this Courſe, thy God will meet thee with his infinite Love, which he hath manifeſted in Chriſt Jeſus in the Humanity, or human Nature. And that will impart Sap, Life, and Vigour to thee; whereby thou mayeſt bud, ſpring, flouriſh again, and rejoice in the Living God, as a Branch growing on his true Vine. And ſo thou wilt at length recover the Image of God, and be delivered from the Image or Condition of the Serpent: Then ſhalt thou come to be my Brother, and have Fellowſhip with the Angels.

The poor Soul ſaid,

How can I forſake my Will, ſo that the Creatures which lodge therein may die, ſeeing I muſt be in the World, and alſo have Need of it as long as I live?

The enlightened Soul ſaid,

Now thou haſt worldly Power and Riches, which thou poſſeſſeſt as thy own, to do what thou wilt with, and regardeſt not how thou getteſt or uſeſt the ſame; employing them in the Service and Indulgence of thy carnal and vain Deſires. Nay, though thou ſeeſt the poor and needy Wretch, who wanteth thy Help, and is thy Brother, yet thou helpeſt him not, but layeſt heavy Burdens upon him, by requiring more of him than his Abilities will bear, or his Neceſſities afford; and oppreſſeſt him, by forcing him to ſpend his Labour and Sweat for thee, and the Gratification of thy voluptuous Will. Thou art moreover proud, and inſulteſt over him, and behaveſt roughly and ſternly to him, exalting thyſelf above him, and making ſmall Account of him in Reſpect of thyſelf. Then that poor oppreſſed Brother of thine cometh, and complaineth with Sighs towards God, that he cannot reap the Benefit of his Labour and Pains, but is forced by thee to live in Miſery. By which Sighings and Groanings of his he raiſeth up the Wrath of God in thee; which maketh thy Flame and Unquietneſs ſtill the greater. Theſe are the Creatures which thou art in Love with, and haſt broken thyſelf off from God for their Sakes, and brought thy Love into them, or them into thy Love, ſo that they live therein. Thou nouriſheſt and keepeſt them by continually receiving them into thy Deſire, for they live in and by thy receiving them into thy Mind; becauſe thou thereby bringeſt the Luſt of thy Life into them. They are but unclean, filthy, and evil Births, and Iſſues of the Beſtial Nature, which yet, by thy receiving them in thy Luſt or Deſire, have gotten an Image, and formed themſelves in thee. And that Image is a Beaſt with four Heads: Firſt, *Pride*. Secondly, *Covetouſneſs*. Thirdly, *Envy*. Fourthly, *Anger*. And in theſe four Properties the Foundation of Hell conſiſteth, which thou carrieſt in thee and about thee. It is imprinted and engraven in thee, and thou art wholly taken Captive thereby. For theſe Properties live in thy natural Life; and thereby thou art ſevered from God, neither canſt thou ever come to him, unleſs thou ſo forſake theſe evil Creatures that they may die in thee.

But ſince thou deſireſt me to tell thee how to forſake thy own perverſe creaturely Will, that the Creatures might die, and that yet thou mighteſt live with them in the World. I muſt aſſure thee that there is but one Way to do it, which is *narrow* and *ſtraight*, and will be very hard and irkſome to thee at the Beginning, but afterwards thou wilt walk in it chearfully.

Thou muſt ſeriouſly conſider, that in the Courſe of this worldly Life thou walkeſt in the Anger of God and in the Foundation of Hell; and that this is not thy true native Country; but that a Chriſtian ſhould, and muſt live in Chriſt, and in his Walking truely follow him; and that he cannot be a Chriſtian, unleſs the Spirit and Power of Chriſt ſo live in him, that he becometh wholly ſubject to it. Now ſeeing the Kingdom of Chriſt is not of this World, but in Heaven, therefore thou muſt always be in a continual Aſcenſion towards Heaven, if thou wilt follow Chriſt; though thy Body muſt dwell among the Creatures and uſe them.

The narrow Way to which perpetual Aſcenſion into Heaven and Imitation of Chriſt is this: Thou muſt deſpair of all thy own Power and Strength, for in and by thy own Power thou canſt not reach the Gates of God; and firmly purpoſe and reſolve wholly to give thyſelf up to the Mercy of God, and to ſink down with thy whole Mind and Reaſon into the Paſſion and Death of our Lord Jeſus Chriſt, always deſiring to perſevere in the

ſame, and to die from all thy Creatures therein. Alſo thou muſt reſolve to watch and guard thy Mind, Thoughts, and Inclinations that they admit no Evil into them, neither muſt thou ſuffer thyſelf to be held faſt by temporal Honour or Profit. Thou muſt reſolve likewiſe to put away from thee all Unrighteouſneſs, and whatſoever elſe may hinder the Freedom of thy Motion and Progreſs. Thy Will muſt be wholly pure, and fixed in a firm Reſolution never to return to its old Idols any more, but that thou wilt that very Inſtant leave them, and ſeparate thy Mind from them, and enter into the ſincere Way of Truth and Righteouſneſs, according to the plain and full Doctrine of Chriſt. And as thou doſt thus purpoſe to forſake the Enemies of thine own inward Nature, ſo thou muſt alſo forgive all thy outward Enemies, and reſolve to meet them with thy Love; that there may be left no Creature, Perſon, or Thing at all able to take hold of thy Will and captivate it; but that it may be ſincere, and purged from all Creatures. Nay further; if it ſhould be required, thou muſt be willing and ready to forſake all thy temporal Honour and Profit for Chriſt's Sake, and regard nothing that is earthly ſo as to ſet thy Heart and Affections upon it; but eſteem thyſelf in whatſoever State, Degree, and Condition thou art, as to worldly Rank or Riches, to be but a Servant of God and of thy Fellow-Chriſtians; or as a Steward in the Office wherein thy Lord hath placed thee. All Arrogance and Self-Exaltation muſt be humbled, brought low, and ſo annihilated that nothing of thine own or of any other Creature may ſtay in thy Will to bring thy Thoughts or Imagination to be ſet upon it.

Thou muſt alſo firmly impreſs it on thy Mind, that thou ſhalt certainly partake of the promiſed Grace in the Merit of Jeſus Chriſt, *viz.* of his outflowing Love, which indeed is already in thee, and which will deliver thee from thy Creatures, and enlighten thy Will, and kindle it with the Flame of Love, whereby thou ſhalt have Victory over the Devil. Not as if thou couldſt *will* or *do* any Thing in thine own Strength, but only enter into the Suffering and Reſurrection of Jeſus Chriſt, and take them to thyſelf, and with them aſſault and break in Pieces the Kingdom of the Devil in thee, and mortify thy Creatures. Thou muſt reſolve to enter into this Way this very Hour, and never to depart from it, but willingly to ſubmit thyſelf to God in all thy Endeavours and Doings, that he may do with thee what he pleaſeth.

When thy Will is thus prepared and reſolved, it hath then broken through its own Creatures, and is ſincere in the Preſence of God, and clothed with the Merits of Jeſus Chriſt. It may then freely go to the Father with the Prodigal Son, and fall down in his Preſence and pour forth its Prayers; and putting forth all its Strength in this Divine Work, confeſs its Sins and Diſobedience; and how far it hath departed from God. This muſt be done not with bare Words, but with all its Strength, which indeed amounteth only to a ſtrong Purpoſe and Reſolution; for the Soul of itſelf hath no Strength or Power to effect any good Work.

Now when thou art thus ready, and that thy heavenly Father ſhall ſee thy coming and returning to him in ſuch Repentance and Humility, he will inwardly ſpeak to thee, and ſay in thee, *Behold, this is my Son which I had loſt, he was dead and is alive again.* And he will come to meet thee in thy Mind with the Grace and Love of Jeſus Chriſt, and embrace thee with the Beams of his Love, and kiſs thee with his Spirit and Strength; and then thou ſhalt receive Grace to pour out thy Confeſſion before him, and to pray powerfully. This indeed is the right Place where thou muſt wreſtle in the Light of his Countenance. And if thou ſtandeſt reſolutely here, and ſhrinkeſt not back, thou ſhalt ſee or feel great Wonders. For thou ſhalt find Chriſt in thee aſſaulting Hell, and cruſhing thy Beaſts in Pieces, and that a great Tumult and Miſery will ariſe in thee; alſo thy ſecret undiſcovered Sins will then firſt awake, and labour to ſeparate thee from God, and to keep thee back. Thus ſhalt thou truely find and feel how Death and Life fight,

one againſt the other, and ſhalt underſtand by what paſſeth within thyſelf, what Heaven and Hell are. At all which be not moved, but ſtand firm and ſhrink not; for at length all thy Creatures will grow faint, weak, and ready to die; and then thy Will ſhall wax ſtronger, and be able to ſubdue and keep down the evil Inclinations. So ſhall thy Will and Mind aſcend into Heaven every Day, and thy Creatures gradually die away. Thou wilt get a Mind wholly new, and begin to be a new Creature, and getting rid of the Beſtial Deformity, recover the Divine Image. Thus ſhalt thou be delivered from thy preſent Anguiſh, and return to thy original Reſt.

The poor Soul's Practice.

Then the poor Soul began to practiſe this Courſe with ſuch Earneſtneſs, that it conceived it ſhould get the Victory preſently; but it found that the Gates of Heaven were ſhut againſt it in its own Strength and Power, and it was as it were, rejected and forſaken by God, and received not ſo much as one Look or Glimpſe of Grace from him. Upon which it ſaid to itſelf, *Surely thou haſt not ſincerely ſubmitted thyſelf to God. Deſire nothing at all of him, but only ſubmit thyſelf to his Judgement and Condemnation, that he may kill thy evil Inclinations. Sink down into him beyond the Limits of Nature and Creature, and ſubmit thyſelf to him, that he may do with thee what he will, for thou art not worthy to ſpeak to him.* Accordingly the Soul took a Reſolution to ſink down, and to forſake its own Will; and when it had done ſo, there fell upon it preſently the greateſt Repentance that could be for the Sins it had committed; and it bewailed bitterly its ugly Shape, and was truely and deeply ſorry that the evil Creatures did dwell in it. And becauſe of its Sorrow it could not ſpeak one Word more in the Preſence of God, but in its Repentance did conſider the bitter Paſſion and Death of Jeſus Chriſt, *viz.* what great Anguiſh and Torment he had ſuffered for its Sake, in order to deliver it out of its Anguiſh, and change it into the Image of God. In which Conſideration it wholly ſunk down, and did nothing but complain of its Ignorance and Negligence, and that it had not been thankful to its Redeemer, nor once conſidered the great Love he had ſhewn to it, but had idly ſpent its Time, and not at all regarded how it might come to partake of his purchaſed and proffered Grace; but inſtead thereof had formed in itſelf the Images and Figures of earthly Things, with the vain Luſts and Pleaſures of the World. Whereby it had gotten ſuch Beſtial Inclinations, that now it muſt lie Captive in great Miſery, and for very Shame dared not lift up its Eyes to God, who hid the Light of his Countenance from it, and would not ſo much as look upon it. And as it was thus ſighing and crying, it was drawn into the Abyſs or Pit of Horror, and laid it as it were at the Gates of Hell, there to periſh. Upon which the poor troubled Soul was, as it were, bereft of Senſe, and wholly forſaken, ſo that it in a Manner forgot all its Doings, and would willingly yield itſelf to Death, and ceaſe to be a Creature. Accordingly it did yield itſelf to Death, and deſired nothing elſe but to die and periſh in the Death of its Redeemer Jeſus Chriſt, who had ſuffered ſuch Torments and Death for its Sake. And in this periſhing it began to ſigh and pray in itſelf very inwardly to the Divine Goodneſs, and to ſink down into the meer Mercy of God.

Upon this there ſuddenly appeared unto it the amiable Countenance of the Love of God, which penetrated through it as a great Light, and made it exceedingly joyful. It then began to pray aright, and to thank the Moſt High for ſuch Grace, and to rejoice abundantly, that it was delivered from the Death and Anguiſh of Hell. Now it taſted of the Sweetneſs of God, and of his promiſed Truth; and now all the evil Spirits which had harraſſed it before, and kept it back from the Grace, Love, and inward Preſence of God, were forced to depart from it. The *Wedding of the Lamb* was now kept and ſolemnized, that is, the Noble *Sophia* eſpouſed or betrothed herſelf to the Soul;

and the *Seal-Ring* of Chriſt's Victory was impreſſed into its Eſſence, and it was received to be a Child and Heir of God again.

When this was done, the Soul became very joyful, and began to work in this new Power, and to celebrate with Praiſe the Wonders of God, and thought thenceforth to walk continually in the ſame Light, Strength, and Joy. But it was ſoon aſſaulted; from *without*, by the Shame and Reproach of the World, and from *within*, by great Temptation, ſo that it began to doubt whether its Ground was truely from God, and whether it had really partaken of his Grace. For the Accuſer Satan went to it, and would fain lead it out of this Courſe, and make it doubtful whether it was the true Way; whiſpering thus to it inwardly, *This happy Change in thy Spirit is not from God, but only from thine own Imagination.* Alſo the Divine Light retired in the Soul, and ſhone but in the inward Ground, as Fire raked up in Embers, ſo that Reaſon was perplexed, and thought itſelf forſaken, and the Soul knew not what had happened to itſelf, nor whether it had really and truely taſted of the heavenly Gift or not. Yet it could not leave off ſtruggling; for the burning Fire of Love was ſown in it, which had raiſed in it a vehement and continual Hunger and Thirſt after the Divine Sweetneſs. So at length it began to pray aright, and to humble itſelf in the Preſence of God, and to examine and try its evil Inclinations and Thoughts, and to put them away. By which Means the Will of Reaſon was broken, and the evil Inclinations inherent in it were killed, and extirpated more and more. This Proceſs was very ſevere and painful to the Nature of the Body, for it made it faint and weak, as if it had been very ſick; and yet it was no natural Sickneſs that it had, but only the Melancholy of its earthly Nature, feeling and lamenting the Deſtruction of its evil Luſts.

Now when the earthly Reaſon found itſelf thus forſaken, and the poor Soul ſaw that it was deſpiſed outwardly, and derided by the World, becauſe it would walk no longer in the Way of Wickedneſs and Vanity; and alſo that it was inwardly aſſaulted by the Accuſer Satan, who mocked it, and continually ſet before it the Beauty, Riches, and Glory of the World, and called it a Fool for not embracing them; it began to think and ſay thus within itſelf: *O eternal God! What ſhall I now do to come to Reſt?*

The enlightened Soul met it again, and ſpoke to it.

While it was in this Conſideration, the Enlightened Soul met with it again, and ſaid, What aileſt thou, my Brother, that thou art ſo heavy and ſad?

The diſtreſſed Soul ſaid,

I have followed thy Counſel, and thereby attained a Ray, or Emanation of the Divine Sweetneſs, but it is gone from me again, and I am now deſerted. Moreover I have outwardly very great Tryals and Afflictions in the World; for all my good Friends forſake and ſcorn me; and am alſo inwardly aſſaulted with Anguiſh, and Doubt, and know not what to do.

The enlightened Soul ſaid,

Now I like thee very well; for now our beloved Lord Jeſus Chriſt is performing that Pilgrimage or Proceſs on Earth with thee and in thee, which he did himſelf when he was in this World, who was continually reviled, deſpiſed, and evil ſpoken of, and had nothing of his own in it; and now thou beareſt his Mark or Badge. But do not wonder at it, or think it ſtrange; for it muſt be ſo, in order that thou mayeſt be tryed, refined, and purified. In this Anguiſh and Diſtreſs thou wilt neceſſarily hunger and cry after Deliverance; and by ſuch Hunger and Prayer thou wilt attract Grace to thee both from within and from without. For thou muſt grow from above and from beneath to be the

Image of God again. Juſt as a young Plant is agitated by the Wind, and muſt ſtand its Ground in Heat and Cold, drawing Strength and Virtue to it from above and from beneath by that Agitation, and muſt endure many a Tempeſt, and undergo much Danger before it can come to be a Tree, and bring forth Fruit. For through that Agitation the Virtue of the Sun moveth in the Plant, whereby its wild Properties come to be penetrated and tinctured with the Solar Virtue, and grow thereby.

And this is the Time wherein thou muſt play the Part of a valiant Soldier in the Spirit of Chriſt, and co-operate thyſelf therewith. For now the Eternal Father by his fiery Power begetteth his Son in thee, who changeth the Fire of the Father, namely, the firſt Principle, or wrathful Property of the Soul, into the Flame of Love, ſo that out of Fire and Light, (*viz.* Wrath and Love), there cometh to be one Eſſence, Being, or Subſtance, which is the true Temple of God. And now thou ſhalt bud forth out of the Vine Chriſt, in the Vineyard of God, and bring forth Fruit in thy Life, and by aſſiſting and inſtructing others, ſhew forth thy Love in Abundance, as a good Tree. For Paradiſe muſt thus ſpring up again in thee, through the Wrath of God, and Hell be changed into Heaven in thee. Therefore be not diſmayed at the Temptations of the Devil, who ſeeketh and ſtriveth for the Kingdom which he once had in thee; but, having now loſt it, muſt be confounded, and depart from thee. And he covereth thee outwardly with the Shame and Reproach of the World, that his own Shame may not be known, and that thou mayeſt be hidden to the World. For with thy New Birth or regenerated Nature thou art in the Divine Harmony in Heaven. Be patient therefore, and wait upon the Lord; and whatſoever ſhall befall thee, take it all from his Hands, as intended by him for thy higheſt Good. And ſo the enlightened Soul departed from it.

The diſtreſſed Soul's Courſe.

The diſtreſſed Soul began its Courſe now under the patient Suffering of Chriſt, and depending ſolely upon the Strength and Power of God in it, entered into Hope. Thenceforth it grew ſtronger every Day, and its evil Inclinations died more and more in it. So that it arrived at length to a high State or Degree of Grace; and the Gates of the Divine Revelation, and the Kingdom of Heaven, were opened to, and manifeſted in it.

And thus the Soul through Repentance, Faith, and Prayer, returned to its original and true Reſt, and became a right and beloved Child of God again; to which may he of his infinite Mercy help us all. *Amen.*

A

TREATISE

OF

THE FOUR COMPLEXIONS.

OR,

A CONSOLATORY INSTRUCTION

FOR

A SAD AND ASSAULTED HEART,

IN

THE TIME OF TEMPTATION.

SHEWING

Whence SADNESS *naturally* ariſeth, and how the ASSAULTING happeneth.

The Whole confirmed by ſeveral PERTINENT and COMFORTABLE TEXTS.

There hath no Temptation taken you, but ſuch as is common to Man: But God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the Temptation alſo make a Way to eſcape, that ye may be able to bear it. 1 Cor. x. 13.

Bleſſed is the Man that endureth Temptation; for when he is tryed he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him. James i. 12.

TO THE

READER.

THIS uſeful and inſtructive Treatiſe of the bleſſed *Behmen* on *The Four Complexions*, is very properly annexed to the preceding Deſcription of *The Way to Chriſt*. For, as the Foundation of the Chriſtianity there taught, is laid in ſo deep and earneſt an Exerciſe of Repentance, as ſhakes the Soul of the natural Man to the Bottom, and by that Concuſſion ſtirs up and brings to his View the foul Dregs of Corruption, that have hitherto lain there undiſturbed: The Horror of this Sight, together with the painful Senſe of Guilt and Miſery conſequent upon it, which the Author calls the Judgement of the Soul or Conſcience, proves a very ſevere Tryal to the young Soldier of Chriſt at his firſt Enterance upon the Warfare. And in ſome Inſtances it is a *long* as well as *ſharp* Proceſs: For *it may continue on a Man many Years*, as *J. B.* ſaith in *The Book of Repentance*, *if he doth not earneſtly and ſpeedily put on the Armour of Chriſt*. This is a very deplorable Condition indeed, and ſometimes occurs among us at this Day: But in no Subjects ſo predominantly, as in Souls environed with the *melancholy Complexion*. Eſpecially if they have defiled themſelves with much groſs Sin, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-ſinned their Day of Grace.

This Extremity of Spiritual Diſtreſs, of which none can know or conceive the poignant Anguiſh and Bitterneſs, who have not in ſome Degree felt the ſame, has here a friendly Relief. Every Information is communicated, every Advice given, and every Conſolation adminiſtered, which the unhappy Caſe can well require or admit, ſhort of the immediate Operation of the Great, and only Sufficient Comforter himſelf. To whoſe joyful Enterance into the afflicted Soul the Way is here opened and cleared, by the Removal of all thoſe Doubts and Fears, which ariſe from the Soul's Ignorance of its own true Nature and Eſſence, and of its neceſſary Subjection, during its Abode in the Body, to the Influence of the Aſtral Powers, and its own natural Complexion: This beneficial Knowledge is in the following little Tract, fundamentally, though briefly, revealed; and that from ſo Divine a Ground and Authority, and with ſo ſatisfactory a Fulneſs and Conviction, as to leave no Doubt either of its Truth or Worth. This Treatiſe, being, as is ſignified at the Head of the laſt Chapter, *An Univerſal Mirror or Looking-Glaſs, wherein every Soul may ſee itſelf; and written, juſt as it was repreſented by the Light of God's Spirit to the ſpiritual Underſtanding of the Author.*

OF

THE FOUR COMPLEXIONS.

The First Chapter.

Of the Cauſe of ſpiritual Trouble, Sadneſs, and Fear. Alſo, what ſuch Perturbations, Anxiety, and Fear are, and whence they ariſe.

1. ALL Sorrow, Anguiſh and Fear concerning Spiritual Things, whereby a Man is dejected and terrified in himſelf, proceedeth from the Soul. For the outward Spirit, which hath its Original from the Conſtellations and Elements, is not thus diſturbed and perplexed; becauſe it liveth in its own Mother, from which it had its Birth.

2. But the poor Soul is, through the heavy Fall of *Adam*, entered into a ſtrange Inn or Lodging, namely, into the Spirit of this World, which is not its proper Home. Whereby that originally fair Creature is obſcured and defaced, and alſo held Captive therein, as in a dark Priſon or Dungeon.

3. Now this ſtrange Inn, the Spirit of this World, hath four Chambers, wherein the noble Jewel, the Soul, is confined. Of which four there is but one principally manifeſted in every individual Man, and predominant in his Life. Juſt as it is with the four Elements, which every Man alſo hath in himſelf, and is indeed himſelf a Compound thereof; all of him, except his Soul, which is not of that elementary Subſtance, though impriſoned and held captive in it.

4. Theſe four Chambers, or Complexions, as they are commonly termed, of the Soul are

1. The CHOLERICK.
2. The SANGUINE.
3. The PHLEGMATICK.
4. The MELANCHOLY.

I. *Of the* CHOLERICK.

5. The *Cholerick Complexion* is of the Fire's Property. It produceth violent Anger, ſtout Courage, aſpiring Pride, ſtrong Self-Confidence, and Diſregard of all Men.

6. This Form or Complexion, as to the outward World, appeareth in a fiery Light. It longeth and laboureth after the Power of the Sun, and would always be Lord and Maſter.

II. *Of the* SANGUINE.

7. The *Sanguine*, which hath its Nature according to the Element of Air, is subtile, friendly, chearful, but not of a firm and resolute Mind. It is fickle, easily moved from one Thing to another, and readily receiveth into its Essence the Property, and Bent or Inclination of the Stars. It is naturally chaste, modest, and pure, and capable of reaching, and becoming Master of great Mysteries, in and through its searching Skill and Knowledge.

III. *Of the* PHLEGMATICK.

8. The *Phlegmatick Complexion*, taketh, after the Nature of its correspondent Element in the outward World, the Water. It is apt to be heavy, gross, sofr, and yielding. It giveth a weak and effeminate Mind: An Apprehension rather dull, but retentive of what it hath once attained. Knowledge must be brought into it by much Teaching and Inculcation from without. For it does not find it in its own Root. It generally lets all Trouble slide off and pass by, and cumbereth not itself with many Cares. It hath a Glimpse of the Light; and as to its Temper, is neither sad nor merry, but rather even and indifferent.

IV. *Of the* MELANCHOLY.

9. The *Melancholy Complexion* partaketh of the Property of the Earth, and is as the Earth is, cold, hard, dark and hungry after Light. Moreover, it standeth in continual Fear of the Anger of God.

10. For the Earth and Stones are on the Outside of the Eternal Essentiality. They are Substances compacted through the kindled Desire in the *Fiat*, both according to the Anger's Property, and also according to the Love-Property. There is both Good and Evil in the Compaction thereof.

11. But the Good and Evil stand in perpetual Contrariety to each other. For which Reason the Good would always fly from the Evil, as is to be seen in Metals; wherein the Tincture is good, but the total Mass or earthly Body is evil and wrathful. There would the Tincture of the Metal always fly from the earthly Part, and uncentre itself from it; especially when the evil Constellation or starry Influence stirreth it. This is the Cause and Ground of the Growth of Metals. For the Tincture driveth their Desire forth from itself, and it desireth to fly away from it, but getteth in and by its Desire such a Corporeity or Substance as the Spirit or Desire itself is. And hence proceedeth the Metallick Body.

12. The *Melancholy Nature* is dark and dry. It yields little Substantiality or Corporeity in itself; but corrodes and consumes itself inwardly in its own Being, and abides always in the House of Sorrow and Sadness. Even when the Sun shines into it, yet it is sad in itself. It receiveth indeed some Light and Refreshment from the Sun's Lustre and Influence, but in the Dark it is ever in Fear and Terrour of God's Judgement.

13. Now if any one of these Complexions hath the Predominance in a Man, so that it is his proper Complexion, then doth his noble Jewel the Soul stand in that House; and must, during the Time of its Life in the Body, if it doth not fully attain the Light of God in itself, help itself with the Light of the Sun; seeing in *Adam* the Divine Light-Eye became shut up to it in the earthly Source or Property, into which it entered.

14. The Soul did in *Adam* admit into itself the outward Complexions, the Spirit of the Great World, and of the Stars and Elements. Whence it is now come to pass that

in this Life-time theſe dwell one in the other; the Soul in the Complexions, and they in the Soul; yet the one comprehendeth not the other in the Eſſence. The Soul is deeper than the outward Spirit; but during the Time of this Life they hang or cleave one to the other; in the ſame Manner as do the inward and the outward World; of which notwithſtanding the one is not the other; ſo neither is the outward Spirit the Soul.

15. The Soul is in its firſt Eſſence and proper Subſtance a magical Fire Source or Property, out of or from God the Father's Nature. It is an intenſe and inceſſant Deſire after the Light; as God the Father with intenſe Deſire from Eternity to Eternity always deſireth his Heart, *viz.* the Centre of the Light, and generateth it in and through his deſiring Will out of the Fire's Property; as we ſee the Light is naturally generated out of the Fire.

16. But now there can be no Fire, unleſs there is a Root or Ground for its Subſiſtence; which Ground is the Centre of Nature. This the Soul alſo hath in itſelf, and burneth forth out of the Forms to Nature; namely, out of the Dark World, which in its Source or Property of Deſire driveth itſelf on till it reacheth the Fire; and then it deſireth the Liberty, viz. the Light; as in the Book of *The Threefold Life* is ſet forth at large.

17. So then the Soul being of itſelf a hungry magical Fire-Spirit, deſireth ſpiritual Subſtantiality or Virtue, in order to ſuſtain and preſerve thereby its Fire-Life, and meeken or allay the raging Hunger of its Fire-Source or Quality.

18. Now it is well known, as being ſorely felt, how it hath with *Adam* in his Diſobedience, entered into the Spirit of this World, and eaten of it. And therefore Chriſt became a Man in our Eſſence, that he might bring it back again, through the Centre and through God's Fire, into his Light, *viz.* into the World of Meekneſs; which accordingly in the Perſon and Proceſs of Chriſt was actually effected.

19. But ſeeing the hungry Soul from the Mother's Womb, ſtandeth thus involved in the Spirit of the Great World in the Complexions; therefore it eateth, immediately from the Birth, yea, even in the Mother's Womb, of the Spirit of this World.

20. The Soul eateth Spiritual Food, *viz.* of the Spirit of the Forms or Qualities of the Complexions; not altogether of their Eſſence, but magically; it is the kindling of their Fire. The Complexion in the Soul's Fire becometh ſouliſh, or like the Soul. They two are as Fewel and Fire one to the other. Underſtand by Fewel the Complexion, and by the Fire the Soul.

21. Now the Fire muſt have Fewel, which muſt therefore be either the outward Complexion, or a Divine Subſtantiality from God's Subſtance. One of theſe it muſt eat of, or periſh. But it is not poſſible for it to periſh, becauſe it is a Deſire. For where a Deſire is, there is alſo an Eſſence or Being; the Deſire maketh itſelf ſuch.

22. Hence we may underſtand the Cauſe of that infinite Variety which there is in the Wills and Actions of Men. For of whatever the Soul eateth, and wherewith its Fire-Life becometh kindled, according to that the Soul's Life is led and governed.

23. If the Soul goeth out of its Complexion into God's Love-Fire, into the Heavenly Subſtantiality, which is Chriſt's Corporeity, according to the Angelical Light-World, then it eateth of Chriſt's Fleſh, that is, his Heavenly Fleſh, or Eternal Subſtantiality, the Meekneſs of the Light of the Majeſty; in which the Fire of God the Father in the Glance or Luſtre of the Light maketh a Tincture.

24. On that Subſtantiality in the Water-Source or Fountain of Eternal Life, concerning which Chriſt ſaid, *He would give us ſuch Water to drink*, the Soul's Fire feedeth, *viz.* upon the Divine Heavenly Subſtantiality; which in the Tincture becometh changed into Heavenly Spiritual Blood.

25. From thence the Soul getteth a Divine Will, and bringeth the Body to do that, which according to its own natural Inclination, and the Spirit of this World, it would not do. In ſuch a Soul the Complexion ruleth not, but remaineth only in the inferior fleſhly Nature, and bears Sway only over the outward Body.

26. Such a Man aſketh after God's Word, and hath a continual Longing after God. His inward Deſire is always to ſpeak of God, and to taſte more and more of his Sweetneſs; but this Deſire is evermore covered and hindered by his Complexion; ſo that he liveth in a continual Conflict. The Soul ſtriveth againſt the Complexion, and the Complexion againſt the Soul, for they are now tied together in one Band. The Complexion is ever ſeeking to enter into the Soul's Fire, and kindle itſelf therewith, that it might obtain full Life thereby.

27. For when the Soul eateth of God's inward living Word; then is the Complexion, as to its operative Life or Power of acting, ſuppreſſed and captivated, though indeed it is ſtill in itſelf a living Principle. But the Soul is ſo faithful in the Preſence of God's Love, which is the only Help it hath in the Combat, that often-times when it eateth of his Love-Eſſence, it bringeth an exulting Triumph, and divine Taſte into the Complexion itſelf. So that the whole Body is thereby affected, and even trembleth for Joy, being elevated to ſuch a Degree of divine Senſation, as if it was on the very Borders of Paradiſe.

28. But this rapturous State rarely continueth long. The Soul is ſoon clouded or obſcured with ſomewhat of another Nature, that is inſinuated into the Complexion through the outward Imagination from the Spirit of the great World. Of which it maketh a Looking-Glaſs, and beginneth to ſpeculate therein with its outward Imagination. Thus it goeth out from the Spirit of God, and is often bemired in the Dirt, if the Virgin of Divine Wiſdom doth not call it back again to repent, and return to its firſt Love. Which Danger is here pointed out, and ſet before the Soul, as a Warning to it to take Heed to its Ways.

29. For when the Soul imagineth into, or according to, the Complexion, and ſo eateth thereof, and turneth itſelf from God's Word and Will; then doth it follow the Guidance, and act according to the Property and Inclination of the Complexion. It receiveth all whatſoever is injected from the Conſtellation, or Power of the Stars, into the Complexion, or introduced into it, through its Imagination, from the Spirit of the great World. It poiſoneth itſelf, through the Deſire in the Complexion, with all outward Things or Subſtances, with all whatſoever is done in the World either by Words or Actions. Such Matter the Deſire of the Complexion bringeth as Fewel into the Soul's Fire, and therewith that Fire is fed and kept alive.

30. Here we find, how it is that all evil Works burn in the Fire of God the Father, in which the Soul ſtandeth, or hath its Life. What is not agreeable or congenial to the Love of God, that the Love cannot receive.

31. Here too we find, what, and how, Sin is, and how God becometh angry; namely thus:—When in the burning Ground or Life of the Soul ſuch Abomination as a Man committeth is introduced into him. Which with-holdeth his Soul from his Love, and maketh its Fire totally dark and blind as to his Wiſdom and Light.

32. For the Spirit of God entereth not into the burning Fire or Life of the Abomination, nor riſeth in the Centre of the Soul till the Soul goeth out again from the Abomination, and waſheth itſelf anew in the Water of Eternal Life, which is effected in and through earneſt Repentance. Then indeed it becometh renewed again in the Fire of God's Meekneſs, and in the Holy Spirit, as a new Child; and beginneth again to drink of that Water, and at length recovereth its former Life in God.

The Second Chapter.

Of the Four Complexions ſeverally, with their reſpective Properties, what the Soul and the whole Man doth, and how they are driven, when the Soul kindleth its Fire-Life merely from the Complexion, and the Influence of the Stars.

I. *Of the* CHOLERICK COMPLEXION.

33. IF the Soul's Life be clothed or encompaſſed with the *Cholerick Complexion*, then it is fiery, fierce, wrathful, aſpiring, and fretful. It affordeth alſo a Body of a Form and Temper correſpondent to itſelf, meagre, ill-favoured, ſharp, and ſubject to Anger. And if the Soul imagineth into, or according to, this Complexion, it enflameth the Complexion ſtill more vehemently; the Soul itſelf being of a fiery Original and Nature.

34. Then riſe up and work in that Man Anger, Pride, Ambition, or Deſire of Exaltation in Power and Greatneſs; a Will to tread all under Foot, to deſpiſe and inſult the Poor and Miſerable, and to tyrannize over thoſe that are ſubject to him, not regarding though he ſhould commit Murther in his Anger, only that the Conſtellation or Influence of the Stars hinders it; which oftentimes uniting with the Complexion, injecteth ſomewhat into the Mind, and preventeth much Miſchief.

35. There is great Danger in this Complexion, if the Soul liveth according to the outward Imagination. The Bond or Knot is the harder to be broken through, becauſe one Fire-Source or Property is thus bound or linked to another; the Fire-Eſſence of the Complexion to the Fire-Eſſence of the Soul. The fierce wrathful Devil likewiſe hath a free and powerful Acceſs to this Complexion; for the fiery Property is open and ſubject to him. And he alſo is proud, ſtately, and envious, as is this Complexion.

36. O how hardly will the Soul be looſed or freed, when it is once thoroughly kindled and inflamed in this Property. The Devil need not tempt it, for it danceth along very willingly after his Pipe.

37. It is not apt to be ſad or ſorrowful; becauſe it hath in the Complexion a Fire-Light, which it ever ſuppoſeth to be the Divine Light, and that by walking according to it, it walketh in the right Way; while yet it is nothing better than a proud, envious, wrathful, violent, imperious, and oppreſſive Will-Spirit, ſo long as it is inſpired only by the Complexion.

38. It maketh indeed a ſpecious Show, with the Luſtre of its Fiery Complexion, and in its great Pride and deep Hypocriſy would fain paſs for holy. But, O thou Devil in the Form of an Angel, how horribly dark art thou, when the Fire-Light of thy Complexion goeth out at thy Separation from the Body.

II. *Of the* SANGUINE COMPLEXION.

39. The *Sanguine Complexion* is meek, gentle, lightſome, and chearful, according to the Property of the Air. It is imaginative, courteous, frank, mild, and amiable, and reſembleth the inward Life itſelf, from whence theſe Properties are derived into the outward Man.

40. If the Soul be environed by this Complexion, and ſetteth its Imagination thereinto, and will live to it; then it ſhoweth itſelf friendly, ſubtile, deſirous to ſearch and dive into many Things, into which it hath an open Door; for it receiveth and experienceth in the Complexion, all that the Conſtellation, or Influence of the Stars formeth. It is naturally chearful, yet ſoon amazed and confounded at the Terrors of the Fire-Power, but is reſolute in itſelf, ſtiff in its own Thoughts and Opinion, and ſeeks not the Advice or Judgement of others. It hath from the Complexion an acute Underſtanding according to the outward Spirit. Moreover, it is not apt to do Miſchief in its Anger; though ſoon elevated into Height of Spirit, yet as ſuddenly does it ſubſide again; juſt as the fluctuating Air doth.

41. The Soul that is thus complexioned, ſhould be exceedingly watchful; for the Devil is enraged againſt it, being not able in this Complexion to get much Ground. Therefore he endeavours to perplex it with a Variety of Imaginations, that it might not fix its Mind and Thoughts upon the Kingdom of God. He preſents divers Things before it, in order to engage its Time and Attention; and it accordingly amuſes itſelf with various Studies and Purſuits. For the Stars caſt or inject their Imagination or Influence into the Air; from whence the Fancy or imaginative Faculty, which is ſtrong and powerful in this Complexion, getteth many ſtrange, wild, and wandering Conceits.

42. Such a Man leadeth an eaſy, ſociable, friendly, peaceable Life with every one, yet doth the Devil violently inſtigate his Enemies againſt him. Whence he ſuffereth much; but paſſeth eaſily through it, as the ſoft Air glides through all Things; ſo that he is ſeldom very ſorrowful or dejected.

43. For the fiery Complexion having no Place in his Heart, the Terror doth not burn ſo fiercely in him. But he ſhould particularly beware of Unchaſtity and Idolatry (or fixing his Imagination and Affections on any creaturely Perſon or Thing,) for in and through theſe Avenues the Devil hath an Acceſs even into this Complexion.

III. *Of the* PHLEGMATICK COMPLEXION.

44. The *Phlegmatick Complexion* is according to the Element of Water. If the Soul be clothed with this Complexion, and feedeth the Principle of its Life with it, then doth it exhibit a dull, heavy, rude, perverſe Syſtem of Manners and Converſation. It dwelleth naturally in a groſs Body, and hath a mean Underſtanding; which yet through diligent Teaching and cloſe Application, may be brought to the Knowledge of common Things, if the Lunar Power doth not come acroſs it. For then it is a mere Clod of heavy Earth; yet through the ſame Influence of the Moon it becometh many Times inclinable to Wickedneſs and Miſchief.

45. Any Thing may be made of this Complexion. For the Water-Spirit is yielding, and ſuſceptible of any Tincture, or Impreſſion, be it good or bad. This Complexion maketh likewiſe an hypocritical Show of Holineſs, and arrogateth to itſelf the Character of a righteous and upright Life, but with a very great Mixture of the contrary. In which it reſembleth the yielding and ſhining Quality of the Water.

46. The Soul alſo in this Complexion is not eaſily drawn into God's Anger, and the dark World, which lieth hid in its Centre; but bites more freely and readily at the Abominations of the World; and hideth itſelf under the Water-Glance or Luſtre, ſuppoſing that to be the Brightneſs of the Divine Light.

47. The Devil can introduce all the Wickedneſs which he exerciſeth in Hell itſelf into this Complexion. Yea, if the Influence of the Stars hindereth not, and the Soul itſelf will give him Admiſſion, he getteth as much Advantage in this Complexion as in the Fire of the Cholerick. For Sin is as lightly regarded here, as a Stream of Water that paſſeth away unnoticed.

48. The Devil hath alſo Power even in this Complexion to tempt and aſſault the Soul with Sorrow and Sadneſs, when it giveth Way to him. For he darkeneth or obſcureth the Glance or Luſtre of the Water with the Foulneſs of the introduced Sins; and ſhutteth up the Soul in the Houſe of Darkneſs, ſo that it cannot behold the Light of God's Countenance. Yet if the Soul is reſolute and valiant in the Combat, and will with Force break open the Doors of its Priſon of Sadneſs, he cannot long ſtand his Ground here. The Complexion is too weak; he can hold out better in the Fire.

IV. *Of the* MELANCHOLY COMPLEXION.

49. The *Melancholy Complexion* reſembleth the ſad Earth; of whoſe Property it partaketh, which ever ſtandeth in Fear before the fierce Wrath of God, that came into it in the Creation. There is to be found in this Complexion a competent Underſtanding, with a more than ordinary Depth of Thought. The Chamber of this Complexion ſtandeth open, and is capable of great Knowledge, if Sorrow or Perplexity ſtand not in the Way of it.

50. If the Soul be encloſed and engroſſed by this Complexion, ſo as to take its Nouriſhment and vital Strength from it, then does its Fire burn very darkly. It drags on a Life of Sadneſs; makes little Account of any worldly Pomp or Pleaſure; but is, by reaſon of the Complexion, in perpetual Heavineſs and Anxiety. The Devil aſſaulteth it ſorely, and would fain thruſt it headlong into the full Depth of his Darkneſs. For where Darkneſs predominates, there he can and does freely enter.

51. He ſetteth ſtrange Repreſentations and frightful Images before the Soul, and terrifieth it with his Injections and with horrid Thoughts, that it might deſpair of God's Grace.

52. For the Soul in this Chamber of *Melancholy* doth not naturally admit into itſelf any Thing of which he can make much Advantage; unleſs it depart or fall away from God's Grace, and become careleſs and vain. But if it does ſo, then indeed may this Complexion help the Sinner forward to be a Thief, a Robber, or a Murtherer, who regardeth Man, God, and the Devil all alike. For if the Soul wilfully falleth away or turneth aſide from God's Grace, and giveth itſelf up to the Power and Guidance of the Complexion, then is that Man ready to do every Thing that the Influence of the Stars worketh in the Complexion, with which the Devil alſo co-operateth, and mixeth his Imagination.

53. But while it remaineth in Strife againſt the *ſad Complexion*, there is none of the *four* naturally leſs open to ſinful Abominations. For it is always in Strife againſt the Devil, as knowing and feeling that it hath him for a very near Neighbour.

54. For the Darkneſs is its proper Habitation; and therefore it is that he can and doth ſo readily aſſault and tempt the *melancholy Soul*. He would either keep it in the Darkneſs, or throw it down from its Hope and Truſt in God into Deſpair, that it might give over the Conflict. For he knoweth well enough what the Soul can do, if it kindleth the Light of God in itſelf; that it can utterly burn up and deſtroy his ſtrongeſt Hold Whereby he would ſtand in great Shame, and his crafty Wiles be made manifeſt and expoſed.

55. There is no Complexion in which the Devil's Will and Suggeſtions may be more clearly diſcovered, if the Soul be once enlightened with the Light of God, than in the Melancholy: As the Tempted, who have reſolutely and ſucceſsfully ſtormed his Fort, very well know. In this Complexion of their Nature, thus enlightened, they preſently ſee what a foul ſhameleſs Bird he is. And after ſuch a Defeat, he is not ſuddenly forward to come near the Soul again, unleſs he findeth it upon its own Ground, that is, ſecure and negligent, and returning into the Houſe of Sin. Then indeed he cometh

fawning upon it like a Dog, that it might not know him. He ſtreweth Sugar upon its Food, making it believe all it doth to be right and good, till he can bring it again into the Complexion, to eat the Food of Sorrow there.

56. Oh how ſubtilly and maliciouſly doth the Devil ſpread his Nets for the unwary Soul, as a Fowler for the Birds! Oftentimes he terrifieth it in its Prayers, eſpecially in the Night, when it is dark, injecting his Suggeſtions into it, and filling it with fearful Apprehenſions that the Wrath of God is ready to ſeiſe and deſtroy it. Thus he maketh a Show as if he had Power over the Soul of Man, and as if it was his Property, whereas he hath not Power to touch a Hair of his Head. Unleſs the Soul itſelf deſpaireth, and by that Means giveth itſelf up to him, he dareth not ſpiritually and really ſeiſe or even touch it. Only with the Imagination, indeed, through the Complexion, he can ſlip or thruſt his Temptations into it.

57. And indeed the Reaſon why he ſo tempteth and aſſaulteth the melancholy Soul is, that its Complexion-Chamber is dark. For he cannot inſinuate his Imagination into the Light; which is more predominant in the other three Complexions. So that he cannot do it there, but by or through Man's own Sin. But into this Complexion he can readily and eaſily introduce his Influence, it being of a Nature or Quality ſo near and congenial to his own. For the dark Deſire of this Complexion produceth Darkneſs, which hath Fear or Terror in it; becauſe of the Property of the crude rough Earth ſo predominant therein. Was it not on this Account, he would have no more Right or Power in this than in the other Complexions. As it is, he can effect no more with and in the Imagination, than to terrify a Man, and make him ſad and fearful.

58. But the Devil hath more than one Kind of Temptation for the melancholy Soul. For, if he cannot perſuade it abſolutely to deſpair of God's Mercy, and ſo to give up itſelf to him that Way, he bringeth it, when over-burthened with Fears and ſad Apprehenſions about its preſent State and future Doom, and impatient under the Weight thereof, to Thoughts and Deſigns of Self-Murther. For he dareth not deſtroy a Man. The Man himſelf muſt do that. For the Soul hath Free-Will. If it reſiſteth the Devil, and will not do as he counſelleth it, then, however he may tempt, yet hath he not Power to touch even the outward and ſinful Body. He boaſteth himſelf of ſuch Power, but he is a Liar. If he had it he would ſoon ſhow it.

59. But it is not ſo. Chriſt hath by his entering into Death, and the dark Dungeon of Hell, opened the Gates of Heaven to all Souls; every one may now freely enter in. The Devil's Chain with which he bound and tied the Soul in *Adam*, is become broken on the Croſs. O how unwilling is that grand Enemy of Souls to hear of the Croſs! which, if ſeriouſly and earneſtly applied in the Work both of Faith and Mortification, is deadly Poiſon to him.

60. The Devil is ever objecting to the melancholy Man the Heinouſneſs of his Guilt, and how impoſſible it is for him to obtain God's Pardon and Grace; and thereupon prompting him to deſpair, and in Conſequence to ſtab, drown, hang himſelf, or any other Way put an End to his miſerable Life; that he (the Devil) may thereby get an Acceſs or Enterance into the deluded Victim's Soul. For otherwiſe he neither dares nor can touch it.

61. But if he can prevail upon it actually and fully to conſent to ſuch his Suggeſtions, ſo as to reſolve to put them in Practice, then is he as the Executioner that bindeth the Priſoner, and bringeth him forth to Death. Yet ſtill he dareth to execute nothing upon it, until by ſuch actual Suicide, it hath put itſelf into his Power.

The Third Chapter.

Shewing how to deal with the Prince of Darkneſs, when he tempteth the Poor Soul to Deſpair.

62. THE Devil is a ſtubborn, proud, ſtately Spirit; and a Man cannot repel him more effectually, than by reſiſting him with a chearful, bold, and courageous Heart, without ſhewing the leaſt Fear of him; for he hath not the Power of a Straw. Deſpiſe him only; reproach him with the Shame and Depth of his Fall; tell him, of how fair and glorious an Angel, he is now become a black Devil.

63. When he firſt cometh, diſpute not with him at all; when he preſenteth to thee the Regiſter or Catalogue of thy Sins, and pleadeth his Power over, and Right of Acceſs to thee, thereby, give him no Anſwer to that Point. But when he aſſaulteth thy Soul, by injecting into its Imagination evil Thoughts of God, together with the Horror of its paſt Sins, and maketh as if he would ſnatch thee away in a ſudden and terrible Flaſh of Lightning; then bear up with freſh Courage againſt him, and ſay, *Whence comeſt thou, thou black Wretch? I thought thou hadſt been in Heaven, among the Angels; how comeſt thou to be expelled from thence, and loaded with the Regiſter or Catalogue of God's Anger? I thought thou hadſt been a Prince in God; how art thou then become his Executioner? Is ſo fair an Angel become a baſe Executioner? Fye upon thee; what haſt thou to do here with me? Away to the Angels in Heaven, if thou art God's Servant. Fye on thee, avaunt hence, thou ſervile Executioner of God's Wrath: Go to thine own Angels; thou haſt nothing to do here.* This Potion, I truſt, he will readily ſwallow; it is for his Health.

64. But if he will not flinch for this, but ſtill read unto thee the Regiſter or Catalogue of thy Sins; then ſtand boldly before him, and ſay, *Hearken! read this in Anſwer to that Charge: The Seed of the Woman ſhall bruiſe or cruſh the Serpent's Head. Canſt thou not find it? Stay a little, I will kindle a Light to help thee. It ſtandeth recorded in the Beginning of the Bible, in the ſame Place with* Adam's *Fall. For the Woman's Seed ſhall cruſh or bruiſe thy Head.* This is the ſecond Potion for him to take.

65. Perhaps he will not yet give back, but go on to urge that thou art a great Sinner; and haſt wilfully and purpoſely committed this or the other great Sin, well knowing that it was ſo; and wouldſt be outwardly covering thy Filthineſs all the while with the fair Mantle of God's Grace; whereas the Principle of God's Anger was at the ſame Time kindled in thee; and that thou art therefore now the Devil's own.

66. Thus through the Injections from the Devil's Imagination is the poor Soul many Times terrified, and brought to think itſelf ſo heinous a Sinner, that God hath forſaken it becauſe of its Sins, and that the Devil will fetch it away, and caſt it into the Pit of Hell! Which dreadful Apprehenſion maketh it exceedingly afraid of him.

67. But now, when he cometh in this ſo very frightful a Guiſe, take to thee once more a courageous Mind, from the Spirit of Chriſt; and ſay, *I have ſtill a Medicine for thee, Satan, that may, if thou canſt uſe it, help thee to thy former Angelick State. Here take it into thee, and ſay to thyſelf, if thou canſt, The Blood of Jeſus Chriſt cleanſeth us from all our Sins*; and again, *The Son of Man is come to ſeek and to ſave that which is loſt.*

68. *What wouldſt thou Devil give for this precious Remedy, That God in thee was become Man, or incarnate? I have always an open Door of Grace into that bleſſed Redemption, but*

thou haſt not. Thou art only a Lyar; away hence, thou haſt nothing in me. Though it is true, I am a Sinner, yet the Guilt is chiefly thine. Thou, through thy Deceit and Treachery, didſt work the Sin in me. Take then to thee that which is thine — the Sin. The Sufferings and Death of Jeſus Chriſt are mine. He is become Man on Purpoſe to deliver us from the Guilt and Power of Sin. Thou haſt wrought the Sin in me; that keep for thyſelf; and my Lord Jeſus Chriſt hath wrought in me, in my Nature, the Righteouſneſs, which availeth before God; that I keep for myſelf. His Sufferings and dying for Sin are mine: He hath died for my Sin which I have committed, and is riſen again in his Righteouſneſs; and hath compriſed my Soul in his Satisfaction. Chriſt is in me, and I am in him; and my Sin is in thee, and thou art in Hell.

69. Inſult over him ſtill further, and ſay, *Fair Angel, that wouldſt not ſtay one Day in Heaven: Thou waſt an Hierarch there, and now vaunteſt thyſelf with the Catalogue of the filthy Sins of Men. Thou vile Executioner, take away my Sins in thy beggarly Wallet; thou art only a Receiver and Bearer of Sins; carry them to the Anger of God, which is thy Lord and Maſter. So ſhall I be rid of them, and Chriſt's Merits only remain with me.*

70. Chriſt ſaid, *My Sheep are in my Hands, and none can take them from me; the Father who hath given them to me, is greater than all.*

71. *O thou once fair Angel; how art thou now fallen and become a meer Bearer of the Wallet of Sins! of a Prince a beggarly Slave! Hence with thy Load of Wickedneſs, and take mine alſo along with thee. Thou needeſt nothing but the Abominations of Sin; thou haſt no Part in my Soul. Here I ſtand, devour me if thou canſt.*

72. *But ſee, I have a Mark or Sign in me; that is, the Sign of the Croſs: On which Chriſt ſlew Sin and Death; and deſtroyed Hell; and bound thee its Prince, as a Priſoner in God's Anger. Swallow this Potion with the reſt; and then thou mayeſt become a fair Angel again.*

73. Let not thy Thoughts diſpute with him; neither be thou afraid of him. But be courageous and bold, whether it be by Day or by Night. He dares do thee no Harm, though thou inſulteſt him in the moſt taunting and bitter Manner imaginable, if he giveth thee Provocation ſo to do. Otherwiſe inſult him not.

74. If the Sadneſs or Fear of the Soul be not accompanied with a Degree of outward Affrightment and Diſmay, then the Devil is not there; but it is only the Soul's own Terror at the inward Stirrings and Motions that ariſe in, and from the dark Abyſs, or awakened Principle of God's Wrath in itſelf. Oftentimes when the melancholy Complexion is kindled by the fierce and wrathful Influence of the Stars, the Soul thinketh that the Devil is preſent with it, when it is no ſuch Thing.

75. When he cometh, he cometh either clothed with his own proper Array of Terror, or in the Guiſe of an Angel of Light, or rather in the fawning Way of a Dog.

76. If he cometh to thee in the Dark, and on that Account affrighteth thee the more, quit not the Place for him, fly not from him; he is not of ſuch Conſequence as that a Man ſhould thus give Way to him.

77. Mock and ſcorn him even in the Darkneſs, and ſay, *Art thou there? I thought thou hadſt been an Angel of Light, and doſt thou ſtand there, leering in the Dark like a Thief? If it be the Filth and Stench of Sin that thou lookeſt after, there are many Places fouler and fitter for thee than this.* If he comes to thee as himſelf, in his natural Form or Garb of Terror, receive him in this Manner. Otherwiſe give him not, by cauſeleſs Provocation, any Occaſion to approach thee.

79. A courageous Man who flincheth not from him, he doth not eaſily terrify; eſpecially if he oppoſe and ſcorn him. For the Devil is ſtill a proud Spirit, and would always be Lord of the Place, wherever he is. If a Man will not give Way, and depart from him, he is foiled and diſappointed, and will not ſtay long there. But if he goeth away with a Stench, then leave the Place inſtantly, and ſay, *Fye on thee, thou foul Caitiff, how*

ſtrongly doſt thou ſmell of thy Dungeon? Thus repulſed, he will not come again in Haſte with his Bluſter.

79. Let thy Mind hold no Manner of Diſpute with him; he is not worth ſo much Notice. Imprint only this one ſimple Text or Saying on thy Memory: *The Blood of Jeſus Chriſt the Son of God maketh us clean from all our Sins.* Thou haſt Argument enough here, and needeſt no other Comfort.

80. Wrap up all thy Thoughts therein; let no other proceed from thy Heart. Let the Devil ſuggeſt to thee, or inſinuate into thy Imagination, what he will, believe all he ſaith to be a Lie; but that Saying or Text to be a fixed and certain Truth. Hold faſt that as thine own, in Spite of all his ſly Whiſpers and Suggeſtions to the contrary.

81. Do not ſeek after many Arguments, or Texts of Scripture, againſt his Aſſaults of Terror; he is too ſubtle or crafty for thee in that Matter. For he teareth the firſt and and beſt out of thy Heart, that thou ſhouldſt forget it, or doubt of it. Wrap but thy Soul into that one; it is ſtrong enough to withſtand him. If thou wrappeſt thy Soul thereinto, thou mayeſt eaſily put him to Shame; he cannot touch thee, neither will he ſtay long with thee. If thou doſt not give Place to him, then he becomes to the Fiends employed as his Agents among Mankind, a Scoff and a Laughing-ſtock, as alſo to the holy Angels. But in general he will not keep his Ground long enough to bear all this Inſult and Scorn. So that if thou doſt thus manfully *reſiſt* him, *he will flee from thee*, as the Scripture ſaith.

82. Often then repeat that one Saying or Text; fix and lay it up in thy Heart, and ſtrengthen from thence thy Courage againſt him. The Spirit which lyeth hid in that holy Text will aſſiſt thee well enough. Though thy Soul tremble before him, yet *reſiſt* him even in the fierce Wrath, his own Principle. Thou mayeſt venture thy Life upon it, nothing will hurt thee. He dareth uſe no Force, nor indeed hath he any. He neither dareth, nor is able to do any Hurt to the Soul, during the Time of its Life in the Body.

83. For Chriſt hath opened the Door of Grace; which accordingly now ſtandeth open in and to the Soul of every poor Sinner, while he liveth upon the Earth. Chriſt did in his own Soul break open that Iron Gate, which was faſt ſhut in the Soul of Man, through God's Anger awakened therein.

84. Now all Souls have a Communion or Sympathy with that one Soul of Jeſus Chriſt. They come all out of, or from one original Root; and are all together but as one Tree with many Branches. Therefore his breaking open that Encloſure, and the Grace or Benefit thereby obtained, is derived from him into and upon all Souls, even from *Adam* to the laſt Man that ſhall be. The Door of Grace ſtandeth open in, and to them all. God himſelf hath barred it up to none: Nor is it indeed ſhut to any, but to thoſe who voluntarily exclude themſelves. The Mark or Sign of his Enterance into the Humanity, or taking upon himſelf the human Nature, is manifeſted in, and to all Souls. And therefore the Neglect and Contempt of it will be a Charge and Evidence againſt the Ungodly at the Day of Judgement.

85. *Though our Sins*, as *Iſaiah* ſaith, *were as Scarlet*, yet the Door of Grace and Mercy ſtandeth open to every Sinner, for in his Converſion *they ſhall become white as Snow.* The fame Prophet *Iſaiah* ſaith alſo, *Can a Woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb? Yea, they may forget, yet will not I forget thee: For behold I have graven or ſigned thee upon the Palms of my Hands*; that is, in his Hands pierced through with Nails, and in the Wound of his Side, he hath marked or ſigned the Soul of all Souls.

86. Now if any will not come and lay himſelf therein, but will contemn the Print or Mark of Chriſt's Wounds, or ſuffer the Devil to cover and hide it from him,

he is himſelf in Fault. But, though the Devil doth cover it, yet it ſtill ſtandeth graven or imprinted in the greateſt Sinner that is in the World. For *Iſaiah* ſaith in the Spirit of Chriſt: *Though a Mother ſhould forget her Child*, which ſhe can very hardly do, yet *he will not forget his Love and Grace, promiſed*, yea, *given* to Man.

87. He hath not forgotten any Soul, though it were Blood-red with Sin: For he hath engraven or imprinted it in his Blood and Death; not ſome Souls only, but the whole Tree of the human Soul, with its Root and Branches. *As Sin came from One upon All; ſo alſo came the Righteouſneſs through Chriſt upon All. As Sin paſſed from One upon All to Death; ſo alſo the Righteouſneſs out of Chriſt paſſed from One upon All to Life*, ſaith the Apoſtle.

88. But that all Men partake not of this Benefit is through their own Fault. Their Will is free; and *God willeth that all Men ſhould be ſaved*; the *Pſalmiſt* alſo ſaith, *Thou art not a God that willeſt Evil:* To which may be added God's own Declaration of himſelf by his Prophet *Ezekiel*: *As I live, ſaith the Lord; I will not the Death of a Sinner; but that he convert and live.*

89. Therefore ſhould no Soul think or ſay within itſelf, *the Meaſure of my Sin is full; God hath forſaken or rejected me; I cannot be ſaved.* O NO. He hath imprinted thee in his Hands, in the Wounds, Marks, or Prints of the Nails. Thou art a Branch growing on the great Tree of all Souls, and haſt Sympathy and Communion therewith, as a Branch with the Tree. All the Time that thou liveſt in this World, even ſo long as thou art clothed with Fleſh and Blood, thou ſtandeth in that Tree, and partakeſt of the redeemed Nature and Virtue thereof.

The Fourth Chapter.

Of the Temptation ariſing from the Complexion and Influence of the Stars.

90. ALL Temptation cometh not from the Devil, eſpecially that which attacketh melancholy Men, moſt of whoſe Sorrow or Sadneſs proceedeth from the Imagination of the Soul. Which being forced to take up its Abode in a melancholy Inn or Lodging, is eaſily made ſad and heavy thereby; and brought to think that God hath forgotten or forſaken it, and will not accept it.

91. For the *melancholy Complexion* is naturally dark. It hath no Light of its own, as the other Complexions have. Yet this complexional Darkneſs is not of the Eſſence or Subſtance of the Soul; it is only the Soul's Dwelling-Houſe, during its ſojourning in the earthly Body.

92. Therefore the Soul's Holineſs or Righteouſneſs is not at all founded on the Complexion, nor depends upon it, but has its Root and Ground in Heaven, or in the inward heavenly Principle wherein God dwelleth: According to that of St. *Paul* to the *Philippians*; *Our Converſation is in Heaven.* This Heaven, where God dwelleth, is not manifeſted in the Complexion, but only in itſelf, in the Second Principle.

93. It often happeneth that the moſt holy Souls are thus afflicted and overwhelmed with Sorrow. God indeed permits it ſo to be, to the End that they may be proved; and wreſtle the more earneſtly for the triumphal Crown or noble Garland of Victory.

94. For the Crown of Triumph with which the Soul is rewarded and adorned after having taken Heaven as it were by Storm, and through much Conſtancy and Perſeverance in the Conflict here; is much more noble, bright, and glorious, than that which is not obtained till after the Death of the Body, but is then firſt ſet upon it.

95. For the Revelation of Jeſus Chriſt ſaith, *Whoſoever overcometh, to him I will give to ſit with me upon my Throne, as I have overcome, and am ſet with my Father upon his Throne.* Alſo, *Whoſoever overcometh, to him will I give to eat of the hidden Manna; and will give him a good Teſtimony; and with that Teſtimony a New Name Written, which none knoweth but he that hath received it.*

96. But to return to the natural Cauſe of Sadneſs in the *melancholy Complexion.* There often happeneth a malignant Conjunction of the Stars, or an Eclipſe of the Sun and Moon. Which Conjunction or Aſpect, if it falleth out in an earthly Sign, and *Mars* caſteth his poiſonous Rays or baleful Influence thereinto, then does the Influence of this evil Conjunction mightily diſturb and terrify a Soul that is involved or immerſed in the *melancholy Complexion.* It is kept thereby in continual Apprehenſion that the fierce Anger of God, or the Devil is at Hand, ready to devour it.

97. For feeling in the Complexion the venomous Rays of *Mars*, and finding itſelf placed in a dark Inn or Lodging, it beginneth to fear that God hath rejected or reprobated it, and will not accept it; eſpecially when it imagineth or ſearcheth ſo deeply into the Complexion, as to eat of the Poiſon of *Mars*, and enkindle its Fire-Life therewith. Then indeed there ariſeth in it moſt bitter Anxiety, and Fear of the Devil and God's Anger.

98. Then it beginneth to ſpeculate, and to think that God hath not predeſtinated or elected it in Chriſt to Eternal Life. It is ſo dejected, that it dareth not lift up its Countenance to God; but crieth out continually that it is one of the greateſt Sinners, and that the Door of Grace is ſhut againſt it. And yet all this is nothing elſe in Reality but a Phantaſy ariſing from the Complexion diſturbed by a malign Influence of the Stars, which thus vexeth or tormenteth the Soul.

99. For when the Spirit of the Great World, hath through the Conſtellation or Power of the Stars, inſinuated itſelf into the Complexion, it playeth its juggling Tricks in it, and introduceth ſtrange Fancies into the Imagination; ſo that the Soul inwardly afflicteth or tormenteth itſelf, and the outward Spirit alſo at length totally inflameth itſelf in its earthly Source or Quality. Whence it cometh to paſs that the Wheel, or third Form in the Centre of Nature is ſet ſo violently upon the Whirl, that the Spirit cannot lay hold of, ſo as to fix and ſtay, the hurried Thoughts and Senſes. This inflamed Agitation of the Mind is that which properly conſtituteth Phrenſy or Madneſs, and oftentimes ſeizeth on melancholy People.

100. Now when the Devil ſeeth that Effect wrought, he inſinuateth his Imagination thereinto, and thereby agitateth and tormenteth the Soul ſtill more and more. But he hath no Authority or Power over it; only that which is the Source or Principle of Anxiety in the Soul, is the very Source or Quality of his Life: And he is therefore a ready and preſent Gueſt in ſuch a Lodging. For, except in this Source or Principle, he ſtandeth in total Contrariety to the human Nature.

101. Therefore let no one that is thus tormented with the Temptation of Sadneſs ariſing from his Complexion, imagine that his Anguiſh and Trouble of Mind, proceedeth from any Principle of Anger, or Want of Mercy, in God. For it is nothing elſe but a Phantaſy cauſed in his Imagination by the Complexion of his Nature, and the Influence of the Stars upon it.

102. For we daily ſee that the moſt foul and fat Swine of the Devil's Herd that wallow every Day and Hour in Sin, are not ſo tempted and troubled. The Reaſon is, they have an outward Light in the Complexion, wherein they dance after the Devil, appear-

ing to them under the Form of an Angel. But ſo long as there is the leaſt Spark of Divine Light glimmering in any Man, which doth deſire the Grace of God, and would fain partake of his Salvation, ſo long God's Door of Grace ſtandeth open in and to him.

103. For he that is forſaken or rejected by God, whoſe Meaſure of Sin is full, regardeth neither God, Man, nor Devil; but is ſtark blind, and goeth on in a Courſe of Careleſſneſs, Vanity, and Wickedneſs, without Fear. He obſerveth a cuſtomary Round of formal Worſhip, in which he reſts. A Beaſt goeth into the Church, and a Beaſt cometh out again. He hath no experimental Knowledge of God; but all his Religion is mere Conceit, Opinion, Fiction, and Cuſtom, and that he looks upon, and truſts to, as his Sanctification.

104. Hence may the melancholy Mind perceive, that God doth not ſo fully manifeſt his Anger in this Life. For although the Ungodly are indeed puniſhed in this Life, yet they receive not their Chaſtiſements as inflicted by the Hand of God, but as Misfortunes, happening to them by Chance and Accident.

105. But that the Trouble of Mind here ſpoken of is rather a Subject of God's Pity than Wrath, that of the Prophet *Iſaiah* doth ſufficiently evince: Who treating of the Perſon and Spirit of Chriſt, ſaith, *He will not break the bruiſed Reed, nor extinguiſh the ſmoking Flax*, or enkindled Tinder. A comfortable Proof of the ſame Truth is likewiſe to be ſeen in that bleſſed Call and Promiſe of Jeſus Chriſt himſelf, in St. *Matthew's* Goſpel, *Come to me, all ye that are weary and heavy laden, and I will give you Reſt. Take my Yoke upon you and learn of me, for I am meek and lowly in Heart, ſo ſhall ye find Reſt unto your Souls.*

Now the Yoke or Croſs of Chriſt is no other than the Croſs of Nature and Providence; that is to ſay, whatever befals a Man, either in the ordinary Courſe of Nature, or by the more eſpecial Order of Providence, whether it be inward or outward Temptation, Perſecution, Cares, Troubles, Neceſſities, Sickneſs, Pain, and Affliction, either of Body or Mind. This is the Yoke or Croſs which a Man is required to *take up* and *carry after Chriſt* with Patience, caſting himſelf upon the Love and Mercy of God, with full Reſignation thereunto. And then the Affliction, whatever it be, is ſo far from hurting the Soul, that it does it much Good.

106. For while it ſtandeth in the Houſe of Sorrow, it is not in the Houſe of Sin, or in the Pride, Pomp, and Pleaſure of the World. For God holdeth it in with the Tribulation, as with a paternal Reſtraint, from the ſinful Pleaſure of this World. And if it muſt be in Trouble and Sorrow for a little while, alas! what does it amount to? How ſoon will it be releaſed from its mournful Priſon, and receive the triumphal Crown of everlaſting Joy?

107. O Eternity, thou art very long! What is it for a Soul to be in Affliction for a Moment, and afterwards to receive an exceeding and Eternal Weight of Glory? For God will *wipe away all Tears from the Eyes of his redeemed People.* As long as there is a ſingle Spark of good Deſire in the Soul, which panteth or longeth after God's Spirit, ſo long is God's Spirit in that little Spark.

108. For a Man's breathing and panting after God cometh not from the preſent corrupted Nature of Man himſelf, but is the drawing of the Father in his Son Jeſus Chriſt to himſelf. The Holy Spirit is itſelf the Divine Deſire. No Man can deſire God without his Spirit, which is in the Deſire, and keepeth ſtedfaſt the Will of the Deſire in God, whereby the poor Soul is preſerved from falling away.

109. St. *Paul* ſaith, *We know not what we ſhould ſpeak before God when we pray; but the Spirit of God helpeth us mightily with Sighs and Groans unutterable, according as it pleaſeth God.* Why ſhould we then any longer doubt of his Grace, and Good Will towards us, when he is always more willing and ready to receive us into his Mercy, than we are to go to him?

110. Do but obſerve what the Father did to the loſt Son, who had waſted the Inheritance or Portion which he had received from him, with the fatted Swine of the Devil, and was become a naked filthy Swineherd. How as ſoon as he ſaw the Prodigal returning to him, he fell about his Neck and kiſſed him, ſaying, *This my dearly beloved Son, whom I had loſt, is come home again; he was dead, and is become living.* How he commanded all his Houſehold to make a Feaſt, and to rejoice with him, for the Recovery of his loſt Son. This Parable Chriſt himſelf holdeth out to us as a true and comfortable Repreſentation of the Divine Mercy and Pardon ready for penitent Sinners, and telleth us, *that there is more Joy in the Kingdom of Heaven among the Angels of God, for one Sinner that repenteth, than for ninety-nine juſt Perſons that need no Repentance.*

111. Now the loſt Prodigal Son is no other than the poor ſinful Man, when he becometh ſenſible how great a Sinner he hath been, and purpoſeth to betake himſelf to God's Mercy. Then doth our dear and loving Father in Chriſt thus run to meet him, and receive him with great Joy. The Angels alſo and the bleſſed Souls in Heaven rejoice exceedingly, that a precious Soul of a dear Brother is come to them out of the Houſe of Sin and Death.

112. The troubled Soul is apt to perplex and torment itſelf, becauſe it cannot open by its Deſire the Spring of Divine Joy in the Heart. It ſigheth, lamenteth, and feareth that God will have nothing to do with it, becauſe it cannot feel the Comfort of his ſenſible Preſence. It looketh too on other Men who are Fellow-travellers with it in the ſame Chriſtian Pilgrimage, and ſeeth them chearful and merry, and thereupon conceiving that their Chearfulneſs proceedeth ſolely from a Divine Principle of Love and Joy in their Souls, it taketh up an Opinion that itſelf is not accepted or choſen, but rather rejected, by God. It will needs feel the comfortable Preſence of God in the Heart.

113. Before the Time of my *Illumination* and *high Knowledge*, it was juſt ſo with me. I went through a long and ſore Conflict before I obtained my noble Garland; and then did I firſt learn to know how God dwelleth not in the outward fleſhly Heart, but in the Centre of the Soul in himſelf, or his own Principle.

114. Then alſo I firſt perceived in my interior, or inward Spirit, that it was God himſelf who had thus drawn me to him in and by the Deſire. Which I underſtood not before, but thought the good Deſire had been my proper own, and that God was far diſtant from us Men. But afterwards I clearly found, and rejoiced to find, how it is that God is ſo gracious to us; and therefore write this for an Example and Caution to others, not in the leaſt to give Way to Deſpair, when the Comforter delayeth his coming, but rather think of that conſolatory Encouragement left to us in *David*'s Pſalm, *Heavineſs may endure for a Night, but Joy cometh in the Morning.*

115. It hath fared no otherwiſe with the greateſt Saints of God. They were forced to wreſtle long and earneſtly for the noble Garland. With which indeed no Man will be crowned, unleſs he wreſtle and ſtrive for it, and overcome in the Conflict.

116. It is indeed depoſited or laid up in the Soul; but in the Second Principle; whereas the Soul itſelf as to its Eſſence and Life, ſtandeth fixed in the Firſt. Therefore if it will put on that Crown in the Time of this mortal Life, it muſt wreſtle for it. And then, if it doth not obtain it, in this World, yet it will certainly receive it, after it has put off this earthly Tabernacle. For Chriſt ſaith, *In the World ye ſhall have Anxiety and Trouble, but in me Peace.* And, *Be of good Comfort, I have overcome the World.*

117. The noble and precious Pearl lieth in many a tempted and troubled Mind, much nearer to the Birth and Manifeſtation, than in ſome who ſuppoſe themſelves to be in the full Poſſeſſion and Enjoyment of it. But it withdraweth and hideth itſelf in the Darkneſs of ſuch Souls, and refuſeth to ſhine forth. But let not that frighten or trouble any

one. For where it is in the fulleſt Reality and Meaſure, there it will make the leaſt Show of itſelf.

118. It hideth itſelf for this Reaſon, that the Soul in its vehement Hunger and anxious Deſire after it, ſhould ſeek it with the greater Earneſtneſs; and by that Means partake the more fully of its refreſhing Spirit, and regenerating Virtue. For Chriſt ſaith, *Seek, and then you ſhall find, knock, and then it will be opened unto you:* And in another Place, *My Father will give the holy Spirit to them that aſk him for it.* Lay hold with a moſt aſſured Faith, and firm Confidence on this Promiſe of God; and though thy miſgiving Heart ſaith abſolutely No to it, yet be not thou prevailed on to let go thy Hold of it.

119. For to believe is not to be filled with Joy in the fleſhly Heart and outward Complexion, or for the Mind and Animal Spirits to be ſo elevated as that Heart and Reins leap for Joy. This is not true Faith, but only Love-Glances or Emanations from the Holy Spirit, a tranſient Glimpſe or ſudden Flaſh of the heavenly Life, that is not ſteady, or permanent.

120. For God dwelleth not in the outward Heart or Complexion, but in himſelf, in the ſecond Centre or Principle, in the Jewel of the Soul, that noble Image or Likeneſs of God, which is hidden in this outward World.

121. But the true Faith is, when the Spirit of the Soul with its Will and Deſire, entereth into, and thirſteth after, that, which it neither ſeeth nor feeleth.

122. Obſerve: The Soul as to its own Eſſence, ſtandeth not in Time, or the temporal Nature; yet doth it ſend the ſubtle Will-Spirit, which originateth out of its Fire-Life, thereinto. In that very Will-Spirit the Pearl is conceived; and then the Soul's Fire doth not continue any longer in the earthly Deſire.

123. For as long as the Pearl remaineth in the Will-Spirit, ſo long is the good Deſire in the Soul. For that little Pearl is a Spark of the Divine Love; it is the drawing of the Father in his Love.

124. The Soul therefore ſhould ſtand firm in its Deſire towards God; though the outward Reaſon from or out of the dark Complexion flatly oppoſeth it, and denieth the Preſence of God to be in it. For was not God preſent in the Soul, it could have no Will or Deſire after him. For where God is not in the Spirit of the Will, there the Soul is as it were quite blind and dead to God. It feeleth no Want or Deſire of God at all, nor any Wiſh to partake of his Nature, but liveth and ſporteth in the Heaven of its own outward Light, and rational Powers and Operations. In which Condition it is only a more ſubtle Skill and Faculty of Underſtanding than belongeth to the Beaſts of the Field; becauſe its natural Eſſence is of an higher Original than theirs.

125. A troubled Mind therefore ſhould by no Means ſuffer the Complexion to betray it into a Belief that God is not preſent with it, or willing to receive it. For the Soul feeding on ſuch a deſperate Concluſion as that, becometh exceedingly overwhelmed with Anguiſh.

126. It is indeed a great Sin for the Mind to dwell on a Fancy ſo vain and reproachful to God. For the Soul, which is a noble Creature, born out of God's Nature, is caſt thereby into great and needleſs Anxiety. The Phantaſy or Imagination kindleth the Soul's Fire, ſo that it burneth in the painful Source or Principle.

127. Dear Mind, think no otherwiſe, when the anxious or painful Property of the Complexion is thus kindled, by the Conſtellation or Influence of the Stars working in it, but that it proceedeth from that Cauſe alone, and from nothing elſe; as is really the Caſe. And conſider at the ſame Time, that thou then ſtandeſt *as a Labourer in God's Vineyard*, where thou ſhouldſt *labour and not ſtand idle*, for thou doſt God great Service thereby. And thine appointed Taſk is, to overcome the Temptation that aſſaulteth thee, in and by a firm Faith, though perhaps no Comfort ariſeth in thine outward Heart to encourage and ſupport thee in the Combat.

128. But that thou mayeſt not be diſcouraged or deceived in this important Matter, obſerve and remember, that true Faith doth not conſiſt in believing what thou ſeeſt or feeleſt; but true Faith is, to truſt the hidden Spirit, and believe its Word againſt Reaſon, Senſe, and Nature, and that ſo immoveably, as rather to let go thy Body's Life, than thy Truſt and Hold on its Promiſe. This is the Faith which wreſtleth powerfully with God, as *Jacob* did, the whole Night. A Faith which neither ſeeth nor feeleth any Thing, and yet truſteth or relieth upon the promiſed Word. This is the Faith which overcometh God, as did that of *Jacob*, when it was ſaid to him; *Thou haſt wreſtled with God and Man, and haſt prevailed.*

129. If thou aſkeſt, What Word or Promiſe I mean, I anſwer, It is This. *My Father will give the Holy Spirit to them that aſk him for it.* That ſame Holy Spirit it is of which Chriſt himſelf alſo ſpoke, ſaying: *When he cometh, he will lead you into all Truth: For he will receive of mine, and make it known unto you.*

130. But that thou mayeſt harbour no Doubt that this Temptation, Terror, and Dejection, proceed altogether from the Influence and Effect of the Complexion upon the Soul, I will ſet an Inſtance or Caſe before thee, which may happen even to a *cholerick* or *fiery Complexion*, and much more to a *melancholy* or *earthly* one.

131. If thou walkeſt alone in any dark or diſmal Place in the Night, thou art apt to be afraid, as thinking that there is ſomewhat in the Dark that may affright thee. Now what Kind of Fear is this, and whence doth it ariſe? Is the Fleſh afraid of Danger to itſelf? No; for then it would not go thither. But it is the poor confined Soul, which is a Priſoner in the Fleſh and in the Complexion, that is afraid in the Darkneſs. It hath always a Dread that the Devil may lay hold of it; for it knoweth that he dwelleth in the Darkneſs; and therefore is afraid that he will be catching at it. From which Circumſtance and Conſideration it is plain enough that the Fear cometh from the Phantaſy or Imagination of the Soul, ſojourning in the ſtrange Lodging of the Complexion.

132. Thus it goeth with the poor Soul, which is immured in the gloomy Chamber of *Melancholy*; it is in ſuch perpetual Terror and Dejection, that its Thoughts cannot elevate themſelves, but grovel and grope on in the Dark, and ſtand in continual Fear of the Devil, and the Anger of God.

The Fifth Chapter.

Containing Advice and Directions for a Soul environed with the Melancholy Complexion.

133. A SOUL encloſed and locked up in the *melancholy Chamber* ſhould not by any Means ſpeculate into, or meditate much upon God's Anger; or give itſelf up to Solitude; but converſe with People that are of an eaſy and ſweet Temper, and pious Diſpoſition. For then the Soul impreſſeth the Subject of ſuch Diſcourſes and Conferences on the Imagination and Memory. And being thus more pleaſingly occupied, is diverted from thoſe deeper and ſadder Speculations. For no deep Speculation is good or fit for a Soul in the State here deſcribed, which it cannot turn to its Health and Benefit, and therefore it had better avoid ſuch.

134. Neither ſhould a Man thus complexioned read ſuch Books as teach the Doctrine of a partial and perſonal Election. They all treat of that Article without Underſtanding, and do not explain it according to the Senſe and Expreſſion of the myſtical Language of the holy Spirit, as is proved and made manifeſt in other of our Writings.

135. Neither ſhould he perplex and diſtract his Mind with reading a Multitude and Variety of Books, but rather adhere ſolely and cloſely to the holy Scriptures; in which he may find ſteady and laſting Comfort.

136. But if he be naturally indued by God with a Mind and Thoughts that are deep, inquiſitive, and penetrating, ſo that his Soul cannot forbear ſearching; then let him in the Fear of God, and with conſtant Prayer, ſeek for the Opening of the Centre of Nature in himſelf. For in the finding of that, the Soul will find Reſt. Becauſe it will therein ſee its own Ground or Foundation, and then all Fear, Sorrow, and Sadneſs, will quickly vaniſh away from it.

137. Of this I know from Experience how to ſpeak with Certainty; and can therefore ſay, that he who hath thus found out the Centre of Nature, wanteth no other Knowledge to confirm and eſtabliſh his Comfort. But no Man's own Self-Reaſon, by its ſharpeſt Speculations, or higheſt natural Powers of Underſtanding, can attain it. God indeed barreth it from none, but it muſt be ſought in the Fear of God, and by inceſſant Striving, Watching, Prayer, and Perſeverance; for it can only ſo be found. It is the greateſt Treaſure in this World; whoſoever findeth it, hath an eaſy and preſent Deliverance from *Babel*.

138. A *melancholy Mind* ſhould with great Care avoid Drunkenneſs; that the Soul be not overloaded and oppreſſed with the earthly Power. For when the Body thus burtheneth itſelf with Liquor, then the earthly Power taketh inſtant Poſſeſſion of the Complexion-Chamber, and then the Soul, entering thereinto with its Imagination, eateth of that earthly Source or Power, therewith kindleth its Fire, and rejoiceth or refreſheth itſelf for a while therein.

139. But when the earthly Virtue or Power of the Drink hath ſpent itſelf, and the Man becometh ſober again after his Drunkenneſs, then doth the poor Soul feel itſelf as it were rejected or accurſed: For it hath loſt in that Predominance of the earthly Quality, the Divine Imagination or Deſire.

140. For God's Spirit will not dwell in the earthly Imagination: And therefore freſh Sorrow and Lamentation ariſe in the Soul, from the awakened Senſe of God's Departure from it. It ſeemeth to itſelf to be reprobated or condemned. God's Anger doth ſo ſet itſelf againſt it, as if it would caſt it into the Root or Centre of Darkneſs. This throweth the Soul into an horrible Depth of Anguiſh. To fly from which, the poor blind Sinner often reſorteth to its Pot-Companions again, in order, by the Help of their noiſy Mirth, and the Power of Liquor, to drown the Power of God's Anger within it. And thus it cometh to paſs, that theſe infatuated Drunkards, in their habitual Courſe of Merriment and Jollity, join one Day of Sin to another, and blindly throw their Souls into the earthly, and alſo into the helliſh, Darkneſs, yea, into the Anger of God. This I ſpeak with all Faithfulneſs as a moſt certain Truth, of which I have a well-grounded Knowledge in the Centre of Nature, and deepeſt Principle of Life.

141. The *melancholy Soul* ſhould alſo beware of Anger. For Anger is its greateſt Poiſon, and driveth it into Madneſs; as is clearly to be perceived and known in the Centre. For the melancholy Complexion is like the wild Earth, of whoſe Nature or Property it partaketh; being waſte, hungry, empty, and barren; and hath but a very weak Hold on the great Wheel of Nature.

142. Now if it happeneth that the fierce Fire of Anger is too vehemently excited or moved, then the Wheel of Nature turneth itſelf about with ſuch an impetuous Whirl, that the Body is ſeen to tremble. And then the Complexion-Chamber being ſo waſte,

and void of Subſtance, the Wheel cannot eaſily ſtop itſelf again, nor the Thoughts be reduced to due Order and Conſiſtency; but all run together in a wild Confuſion, and fierce Tumult; ſo that during this rapid Motion of the Wheel, the Mind cannot lay hold on, or fix the Thoughts, nor know what it ſpeaketh or doeth; as is continually to be ſeen in mad People. The Devil is alſo at hand here, and readily bringeth his Imagination into this diſtracted State of the human Faculties, and thereby oftentimes cauſeth much Miſchief to be done.

143. This Wheel indeed belongeth to, and ſtandeth in, the outward Spirit; but the poor Soul can, and often doth lay hold of it, and is thereby brought into moſt dreadful Diſtreſs. Yet ſhould no Man condemn any Soul in this Life-time; for the Sign of the Croſs ſtandeth yet imprinted in it, and the Door of Grace open.

144. The third Snare or Temptation which the *melancholy Soul* hath to beware and take heed of, or, if it be already entangled therein, with all poſſible Haſte and Earneſtneſs to get out of, is Covetouſneſs. This corrupt Paſſion, or evil Property being as hurtful to it as that of Anger.

145. For Covetouſneſs is an earthly Deſire: This Complexion alſo is earthly; and its Chamber being, as was ſaid, very empty and waſte, its Deſire doth naturally attract the earthly Subſtance into its void Manſion, and thereby filleth it with that dark Matter; wherein Falſehood, Unrighteouſneſs, and all the other Evils reſulting from the earthly Property or Nature, find a Place and lie encloſed, together with the fierce wrathful Principle, and the Anger of God. This maketh the Complexion, which is in itſelf an earthly Deſire, to be at length thoroughly penetrated by, and totally ſwallowed up in, the earthly Properties. Of which earthlineſs in the Complexion the poor Soul eating with its Imagination, feeleth afterwards in its Fire-Eſſence, or conſtituent Principle of Life, the ſevere Judgement of God. The fierce and tormenting Flame whereof is enkindled and maintained by the Falſehood and Unrighteouſneſs, which the Covetouſneſs had cauſed, and introduced as ſo much Fuel.

146. Now when the poor Soul thus findeth itſelf burning in God's Anger, and encompaſſed with nothing but that Heap of earthly Evil, that Matter of Falſehood and Unrighteouſneſs, which is the Fuel of God's Anger, it beginneth to doubt and deſpair of its Salvation.

147. Seeing then the poor Soul involved in the *melancholy Complexion* ſtandeth in the Midſt of ſo many Dangers, there can be nothing better for it, than to lead as ſimple, plain, and temperate a Life as may be, in a moderate Condition, wherein there is no Temptation to Pride. I ſay, a ſober, temperate, retired Life, free, if poſſible, from a Multitude of worldly Cares. But if that Incumberance cannot be avoided, then the Fear of God and Prayer ſhould begin and end all. With that Security all Conditions are right and ſafe.

148. Indeed the *Melancholy Chamber*, thus furniſhed, is an excellent Counſel-Houſe. It hath a Door open towards Heaven. While it keepeth Sobriety, Moderation, and Watchfulneſs for its Guard, it reacheth or pierceth as deep as the *Sanguine Chamber* doth. But without the in-dwelling Fear of God, or the Divine Light conſtantly governing and directing its Search, it attaineth nothing beyond the Sphere of outward or natural Reaſon. Nay, if it ſtandeth open in a Man who hath his Nativity in a Sign of which *Saturn* is Lord, he is capable of doing the greateſt Miſchief in the World. He buildeth *Babel*, and thereby deceiveth both himſelf and others, acquiring by his native Auſtereneſs and Severity great Power and Reverence to himſelf.

149. Therefore if any Man knoweth himſelf to be under this Complexion, let him begin nothing without Prayer. Let him commit and commend, before he undertaketh any Buſineſs of Moment, his Heart, Thoughts, and Mind, his Willing and Doing,

into the holy Hands of the Moſt High; to be directed by his Wiſdom, to the Performance of his Will, in all his Willing and Doing. By this Means he may be an Inſtrument of much Good. But, without obſerving this Rule of Conduct, none who are thus complexioned, and have the Adminiſtration of any Office or Place of publick Truſt, can perform any Thing that is good, or well pleaſing to God.

The Sixth Chapter.

Containing brief Advice to Souls under the other three Complexions, viz. *the* Cholerick, *the* Sanguine, *and the* Phlegmatick; *making, with what goeth before, an Univerſal Mirrour or Looking-Glaſs; wherein every one may ſee himſelf. It is written juſt as it was repreſented or ſet forth, out of the Light of God's Grace, to the Eyes of the Author's Underſtanding in the Spirit.*

I. Advice to the CHOLERICK.

150. THE Man who hath his beſt Treaſure, the noble and precious Soul, dwelling in a *Cholerick Houſe*, ſhould above all Things exerciſe himſelf in Humility; otherwiſe he ſtandeth in very great Danger. He muſt pour the Water of Humility into the Fire of his Complexion, that his noble Image be not inflamed therewith. For the Soul in this Complexion is naturally ſubject to the Riſings and Incurſions of Pride, Arrogance, ſtern Severity, and ſudden Anger, and is therefore apt to exalt itſelf; which cauſeth it rather to be feared than loved, unleſs the Divine Water of God, the noble Humility, deſcendeth and entereth into its Fire. Then indeed doth the Fire of the Soul break forth into its original Love-Flame, which giveth a bright and amiable Light, and attracteth to it the Affections of all Men.

151. For this Chamber or Complexion of the Soul hath a ſhining Luſtre of its own in the outward Nature. Yet is it rarely attended with a mild and ſoft Temper, unleſs it hath *Jupiter* or *Venus* in the Sign of Life, or Lord of the Aſcendant in its Nativity. Though under *Venus* it hath its peculiar Devil, which plagueth it Day and Night with Temptations to Unchaſtity.

152. And I muſt needs give Warning, that there is great Danger in this Complexion; yea, much greater than in the *melancholy*. For here the Devil cometh in the Form of an Angel of Light. In the native Fire-Glance or Luſtre of this Complexion he tickleth the poor Soul with the flattering and pleaſing Senſe of the complexional Light, ſo that it comforteth and ſupporteth itſelf therewith, and thereupon groweth bold, high-minded, and preſumptuous. Whence it payeth but little Regard to any Reſtraint or Obligation, and ſwalloweth down without much Reluctance or Remorſe, the poiſoned Baits of Sin.

153. Swearing, Curſing, and light, ſcurrilous, and laſcivious Diſcourſe, which are all quite contrary to the holy Name and pure Nature of God, and prophane it in the Soul, are not ſeldom but frequently practiſed in this Chamber. The wrathful Eſſence of the Fire ſo elevateth and beareth up the Mind, that it can very hardly be brought to ſink

down, through Repentance and Abſtinence from Sin, into a due Meaſure of Divine Love and Meekneſs.

154. Its natural Will would rather dwell and continue in the angry Principle, and carry all before it by Terror, and keep all Men in Fear of it. If moreover the Man's Nativity happeneth to be in an earthly Sign, then from the natural Bent of his Inclination, he is not diſpoſed or likely to do much for the Glory of God, or the Good of Men.

155. Whoſoever therefore hath his beſt Treaſure locked up in this fiery Storehouſe, had need be very careful and circumſpect both over his inward Life, and outward Actions. For the poor deluded Soul caſteth its Imagination into this Complexion, and becometh inflamed with the Fire of it, not being aware that it ſitteth all the while in the Anger of God, even in the Helliſh Fire; till that Fire itſelf awaken, or till it cometh to be deprived of the outward Fire-Glance, or Luſtre in the Complexion, by the Death of the Body. And then it firſt findeth itſelf to be a proud, fierce, wrathful Devil, which muſt take up its future Abode in the Eternal Darkneſs.

156. It is adviſeable therefore for a cholerick Man not to ſeek and labour after worldly Greatneſs, Power, or Honour; but, if in the Way of Divine Providence, they ſhould fall to his Lot, then not to pleaſe his Imagination with reflecting and dwelling upon them. For a Soul thus complexioned hath naturally an evil proud Fire-Eye, eaſy to be inflamed. A conſtant Practice of humble and earneſt Prayer is here very neceſſary, as being the Soul's beſt Security againſt the Danger which ſurroundeth it.

157. The Soul in the fiery Might of this Complexion is likewiſe eaſily elevated into Joy, but it is merely a natural Joy, ariſing out of the Complexion's Fire, which yet it ſuppoſeth to be a Fruit of the Holy Spirit. But it is no ſuch Thing. God's Holy Spirit, when it revealeth or manifeſteth itſelf in the Soul, cometh always with great Meekneſs, Humility, and Calmneſs, like the ſmall ſtill Voice of God to *Elijah*.

158. O what a bleſſed Triumph and Fulneſs of Satisfaction and Joy doth that Divine Gueſt bring into the Fire-Complexion of the Soul, when he maketh his Appearance in it. But this very rarely happeneth to Man now. The Complexion hath ſo much, and ſo generally the Predominance.

159. Therefore, thou that art *cholerick*, take Advice and Warning. Be humble, preſs diligently after Meekneſs in Words and Works, ſo ſhall not the Complexion enkindle and enflame thy Soul with the helliſh Fire. For *God loveth an humble Heart*.

160. Thou art not by Reaſon of thy Complexion at all the farther from God, only take Care that thou doſt not miſapply it, but make a right Uſe of its good, and beware of its evil, Property and Tendency. Mortify and ſubdue thine own Will. Let *all be done to the Glory of God*, and then nothing can hurt thee.

Advice to the SANGUINE.

161. Thou mayeſt very well live a right Life according to this Complexion alſo; only let it not make a Hypocrite of thee. By Reaſon of the Depth of thy Comprehenſion thou art capable of much Knowledge; ſee that thou doſt not bring Straw and Stubble into the *Sanguine Chamber*, and miſtake it for the Holy Spirit. For thou haſt alſo in this Complexion a ſhining Light, which yet is only human and natural. But take Care that thou defileſt not this fair Complexion of thine by letting Earthlineſs into it.

162. A ſober, temperate Life is proper for thee. Beware of Drunkenneſs, for that will throw thee at once into thine Enemy's Arms. And as thou art of a loving Nature, take Heed alſo of ſetting thine Affections on carnal and impure Objects, or the Pride and Pomp of Life.

163. For although thou art naturally of an humble, gentle Diſpoſition, yet art thou very ſuſceptible of Pride; becauſe thou carrieſt about thee an Harbour or Receptacle for the Influence of all the Stars, as the Air and upper Water doth; of whoſe Nature and Property thou art a Partaker.

164. If thou wilt enter into the Fear of God, and live in and according to it, thou mayeſt very well come to the Knowledge of the Great Myſtery; not indeed of thyſelf, or through the Searching and Operation of thine own intellectual Faculties, but through the gracious Revelation of God in and to thee. For thou haſt a more lightſome Chamber, and a more open Door to it, than have the other Complexions.

Therefore take Care with what Kind of Food thou feedeſt thy Soul. For there is nothing ſo good but it may become evil, if Evil be introduced into it.

165. If Men deſpiſe thee, regard it not; but truſt in God. For this will often befall thee from the World, by Reaſon of the gentle Simplicity of thy Diſpoſition. But do thou preſerve thyſelf in that Simplicity, and have nothing to do with Artifice and Craft, leſt thou bring into thy noble Houſe a ſtrange and hurtful Spirit.

Remember that good old Diſtich,

" 'Tis better here to ſuffer Scorn,
" Than after this Life be forlorn."

166. If thou addicteſt thyſelf to Drunkenneſs, then will the Devil introduce much Evil into that delicate and tender Complexion of thine. Which he naturally hateth, becauſe he hath no proper Right or Power therein; nor can have, till he acquireth it by the Introduction of Sin.

167. A ſimple, private, quiet Life is beſt for thee. Thou art of a wide Comprehenſion, and a light wandering Fancy; receptive of many Impreſſions, and as ready to let them all go again, like the Air, which thou reſembleſt. But watch well what thou letteſt into, and giveſt out of, thy Soul, that it be not the Iſſue of a ſtarry Influence, but a genuine Birth or Fruit of God's Spirit in thee. Elſe thou wilt deceive both thyſelf and others.

Advice to the PHLEGMATICK.

168. Inward Truth and Righteouſneſs were a noble and precious Medicine for thee, who art naturally full of Falſehood; and little regardeſt what thou giveſt forth, or receiveſt into thee. Poor Soul, thou haſt in this Complexion a Sea of Danger and Miſery to wade through. For thou art inclined to defile thyſelf with much Sin, both in Words and Deeds.

169. Water hath a clear Luſtre or Tranſparency in itſelf, and giveth, from its ſmooth and ſhining Surface, the Reflexion, and ſhadowy Image of Things; yet is it but a falſe Mirrour. And ſuch a falſe Mirrour or Looking-Glaſs hath the poor Soul in this Complexion.

The Water readily receiveth all Things into itſelf, whether they be evil or good; which it retaineth, and darkeneth itſelf withal. So likewiſe doth this Complexion. It admitteth all the poiſonous Beams, or Influence of the Stars into its Imagination, and preſenteth them to the View of the poor deluded Soul as in a Mirrour. Which Bait the Soul, miſtaking the Shadow for a Subſtance, biteth at and ſwalloweth, and afterwards frameth its inward and outward Life according to that Image or Model, which the magic Power of the Complexion hath received and repreſenteth to it.

170. O what ſmooth Words, like ſweet Water, doth it freely and graciouſly give forth! ſweet and fair to Appearance, yet ſecretly marred with a Daſh of bitter Gall from

the Influence of the Stars. There is no Kind of Deceit ſo great as that which lieth hid in this Complexion. Falſehood and Hypocriſy are its Mantle or Cloak. With the bright Luſtre or ſhining of its watery Mirrour it maketh a fair Show of Religion, and would fain paſs for a good Chriſtian and true Servant of God, though it dwelleth all the while in *Babel.*

171. Thou doſt not eaſily of thyſelf diſcover the Iniquity of thy Ways; but if a Man come near thee with a Spark of the true Light, thou mayeſt ſee it clearly enough in thy Mirrour, which can receive it. The beſt Advice that can be given thee is, to learn to know and acknowledge how continually thou doſt ſin; and the beſt Thing that thou canſt do is, to enter into ſincere Repentance, and to pray earneſtly to God for the Guideance and Government of his Holy Spirit, that the evil Deſire and Influences of the Conſtellation may be broken, and hindered from poſſeſſing thy Soul, and driving it into ſuch Folly and Miſery.

172. A ſober temperate Courſe of Life would be Health and Soundneſs to thee; together with Perſeverance in Watching in Prayer, and in the Fear of God. By theſe Means mayeſt thou be preſerved from all the Evil, both of thy Complexion, and the Conſtellation.

He who is actuated only by thoſe Principles, liveth only the Life of a Beaſt. But when a Man impreſſeth the Fear of God in his Heart, and ſetteth it up there as his Ruler, then the Soul becometh a Lord over the outward Life, and forceth it to ſubmit to its Dictates. Otherwiſe, if that be not done, then is the Complexion Maſter and Guide of the Soul. Which though indeed it cannot govern by its own Strength or Power; yet it ſetteth its Elementary and Starry Looking-Glaſs before the Soul, into which the Soul ſpeculateth, and caſteth its Imagination, and ſuffereth itſelf to be captivated therewith.

173. The Concluſion of the whole Matter is this, that ſeeing theſe Things are ſo, a Man ſhould be a Man, and not a Beaſt. He ſhould govern himſelf like a Man, with his better Part the Soul, not with the brutiſh Inſtinct of the Complexion; and ſo may he attain the Higheſt and Eternal Good, let his natural Complexion be what it will. And on the other Side, there is no Complexion ſo noble, but that it is open to the evil Influence of the Stars, and the Wiles of the Devil. So that if a Man will live only to the Conſtellation, the Devil will certainly take his Range and Paſtime in it.

174. Therefore that Precept of St. *Peter*'s is a ſeaſonable and proper Piece of Advice to all Complexions: *Be ſober and watchful, for your Adverſary the Devil goeth about as a roaring Lion, ſeeking whom he may devour.* Whom reſiſt, ſtedfaſtly in the Faith, or through the Grace of God, and be at no Time ſecure, or careleſs of his Temptations.

O Lord, Thou art our Refuge.

A

COMPENDIUM

OF

REPENTANCE.

Whoſoever is deſirous to attain to Divine Viſion in himſelf, and to ſpeak with God in Chriſt, let him follow this Courſe, and he ſhall attain it.

1. LET him gather all his *Thoughts* and *Reaſon* together, and form or bind them into this one full Determination and Purpoſe; namely, to conſider *what he is.*

2. The Scripture calls him the [a] *Image of God*, the [b] *Temple of the Holy Ghoſt*, who dwells in him, and a *Member of Chriſt*, and offers the *Fleſh and Blood* of Chriſt to him to be his *Meat and Drink.*

[a] Gen. ix. 6. 1 Cor. xi. 7. [b] Cor. xvi. 19.

He ſhould therefore well conſider with himſelf, whether he be indeed poſſeſſed of ſo great a Meaſure of *Grace* as is implied in theſe Appellations, and really worthy the *high Title* of a *Chriſtian.* He ſhould examine his whole Life, what he has done, and how he has ſpent his paſt Time; whether he finds himſelf to be in Chriſt, or actuated by a *godly Will* and *holy Deſires.* To what he is *chiefly inclined*; whether he feels at any Time in himſelf a *Will* or *Deſire* heartily *panting* after God, and *longing* to be ſaved by him.

3. Now, if on this Examination he find in himſelf a *Will*, though never ſo *weak* and *deeply hidden*, which would fain turn to the *Grace* of God if it could, let him know that *that Will* is the *ingrafted, incorporated*, and *in-ſpoken Word* of God, which was *in-ſpoken into* our firſt Father *Adam* in Paradiſe, after Sin was committed; and that God the Father, JEHOVAH, *draws* him thereby to Chriſt.

4. For in *Self* we have no Will at all to Obedience; but *that drawing of the Father*, viz. *the ingrafted, incorporated, in-ſpoken Word of Grace, draws all*, even the moſt ungodly, if he be not altogether a *Thiſtle*, and will but ſtand ſtill from his *evil working* for a Moment.

5. So that no Man has Cauſe to *doubt* of the *Grace* of God, if at any Time he finds in himſelf a *Deſire* or *Inclination* to *turn.* Only let him not defer his *turning* one Moment, but ſet about it inſtantly, remembering that which is written, [c] *To-day when you hear the Voice of the Lord, harden not your Ears and Hearts.*

[c] Pſal. xcv. 7. Heb. iii. 7—15.

6. For that *Deſire* or *Inclination* once to *turn* is the *Voice* of God in Man, which the Devil ſmothers and ſuppreſſes by the *Repreſentations* or *Images* which he brings into the Mind, whereby *turning* is delayed, and put off from one Day to another, and from one Year to another, till at length the Soul comes to be a very *Thiſtle*, and can reach *Grace* no more.

7. But let him that finds a *Deſire to turn*, deliberate well with himſelf, and then reſolve to examine his whole Courſe of Life, and compare it with the *Rule* of the *Ten Commandments*, and to the *Love* required by the *Goſpel*, which commands *him to love his Neighbour as himſelf*. Let him conſider, that he is a *Child* of *Grace* only ſo far as he is in that Spirit of Chriſtian *Love*; and then ſee how widely he is departed from it in his *daily Thoughts* and *Inclinations*. That *drawing of the Father* will bring him to a Sight of the pure and lovely *Righteouſneſs* of God on the one Hand, and will diſcover to him on the other, the *Images* or *Properties* that are naturally *imprinted* in his own *Heart*, which he has all his Life *loved* inſtead of God, and ſtill accounteth his *beſt Treaſure*.

8. Which *Properties* he ſhall find to be, 1. *Pride*, in ſeeking and loving *himſelf*, and deſiring alſo to be *honoured* by all others; a *Property* inclining him to get *Power* and *Dominion* in his *Pride*, and to have the *Pre-eminence*. 2. The *Property* of a *Swine*, *Covetouſneſs*, which would have *all* to *itſelf alone*, and if it had the *whole World*, and *Heaven* too, yet it would want to have the *Dominion* in *Hell* alſo. It deſires more than this temporal Life has Need of, and has no *Faith* towards God at all, but is a *defiled Swine*, that would fain *ſwallow every Thing* into its own Belly. 3. The *Property* of *Envy*, *ſtinging* the *Hearts* of others, *envying* and *grudging* that any ſhould have more temporal Goods or Honour than *itſelf* has. 4. The *Property* of *Anger*, which when *Envy*, as a *poiſonous ſting*, irritates and inflames it, will upon every little frivolous Occaſion, *ſtorm*, *fight*, *wrangle*, *rage*, and ſeek to vent itſelf in *Revenge*. Alſo there will be found, beſides *theſe*, a great Multitude and Variety of *earthly Beaſts* living in him, which he *loves* and *foſters*; for he *loves* every Thing that is in the *World*, and has ſet it in the Place of Chriſt, and worſhips it more *heartily* and truly than he worſhips God.

9. Let him but obſerve the *Words* of his Mouth, and he will ſoon find how he *ſlanders* and *ſpeaks Evil* of others *ſecretly*, and ſets them forth in the *worſt Light* to their Friends and Acquaintance. Let him but obſerve his *Thoughts*, and he will perceive how, without any juſt Ground or Cauſe, he *inwardly rejoices* at his Neighbour's *Miſhap*, and even *wiſhes* it to him; all which are the very *Claws* and *Talons* of the Devil, and the *Image* of the Serpent, which *every natural Man* carries about him.

10. Then let him compare this *abominable* State of his *Heart* and *Life*, with the *Word* in the *Law* and in the *Goſpel*, and he ſhall find that he is more a *Beaſt* and a *Devil*, than a *Man*. He ſhall clearly perceive how theſe *innate evil Properties*, that *are rooted* in his Soul, keep him back, and lead him aſtray from the *Kingdom* of God; ſo that many Times when he would fain *repent* and *turn* to God, he is kept back by theſe *cloven Paws* of the Devil, who perſuades the poor Soul that this *infernal Monſter*, which itſelf is, may juſtly paſs for a *good and holy Creature*. And thus blindly going on Day after Day in his evil Nature and Luſts, the wretched Sinner ſticks faſt in the Anger of God, and at length, when the *Grace* and *Drawing* of the *Father* ceaſes, falls into the *Abyſs* or *bottomleſs Pit*.

11. We will tell this Man the *Way* that *we* have tryed and gone, which is no other than this: That as ſoon as he ſhall diſcover theſe *Beaſts*, or *beaſtial Diſpoſitions* in himſelf, he ſhould that very Hour and Moment take up a *Reſolution* to depart from the ſame, and by *true Repentance* turn to God and Goodneſs. And becauſe he cannot do this by *his own* Power, let him take the *Promiſe* of Chriſt unto himſelf, when he ſaid, [d] *Seek and you ſhall find, knock and it ſhall be opened unto you. No Son aſketh Bread of his Father, and he giveth him a Stone; or an Egg, and he giveth him a Scorpion. And if you that are evil can give good Gifts to your Children, how much more ſhall your heavenly Father give the holy Spirit to them that aſk him for it?*

[d] Matt. vii. 7—11.

12. Let him imprint *this Promiſe* in his Heart, for it is *Poiſon* and *Death* to the Devil, and all thoſe *innate* and *inherent Beaſts*. And let him *immediately*, even that very Hour, come with theſe Words of the *Promiſe* impreſſed on his Mind, and with earneſt *Prayers*, into the Preſence of God; and having thus diſcovered and reflected upon all theſe *abo-*

minable Beaſts which live in him, let him think no otherwiſe of himſelf, than that he is that filthy *Keeper of Swine*, who has ſpent all the *Portion* of *Goods* which his *Father* beſtowed upon him as his *Birthright*, upon thoſe *Swine*, the *evil Beaſts in himſelf*; ſo that he now ſtands in the Preſence of God as a *miſerable, naked, forlorn, ragged Swine-herd*, that has ſpent and caſt away his *paternal Inheritance* in *Whoredom* with theſe beaſtial *Images*, and has no more *Right* to the *Grace* of God, neither is in the leaſt Meaſure *worthy* of it, much leſs to be called a Chriſtian, or the Child of God. He muſt alſo *deſpair* of all the good Works that ever he did, for they proceeded but from an *hypocritical, falſe*, or *merely external Holineſs*, for which the Man that is inwardly a Devil, would fain be accounted an Angel; whereas *without Faith it is impoſſible to pleaſe God*, as the Scripture ſaith.

13. Yet let him *not deſpair* of the *Divine Grace*, but of *himſelf* only, and of *his own Abilities*; and let him, with *his whole Strength* and with *all his Powers, bow down himſelf* in his Soul, in the Preſence of God. And though his own Heart be utterly againſt it, and ſay to him, *Do it not, ſtay awhile, it will not be convenient To-day:* Or, if it ſay, *Thy Sins are too great, it cannot be that thou ſhouldſt attain the Grace of God*; and ſo he comes into ſuch *Anguiſh* that he cannot *pray*, nor receive any *Comfort* or *Strength* in his Heart, but is as if his Soul was quite *blind* and *dead* to God, yet he muſt be ſtill *reſolute*, as conſidering that the *Promiſe* of God is a *certain infallible Truth*; and with a ſubmiſſive Heart ſigh to the *Divine Mercy*, and in his great *Unworthineſs* wholly *reſign himſelf* thereto,

14. And though indeed he eſteem himſelf quite *unworthy*, as being a *Stranger* and an *Alien*, to whom the *Inheritance* of Chriſt does not any more belong, as being one that has forfeited and loſt his *Right* to it, yet he ſhould ſtedfaſtly *reſt* upon Chriſt's Word, as knowing it to be certainly true, viz. *that he came to ſeek and ſave that which was loſt*, that is to ſay, *the poor Sinner* who is *blind, dead*, and *loſt* to God. He muſt firmly imprint *this Promiſe* in himſelf, and take up a *ſtrong Purpoſe* and *Reſolution*, that he will not go forth from the *promiſed Grace of God in Chriſt*, though *Body* and *Soul* ſhould *periſh*, and though he ſhould get no *Comfort* in his Heart all the Days of his Life, or the leaſt *Aſſurance* of the *Remiſſion of his Sins*; as conſidering and knowing that the *Promiſes* of God are more *ſure* and *firm* than all *Comfort* whatſoever.

15. Alſo let him *purpoſe* to himſelf, and bind his *Will* moſt firmly in this *Reſolution*, that he will never again enter into the former *beaſtial Images* and *Vices*. Yea, though all the *Swine* and *evil Beaſts* in him ſhould lament to the Death the Loſs of their *Food* and *Paſture*, and he himſelf ſhould be a *Fool* in the Account of all the *World* for ſo doing, yet that he would ſtill be *faithful* to his *Reſolution* of cleaving to the *promiſed Grace* of God; and if he muſt come to be a *Child of Death*, he would deſire to be ſo in the *Death of Chriſt*, to die and live to him at his Pleaſure. And let him act and execute this his *Purpoſe* by *continually* praying and ſighing to God, and commit all his Endeavours, Undertakings, and Labours unto him, and ceaſe from the *Imagination* or *Inclination* of *Pride, Covetouſneſs*, and *Envy*. Let him but deliver up theſe *three Beaſts*, and the Reſt will ſoon become weak, faint, and ready to die. For Chriſt will ſoon get a *Form* in the Words of *his Promiſe*, which that Man imprints in himſelf and wraps himſelf in, and ſo *come to Life* and begin to *work* in him; whereby his Prayers will become *powerful*, and he will be more and more *ſtrengthened* and *confirmed* in the *Spirit of Grace*.

16. And as the *Seed* in the Mother's Womb undergoes the Caſualties of Nature and many outward Accidents in growing to be a *Child*, and before it gets Life; ſo here, the more *reſolutely*, and through the more *Oppoſition*, a Man goes forth from *himſelf*, and out of theſe *Images*, the more *ſpeedily* and *throughly* he *enters into* God, till at length Chriſt comes to be *living* in the *incorporated Grace*; which is effected *in* and *through* the great *Earneſtneſs* of the *Purpoſe* and *Strife*. Upon which there preſently follows the *betrothing* or *eſpouſal* with *Virgin Sophia*, viz. the precious *Humanity of Chriſt*, wherein the *two Lovers*,

the *Soul* and the *Humanity of Chriſt*, receive and embrace one another with *Joy*; and together with moſt *inward Deſire*, penetrate into the *ſweet Love of God*. And forthwith the *Marriage of the Lamb* is *ſolemnized*, where *Virgin Sophia*, viz. the *precious Humanity of Chriſt* is *vitally united* to the *Soul*. Now what is done at *that Marriage*, and with what *Joy* it is celebrated, Chriſt himſelf ſignifies, by ſaying, [c] *There is greater Joy in the Heaven (which is in Man) and among the Angels in the Preſence of God, for one Sinner that repenteth, than for ninety-nine juſt Perſons that need no Repentance.*

[c] Luke xv. 7–10.

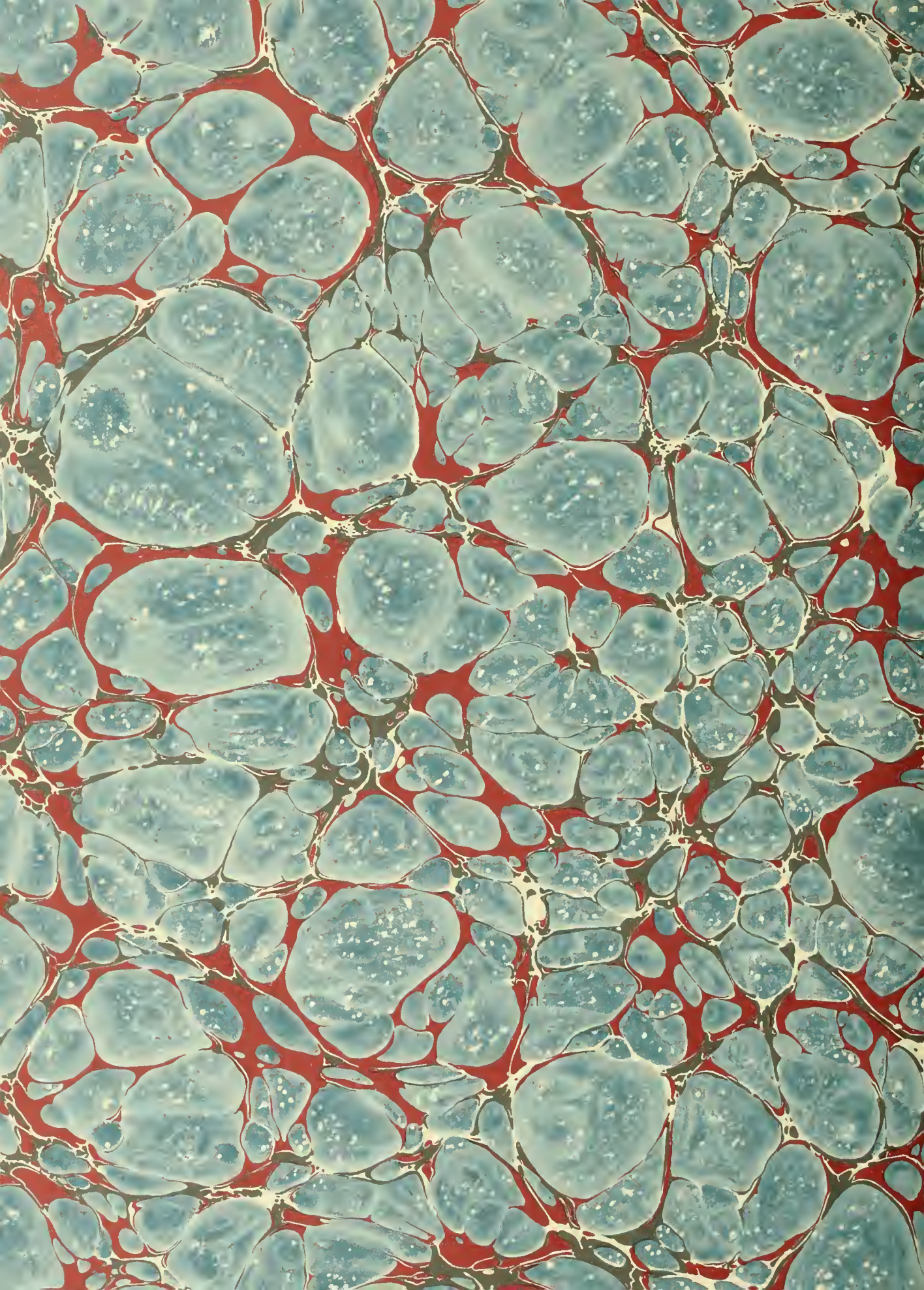
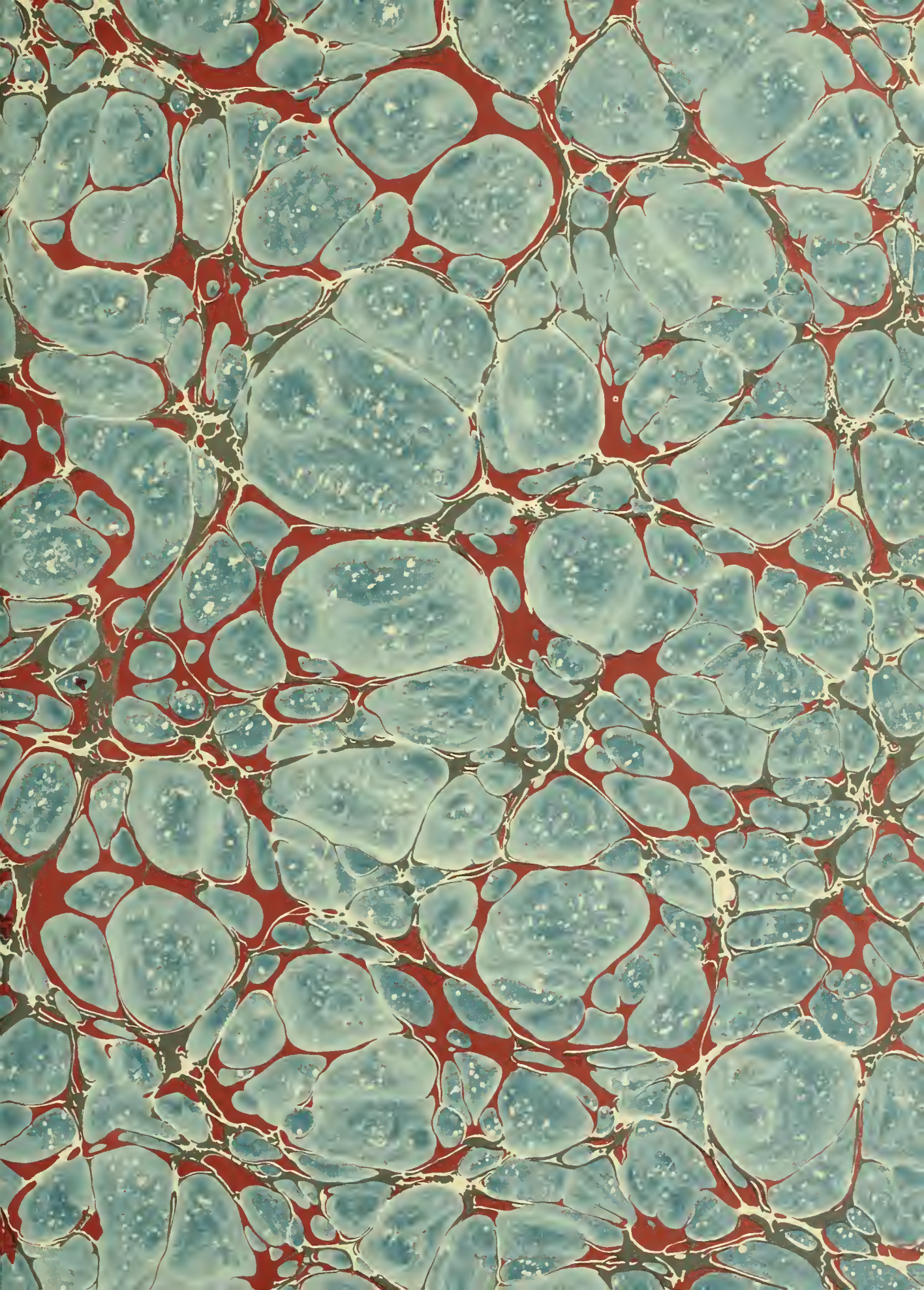
17. But we have neither *Pen* that can write, nor *Words* that can expreſs what this *exceeding ſweet Grace* of God in the *Humanity of Chriſt* is, and what they enjoy, who come worthily to the *Marriage of the Lamb*. We ourſelves indeed have found it by *Experience* in this our Way and Courſe, and therefore certainly know that we have a ſure *Ground* from which we write; and we would from the Bottom of our Heart, moſt willingly impart the ſame to our *Brethren* in the *Love* of Chriſt; who, if they would *believe* and *follow* our faithful child-like Counſels, would find by *Experience* alſo in themſelves, from whence it is that this *ſimple Hand* knows and underſtands theſe *great Myſteries*.

18. But having heretofore written a *Treatiſe* at large expreſsly concerning *Repentance* and *Regeneration*, we here forbear to write more in this ſhort Direction, and refer the Reader to *that Treatiſe* *; as alſo to the *great Work upon Geneſis*, called the *Myſterium Magnum*, in which we may find the *Ground* of whatſoever he *will* or *can* aſk, ſufficiently laid down. And we admoniſh him in true Chriſtian Love, to follow us in our *Proceſs* and *Way*, and then he ſhall attain the *Divine Viſion* in *himſelf*, and hear what the *Lord* through *Chriſt* ſpeaks *in him*; and herewith we commend him to the *Love of Chriſt*.

Dated the 9th of *February*, 1623.

* The Way to Chriſt.

THE END OF VOL. IV.

ERRATUM.

In the latter Treatiſe on the Four Complexions, Page 137, Line 13 from the Bottom, for *God's Anger was*, read *God's Anger is*.